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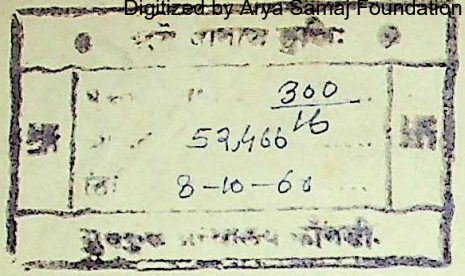

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AND

GURUKULA SAMACHAR.

Edited by Professor RAMA DEVA.

SHRAVAN 1979, JULY 1922.

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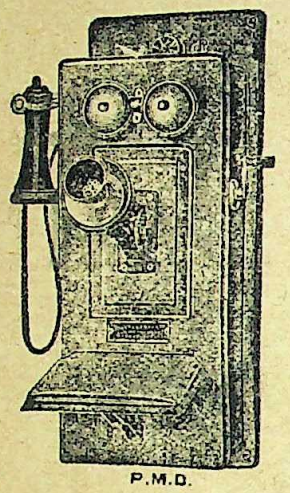
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THE VEDIC MAGAZINE.

सर्वेषामेव दानानां ब्रह्मदानं विशिष्यते । (मनु०)

"Of all gifts that Divine knowledge is the highest and noblest."—*Manu.*

VOL. XVIII. No. I. | SHRAVAN 1979, JULY 1922. | WHOLE No. NEW SERI No. 25.

INDIAN ENGINEERING PHILOSOPHY.

III.

(By Mr, K. V. Vaze I. C. E.)

An Appeal to the Public.

ENGINEERING philosophy consists of ten Sciences **शास्त्र**, thirty-two Lores **विद्या** and sixty four Arts **कला** as mentioned below.

शास्त्र or Science is a treatise that treats of one subject in full details. The following ten **शास्त्र** form **शिल्पसंहिता** or Engineering Philosophy.

(1) **कृषि** Biology. (2) **जल** Hydraulics. (3) **खनि** Mining. (4) **नौका** Naval. (5) **रथ** Traction. (6) **विमान** Balloonin (7) **वास्तु** Building. (8) **प्राकार** Fortifi tion. (9) **नगर** Town-planning. (10) Mechanics.

विद्या or Lore is a treatise wh treats of one operation with all details in words.

यद्यत्स्याद्वाचिकं सम्यक्कर्म विद्येति संज्ञितम

In Engineering Philosophy th are the followiug thirty two **विद्या** ।

(1) In **कृषिशास्त्र-वृक्षविद्या** Bota **पशुविद्या** Zoology and **मनुष्यविद्या** Sociol

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(2) In जलशास्त्र-संसेचन Water pply. संहरण Drainage and स्तंभन ater power.

(3) In खनिशास्त्र-दृति Mining, भस्मी-रण Burning, संकर Mixture and थक्करण Analysis.

(4) In नौकाशास्त्र-तरी Rafting. नौ oats and नौका Ships.

(5) In रथशास्त्र-अध्व Roads, पथ treets, घंटापथ Ghauts and सेतु Bridging

(6) In विमानशास्त्र-शकुंत Training of irds and विमाननयन Aeronautics. ndian Balloons were drawn by birds oked to them. अगस्त्य says that the alloons should be prepared as detailed him and then drawn by birds yoked them.

गरुत्पद्महंसैः कंकालैरन्यैःपक्षिगणैरपि ।
आकाशे वाहयेद्यानं विमानमितिसंज्ञितं ॥
(अगरूपसंहिता)

(7) In वास्तुशास्त्र-वासः Tenting, ट्टी Hutting, मंदिर Building and प्रासाद alaces.

(8) In प्राकारशास्त्र-दुर्ग Hillforts, कूट ortification and आकर Trenches.

(9) In नगरशास्त्र-प्रपा Water supply, पण Markets, देवालय Temples, राजगृह ourts, सर्वजनवास Housing of Citizens d आराम Recreation Grounds.

Art or कला is the practice of doing ything very well.

ाक्तोमूकोऽपियत्कर्तुं कलासंज्ञंतुतत्स्मृतं ।
वेद्याह्यनंताश्चकलाः संख्यातुंनैव शक्यते ॥
द्या मुख्यास्तु द्वात्रिंशत्चतुः षष्टिः कलाः
स्मृताः ॥

In Engineering there are the following sixty four principal Arts.

(1) In वृक्षविद्या-सीरराद्याकर्षणं Preparing threads from barks, वृक्षारोहणं Climbing trees, यावादीक्षुविकारः Preparing sugar from canes, वेणुतृणादि पात्रादिकृति Pots from bamboos, canes etc.

(2) In पशुविद्या-गजाश्वसारथ्य Driving horses, elephants etc

(धृतांत) दुग्धदोहविकार Milk and its products up to ghee.
गतिशिक्षा--Training animals.
पल्याणक्रिया--Preparing saddles.
पशुचर्मांगनिर्हार-Skinning animals.
चममार्दवक्रिया-Tanning leather.

(3) In मनुष्यविद्या-क्षुरकर्म Shaving, कंचुकादिसीवन-Tailoring, गृहभांडादिमार्जन-Cleaning pots etc., वस्त्रसंमार्जन Washing, मनोनुकूलसेवा-Serving, नानादेशीयवर्णलेखन-Writing, शिशुसंगोपन-Rearing children, सुयुक्ताडन-Flogging, शय्यास्तरण-Preparing beds, पुष्पादिग्रथन—Preparing garlands of flowers etc., हिंग्वादिरस संयोगेन अन्न पाचन-Cooking.

(4) In दृतिविद्या-जलवाय्वग्निसंयोग—Blasting, रत्नादिसदसत् ज्ञान-Knowledge of good and bad stones.

(5) In भस्मीकरण विद्या-इष्टिकादिभाजन Burning of lime, bricks etc., क्षारनिष्कासन-Preparing salts, क्षारपरीक्षा-Testing of salts, स्नेहनिष्कासन-Extracting oils.

(6) In संकरविद्या-धात्वौषधीनांसंयोग-Preparation of medical drugs काचपात्रादिकरण-Glass making लोहाभिसार-Preparing steel, धातुपाषाणकाष्टादिभांडक्रिया-Pottery स्वर्णादितथात्म्यदर्शन-Testing gold etc., मकरंदासवादीकृति-Preparation of extracts and tinctures.

(7) In पृथक्करणविद्या--संयोगेधातुज्ञानं-Separation of metals from a compound.

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(8) In **तरीविद्या**——**बाह्वादिभिर्जलतरण** Swimming with the hands etc.

(9) In **नौविद्या**–**सूत्रादिरज्जुकरण**–Preparing ropes, **पटबंध**–Preparing sails.

(10) In **नौकाविद्या**–**नौकानयन** Piloting etc., of ships.

(11) In **पथविद्या**–**समभूमिक्रिया**–Earth=work, **शिलाची**–Paving.

(12) In **घंटापथविद्या**–**विवरकरण**–Tunnelling.

( ) In **सेतुविद्या**–**वृत्तखंडबंधन**–Arching, **जलबंधन**–Blocking water.

( ) In **शकुंतविद्या**–**शकुंतगतिशिक्षा**–Trainining birds.

(15) In **विमाननयन**–**वायुबंधन**–Filling of Balloons, **कृत्रिमस्वर्णरत्न**–Preparing false gold, gems, etc., **स्वर्णरजतलेप**–Gilding and Silver-plating.

(16) In **वासोविद्या**–**चर्मकौषेयवाक्ष्यकार्पासोर्णादिपटबंध**–Weaving cloth of cotton, silk etc.

(17) In **कुट्टीविद्या**–**मृत्साधन**–Preparing mud, **आच्छादन**–Hutting' **चूर्णोपलेप**–Plastering with lime etc.

(18) In **मंदिरविद्या**–**वर्णकला**—Colour washing, **मृत्कर्म**–Masonry, **दारुकर्म**–Carpentery, **चित्राद्यालेखन**–Coloring figures.

(19) In **प्रासादविद्या**–**प्रतिमाकरण**–preparing statues, **तलक्रिया**–Flooring, **शिखरकर्म**–Pyring.

(20) In **प्राकारविद्या**–**शस्त्रसंधान**–Using weapons, **अस्त्रनिपातन**--Artillery, **व्यूहरचना**–Manouvering, **मलयुद्ध**–Wrestling, **शल्यदतिज्ञान**–Surgery, **व्रणव्याधिनिराकरण**–Dressing wounds.

There are two classes in each of these **कला** viz **आशुकर्म** or doing the act quickly and **चिरक्रिया** or doing it for a long time continuously. Any artiz who is able to do the act in both the ways is called a **सव्यसाची** and each these two sorts is called a **हस्त** hand the **कला**।

On Engineering there are the llowin texts as far as I know and I wou be glad if any body is able to thr more light on the subject. Names places where the books can be seen a noted in brackets. Other books would like to see and copy if ar body has any.

संहिता—**कश्यप** (Madras), **भृगु** (Ujjai **मय** (Aundh) **बृहत्** (Poona) **अगरूप** a **वसिष्ठ** in **शिल्पसंग्रह** (Madras). **मानस** (Madras).

सूत्र—**वात्स्य, पाराशर, गार्ग्य**।

पुराण—**अग्नि, वायु, गरुड़**।

शास्त्र—As detailed below.

मयमत (Trivandrum) Printed.

मयमत अपराजित (Baroda).

विश्वकर्मा प्रकाश।

वास्तु शास्त्र (Baroda, Poona)

वास्तु प्रदीप।

वास्तुमंजरी।

वास्तु मंडन (Baroda)

वास्तु चक्र।

वास्तु निर्माण।

वास्तु लक्षण।

वास्तु विचार।

वास्तु विद्या (Trivandrum) Printed.

वास्तु शिरोमणि।

वास्तु संग्रह (Bombay) Printed.

वास्तु समुच्चय।

वास्तु स्वर।

एला चलेश्वर (Baroda, Nasik)

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आय तत्व (Nasik)
सूत्रधार।
विश्वकर्म शास्त्र।
ज्ञानरत्न कोश।
शिल्प शास्त्र (Baroda)
शिल्पकांत दीपिका।
शिल्पसार संग्रह।
शिल्प लेख।
शिल्पार्थ सार।
शिल्प ग्रंथ।
प्रसाद मंडन।
प्रसाद दीपिका।
प्रसाद कीर्तन।
प्रसाद लक्षण।
प्रसाद अलंकार।
प्रसाद कल्प।
क्षीरार्णव।
समरंगण।
परिमाण मंजरी।
काष्ठशाला।
भुवन दीपिका।
केशरी राज।
राजगृह निर्माण।
रूपमंडन।
रूपावतार।
प्रतिष्ठासार संग्रह।
उड्डीयान नयन।
लग्न शुद्धि।
युक्ति कल्प तरु (Printed, Poona)
विश्वकर्म विद्या प्रकाश Bombay, Printed)
निर्दोष वास्तु।
प्रसाद केसरी।
शत्रुघ्नीय शास्त्र।
क्षीरार्णव विराव।
केसरी वास्तु।
वापीचक्र।
विहार कारिका।
गृह पीठमाला।
निर्दोष वास्तु सार।
तत्व माला।
शिल्प ज्ञान।
जल ज्ञान।
मानव सूत्र।
शिल्प साहित्य।
वास्तु माहात्म्य।
वास्तु प्रयोग।
वास्तु पूजन।
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शिल्प शास्त्र सार संग्रह।
शिल्प दीपिका (Baroda) Printed.
शिल्प प्रकाश।
शिल्पावतंस।
काष्ठ संग्रह।
मयमाया।
धातु कल्प।
कूप विधि।
छाया पुरुष लक्षण।
अखिल चक्र।
पृथ्वी द्रव्य शोधन (Ajmere)
यंत्र चिंतामणि (Balsur)
शुंजकल्प।
नक्षत्र कल्प।
योग विद्या।
मय विद्या प्रकाश।
गंधर्व विद्या।
सूत्र संतान।
प्रमाण मंजरी।
मय जय।
पाषाण विचार।
केसरी प्रासाद।
प्रासाद विचार।
मंडप कुंड सिद्धि (Bombay, Printed)

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विश्व कर्मा रहस्य ।
प्रासाद निर्णय ।
औशनस सशास्त्र ।
नंदीधन ।
उलूखल कल्प ।
द्रुमवर्ण कल्प ।
जय प्रासाद ।
मनुष्यालय चंद्रिका (Triuandrum)Printed
वृहत्पाराशरीय कृषि शास्त्र ।
नकुल शास्त्र (Tanjore)
शालिहोत्र ।
लोहार्णव ।
लोह प्रदीप ।
युद्धजयार्णव ।
हस्त्यायुर्वेद (Poona) Printed.
अब्धियान ।
अग्नियान ।
अगस्त्य मत ।
शुक्रनीति (Bombay) Printed
यंत्रार्णव (Surat)
खनि शास्त्र Ajmere)

I would be very thankful if any body is able to add to this list and give any details or clue to the texts as I with to have as large a collection of texts on this subject as I can.

IV.

Selection of a Site.

शिल्प संहिता (Engineering) comprises branches as detailed in chapter I above and the selection of a site for work in each branch requires special consideration. Though it is proposed to write on all the ten branches in due course I intend to write about Building first and hence in this chapter the considerations which decide the selection of a site for Buildings are dealt with.

Any thing in which a mortal or imr tal being lives is a **वस्तु** or Dwelli All objects in the univeverse are **वस्तु** Dwellings as they are pervaded by s thing or other and **वास्तु** or Building thing pertaining to or made up of **वस्तु**.

अमर्त्याश्चैव मर्त्याश्चयत्रयत्र वसन्तिहि ।
तद्वस्त्वि तिमनं तज्ज्ञैर्वासो वेश्म तंदेवहि ॥
भृगु, मयमत

Thus houses and other buildings are th in which beings dwell, which consist dwellins and which are made up of **वस्तु**

Before we determine the qualificat which the site for a **वास्तु** should possess ought to know the objects which a व has to fulfill or how the necessity for a व arises. The qualities of the site will with variations in the requirem The objects which a **वास्तु** has to fulfill enumerated as under:—

स्त्री पुत्रादिक भोग सौख्य जननं धमार्थ काम
जंतूनां सदनं सुखास्पदमिदं शीतांबुघर्मापहं ।
वापीदेव गृहादिपुण्यमखिलंगेहात्समुत्पद्यते
गेहंपूर्वमुशान्तितेन विबुधाः
श्रीविश्वकर्मादयः राजवल्लभ
धारानिपातात्सलिल प्रकोपाद्दृष्ट्वा निपातात्
प्रकोपात् ॥
अग्नेश्चदाहान्मुषिताच्चचोरा द्रक्षत्विदं
शिवंचेमेऽस्तु ॥
मयमत २८ अ० २३ श्
वर्षांबुपाता दशनिप्रपाताच्चंडाच्चवोयरिप
ग्निदाहात् ।
चोरादिकेभ्यः परचक्रघाता द्रक्षात्विदं सद्म
सुरेभ्यः ॥
वास्तु १८ अ० २९ श्
अगदा मनुजाः सधनाः सुखिनः प्रथिता यश
भवंतुचिरं ॥
विजयी निखिलां पशुसस्यवतीं सुकृती नृ
पृथिवीमवतात् ।
वास्तुविद्या १८ अ० ३०

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1) Protection from showers of rain.

2) Protèction from floods.

3) Protection from bites of animals or ;ts.

4) Protection from the fury of wind.

5) Protection from burning heat (of sun.)

6) Protection from robbers and enemies.

7) Comfort or happiness to the residents.

1) The residents should be healthy, lthy, happy, long-lived well wned and prosperous and the king should ect the earth which should be full of and animals (resourceful.)

The rite for a building should be that it may fulfill these conditions. hbourhood is the most important ideration that determines the selection ite.

ndividually a human being is very weak. gets his strength from society. y persons think that human intelligence he great factor in human superiority र्यस्यबलंतस्य) but they forget that this ligence itself is produced and developed intercourse with other human beings. think for a moment what intelligence, itary human child, in a jungle, would and what use that intelligence would o it. All development of faculties s place only by their use and the faculof a human being are developed by his course with the world sub-human as as human and hence the importance neighbourhood in the selection of . In considering neighbourhood we eed downwards that is we shall n from the neighbourhood of human gs and go down to that of inanimate ts. The neighbourhood of lower gs and things can be modified improved if that be found itable to our reqnirements. The neighhood of inanimate beings is passive and hence it is easier to mould it to suit our the requirements.

Even in वेदांत philosophy which takes cognisance of individual salvation only this condition of social life is enjoined.

अधीत्यविधिवद्वेदान् पुत्रानुत्पाद्य धर्मतः ।
इष्ट्वाचशक्तितोयागान् मनो मोक्षेनिवेशयेत् ॥
ब्रह्मसूत्रभाष्य ।

A human being should think of salvation after (1) he has studied the Vedas in the prescribed manner, (2) has got sons in the manner prescribed by his religion and (3) has sacrificed (himself for the good of the world) in various ways to the best of his ability. If this is the case of invidual salvation, much more it is the case with physical well-being the only thing which शिल्प Engineering concerns itself. In selection of site therefore neighbourhood is an important consideration and it is to be considered in the following order.

(*a*) Neighbourhood of human beings.

(*b*) Neighbourhood of beasts.

(*c*) Neighbourhood of birds.

(*d*) Neighbourhood of plants.

(*e*) Neighbourhood of water and

(*f*) Neighbourhood of (stones etc.,) land.

(*a*) Human beings—the best neighbourhood human of beings is that of equals--equals in body, equals in mind and equals in thought.

समानिवः शरीराणि समानिहृदयानिवः ।
समानमस्तुवोमनो यथा नः सुसहासति ॥
भृगु ।

This society of equals is desirable for the following reasons:—

(1) Equality means no coercion. It ensures perfect self-respect. There is no looking down. Everyone can look straight into the face of the others.

(2) Equals understand the positions and difficulties of one another better than any

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body else however sympathetic he may be. Thus the union of equals is more close and more lasting.

(3) The king (state) can watch the effects of his (its) actions on society and change them if they are found to have deriorating effect on it. If the society of equals is not to be had, that of superiors may be accepted. In this society self-respect is endangered. But in no case should the society of inferiors be accepted. At the worst there may be no society rather than a low one. Having no habitations upto a distance of about a furlong is considered equivalent to having no neighbourhood.

The society of inferiors has the following defects :—

(*a*) It lessens our abhorrence of low morals.

(*b*) By the intercourse of children tastes, manners, speech etc., are lowered.

For this reason **मनु** ordains that a high class man becomes **म्लेच्छ** simply by losing touch with the **ब्राह्मण** (high class men) for a long time. This effect is visible in the Indians who return after a long residence in Western countries particularly in their young age for education etc.

The Europeanized Indian professes to have become more liberal but on closely watching his behaviour it is noticed that instead of being a reasonable follower of his ancestral customs he has become a slave of European customs. His very habits of thought get so much changed. No human being grows perfectly straight. Every body naturally has a tendency to lean towards some side. Under these circumstances it is always desirable to lean towards the forefathers from whom one has got one's body, mind and thought. To fulfill the expectations of reasonable men in one's actions etc., is a great facility in social intercourse and regulated character means nothing else.

(*b*) Beasts—Next to human beings co the beast whose neighbourhood to be considered. That the comp of carnivorous or venomous anima to be avoided is self evident a building is erected for the pro tion of lives of its reside Neighbourhood of hoofed anin such as deer or cows is to desired as that shows that site is firm and hard. These anir are active and clean and live places suitable for human beings.

कृष्णसारस्तु चरति मृगोयत्र स्वभावतः ।
एतद्द्विजातयो देशंसंश्रयेरन्प्रयत्नतः ॥
मनुस्मृ

सवृषाश्वसवत्साश्चततोगास्तत्रवासयेत् ।
गोगंधेनसमाविष्टं पुण्यतोयः शुभं पुनः ॥
मयमत ४

(*c*) Birds—Not only are carnivorous b to be avoided but nocturnal b like the owl or bat are also be avoided ; because under shelter of the noise and movem of these birds thieves and ene may be able to inflict inj Cocks, crows, peacocks and s other birds are desirable as ne bours. These birds are easily ro and give a warning note a any change in circumstances.

श्येनगृध्रयुतं वास्तुनाशाय मरणाय च ॥
॥ भृगुसंहिता

श्येनः शिवावक कपोत उलूक गृध्राचि
शृगालमृगसूकर सिंह कीशाः
इत्यादयोधनहराभवन प्रविष्टागेहं सदा
कटायति कंपते च ॥
राजवल्लभ । १० अ० २० श्

तच्चकाकं मयूरादियुतं सौख्य करंभवेत्
वास्तुशास्त्र

मयूरवानरादीनां मालं शुकसंयुतं ।
साश्वंगोयुग्मगोवत्सयुतं धान्यधनालयं ।
वास्तुशास्त्र

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(*d*) Plants—The neighbourhood of following plants is considered healthy and acceptable.

ताचंपक पाटली च कदली जाती तथा केतकी ॥
राजवल्लभ १।२२

ग्वोनिंबश्चनिर्गुंडी पिंडितः सप्तपर्णक : ।
कारैश्चषड्वृक्षैरारूढायासमास्थला ॥
मयमत ३ अ० ४ श्लो०

यत्रस्थितावृक्षाविल्वदाडीमकेशराः ।
सानारि केलाश्च शुभंकुर्वंति निश्चयं ॥
शिल्पदीपकः ॥

ाम्यामदिरपार्श्वपृष्टादिशितुश्रीवृक्षाविल्वादयः ।
धिघ्नामल्की सुरद्रुमपलाशशोकमालेपकाः ॥
ागासनचंपकाश्चखदिरस्तद्वत्कदल्यादयः ।
तीनागलतादयोऽपिसकलाः सर्वत्रसंशोभनाः ॥
॥ भृगु ॥

he following trees may be accepted as ghbours but they have to be carefully arded against (व्रतबंधन पूर्वक) The वध of a tree is limiting it to a certain a. This area is surrounded by walls l founded all round and the tree is wed to flourish within those walls. If tree outgrows this limit and injures walls it is to be lopped.

वत्थोग्निभयं करोति बहुधाप्लक्षः प्रमादप्रदो ।
ोधः परशस्त्रपातमुदरव्याधिं तथोदुंबरः ॥
ामंदिरतस्तरूच्चयुग सीमाभ्यंतरस्थायदि ।
युक्तिकल्पतरु । वास्तुविद्या अ० २ श्लो० ३५

he neighbourhood of the following trees o be avoided :—

वृक्षाःक्षीर सकंटकाश्चफलिता रस्त्याज्या-
गृहाद्दूरतः ॥ राजवल्लभ १।२७ ॥
नेशानिलीपलाश्च चिंचाश्वेतपराजिता ।
काविदारश्चसर्वत्रसर्वेनिंद्यं तिमंगलं ॥
दुग्धवृक्षाद्र विणस्यनाशंकुर्वेतिते
कंटकिनोऽरिभीतिं ॥
राजाविनाशं वटतिंतणीच गृहांगणे-
श्वत्थनकेतकी स्यात् ।
दुष्टाभूत निषेवितश्च विटपोनोच्छि
द्यतेशक्तितः ॥ शिल्पदीपक ॥

(*e*) Water—Water is the most important consideration in all building sites; without water it is impossible to live in any place. The best water supply is that of a well and well is the first thing to be built in a site for the following reasons,

(1) It gives you an idea of the nature of the formation of the earth for foundation.

( ) The materials ecavated are useful for structure.

(3) The water from the well is useful for construction.

Next to a well is the neighbourhood of a river with ample water and a sandy bed. In a sandy bed water can be had at simply by digging in the sand while a rocky or gravelly bed is no good for this purpose.

नदीपयस्वतीग्राह्याद्दषद्द्वीपवती नहि ॥भृगु ॥

A सरस्वती river that is, a river having deep pools is not to be depended upon as these pools get filled up in course of time. The same thing happens with tanks By the side of water the following plants should not grow :—

करवीर, नाग, मुस्ताचसर्वदाभयदंस्मृतं ॥भृगु ॥

But the following plants may grow.

दर्भदूनचि कमलंजले युक्ततरंभवेत् ॥ भृगु ॥

(*f*) Land—The neighbourhood of land has to be considered under three heads viz (1) its composition (2) its fall or slope and (3) its qualities.

(i) The composition of the earth—The earth on which a building is to be created should not contain the following :—(a) ashes (b) bones (c) hair, (d) live ant hills (e) husk, (f) burrows or holes. (g) roots (h) thorns (i) cracks and (j) salts (k) grams.

निष्फला, निरुपला, कृमिवल्मीक वर्जिता ।
अस्थिवर्जा, नसुषिरा, तनुवालुक संयुता ॥
अंगारैर्भस्मकेशैश्चशल्यैश्चापिपृथाग्विधैः ।

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पंकसंकरकूपैश्चदारु मिलेष्टिकैरपि ॥
शर्कराभिरयुक्तायां भस्माद्यैस्तु तुषैरपि ।
साशुभासर्ववर्णानां सर्वसंपत्करीधरा ॥
मयमत अः २ श्लो. १०९

निम्नाभूःस्फुटितो पराविलवतीशल्यै
र्युतानोशुभा ॥ शिल्पदीपक ॥
भस्मांगार तुषास्थि केशचितिवल्मी-
कादिभिः संयुता ॥ भृगुः ॥

(ii) Slope—The ground on which a building is to be erected should not slope much nor should it slope towards the prevailing wind and rain. In India the prevailing wind and rain are from the south or west and hence the site should not slope towards the south or west.

ईशानपूर्वप्लवनोमध्यस्थानसमुन्नतः ॥
उत्तमः कीर्तितोदेशोगृहाय नगरायच ।
नगररचना शास्त्र ॥
रोगकृद्दक्षिणप्लवोधनदश्चोत्तरःस्मृतः ।
पश्चिमप्लवनो ग्रामसुखसंपत्ति नाशनः ॥
मध्येनिम्नो दरिद्रःस्यात्प्रांतेनिम्नः
सुखीभवेत् ॥ वास्तुशास्त्र ॥
पूर्वप्लवावृद्धिकरी चोत्तराधनदास्मृता ।
अर्थक्षयकरीं विद्यात्पश्चिमप्लवनांतथा ॥
दक्षिणप्लवना पृथ्वीनराणां मृतिदा भवेत् ॥
वास्तुविद्या अः २ श्लो. ३

If the ground falls towards the wind and rain it is likely to be washed off by every shower and it would not afford protection from rain and wind. The site should moreover be such as to allow of the penetration of sun's rays into it. In temperate zones therefore the house should face towards the E quator.

दक्षिणे चोत्तर मुखमुत्तरे दक्षिणा मुखं ।
गृहंसूर्यप्रवेशाय कर्तव्यं भद्रमिच्छता ॥
॥ वास्तुशास्त्रे ॥

(iii) Qualities of the earth—The qua to be tested in any thing are.

वर्णगंधरसाकारदिक्शब्दस्पर्शनैरपि ।
परीक्ष्यैवंयथायोग्यं गृहीताविधिनिश्चित
मयमत अ० २ श्ले

(1) Colour, (2) smell (3) taste (4) fi (5) direction (6) sound and (7) touch. E thing is to be accepted after it is t in these particulars. The earth of the should pass the following tests :—

(1) Colour—The colours of the earth order of preference are white, red, yel black and ashy.

श्वेतारक्ता च पीता च कृष्णकापोत सन्निभ
॥ मयमत

(2) Smells—Smells are arranged as smell of curds, ghee or honey (2) oi blood, and (3) caracase of a fish or bird.

दध्याज्यमधुगंधा च तैला सृग्गंधिनीचया ।
शवमीनपक्षीगंधाया साधरार्निंदितावरैः ॥
॥ मयमत

(3) Taste—Tastes are arranged as unde sweet, bitter, sour and pungent.

कषायामधुराचैव तिक्ताम्ल लवणातथा ॥
कटुकाषड्सोपेता सर्व संपत्करी धरा ॥
॥ मयमत

(4) Figure—The figure of the site sho not be circular, irregular or triangu nor should it look dreary or hard l the back of a tortoise.

वृत्तत्रिकोण विषमा वज्राभा कच्छपोन्नता ॥
॥ मयमत

(5) Sound—The sound of the earth sho be deep and like that of a horse, elepha sea, buggle, lyre or drum.

हयेयवणुवीणाब्धि दुंदुभिध्वनिसंयुता ॥
मयमत० अ०

(6) Touch—The earth should be pleas to the touch.

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ावर्णाघनास्निग्धासुखसंस्पर्शनान्विता ।

मयमत० अ० ४

In short the earth is classed as of four sses as under.

ताचोत्तमभूमिकासुघृतवंप्रद्याशुभखादिनी ।
ाशोणित गंधिनीनृपतिभूः स्वादेकषायाचया ॥
दिऽम्लातिलतैलगंधिरूदितापीताच सा मध्यमा
णामत्स्य सुगंधिनी च कटुका शूद्रेतिभूलक्षणं ॥

शिल्पदीपकः ।

7) Other qualities—The site should be se to a temple, palace, court or pleasant ter scene,

ाचैत्यसमीपस्था, नृपमंदिरसंश्रिता ।
ालयसमीपस्था दृष्टतोया मनोरमा ॥

मयमत ॥

तासृक्पीतकृष्णाहयगजानिनदा,षड्सा,चैकवर्णा
ान्यांभोजगंधोपलतुषरहिता,वाक्प्रतिच्युन्नताया
ीदग्वारिवारा, वरसुरभिसमा, शूलहीना,

स्थिवर्ज्या ।

भूमिः सर्वयोग्या, कणदररहिता, संमताऽऽद्यै-
र्मुनींद्रैः ॥

मयमत० अ० ४

मर्त्यैः फलपुष्पदुग्धतरुभिश्चाढ्या, समा,प्राव

प्लवा ।

ग्धा, धीरखा, प्रदक्षिणजलोपेताऽऽशुवी[illegible]मा
ोक्ता, शुभपांसु रक्षयजला, तुल्याचशीतोष्णयोः
ाभूरद्यमासयुक्तविपरीता, [illegible]तामध्यमा ॥

शिल्पदीपकः ॥

ूपरास्निग्धवतीप्रशस्ता च बहूदका ।
ोपलान्वितायासामान्यावास्तुविधौधरा ॥

वास्तुविद्या अ० ३

Plants and animals should thrive well the land, it should be comfortable both hot and cold season, it should have od water close by.

(8) Besides these qualities the land uld not have the following defects:—

(1) It should not b without an entrance,

(2) It should not be exposed on all sides.

(3) It should not be close to the habitations of tanners and such other dirty artisans.

(4) It should not be close to a burial ground.

एकद्वित्रिचतुर्मार्गा तरिताऽव्यक्तमार्गका ॥
चाण्डालवाससच्छाया चर्मकारालयाश्रिता ॥
श्मशानंचाश्रमस्थानं कपिसूकरसन्निधं ।
ऊषरंकृमिभिर्जुष्टं गृहगौलिसमाकृति ॥
बदुप्रवेशमार्गं च मार्गविद्धं च गर्हितं ।

मयमत अ० ४

After the site is selected the actual position of the building on it is to be fixed with the same considerations.

It is very difficult to get a site that would fulfill all the conditions noted above but it is well to know what the best site would be like. In actual practise the best that can be had has to be accepted.

अल्पदोषं बहुगुणं गृहं कुर्यात्प्रयत्नतः ॥

भृगु ।

IV.

DESIGN OF A STRUCTURE.

As a building is intended for the protection of the residents from the sun, wind, rain and seasonal changes in the climate it is necessary to know the direction, intensity and seasons of these in order to be able to counteract them effectually. This information is called physical geography in English and देशकालज्ञान in Sanskrit,

In old days there were no magnetic needles and fixing of directions on the spot was an art. This was done in four ways.

(1) By the position of the Polar star.

(2) By means of shadows cast by the sun.

(3) By the rise of stars.

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(4) By midday shādow.

A piece of land about 6 ft, square was levelled, made firm and hard and washed with cow dung and on this piece of land the directions were marked by very fine lines.

तन्मध्ये दंडमात्रं जलावस्थानतः समं ।
सर्वतः सुसंकृत्वा स्थलंदर्पण संनिभं ॥
॥ वास्तुविद्या ॥

परीक्ष्य भूमिमवसेचयेत्तांसुपंचगव्येनततो विलप्य।
रेखा सुवर्णेन, मणिप्रवालैः पिष्टाक्षतैर्वास्थिपाति
र्विलेखयेत् ॥ राजवल्लभ ॥

The fine lines to be marked by golden wire or sharpened pieces of precious stones on this piece of land.

Fixing directions by the Polar star—The Great Bear or सप्तर्षि stars revolve round the Polar star completing a circle in 24 hours. The position of the starts in सप्तर्षि is as under.

A * *
B * *
*
*
*

Two of these A B are in ā line with the Polar Star and are hence called "Pointers." When these Pointers and the Polar Star are covered by the string of a plumb line that plumb line marks the North South direction. A plumb line is hung from a harizontal bar and when the Pointers and the Polar Star are covered by the string two or more lights are put in the same line The line joining these lights is the North South line and the point towards the Pole is the north point.

तारेमार्कटिके ध्रुवस्य समतां नीते वलं बेनते ।
दीपाग्रेणतेदेकतश्च कथिता सूत्रेण सौम्यादिशा॥
॥ शिल्पदीपक ॥

With the north south points as centers and the line as radius draw two circles. The line joining the intersection points of these two circles is the East West line.

Fixing directions by the sun's shadow On the ground prepared, set up a veri rod शंकु and with the center of the as center and a radius of twice its len draw a circle. Mark the points w the top of the shadow of the शंकु c the circle in the morning and in the e ing and the line joining these point East West line and the North South is to be drawn at right angles as noted ab

शंकु-भ्रमरविरचितवृतस्तूल्यमूलाग्रभागो ।
द्विरददशनजन्मासारदारूद्भवोवा ॥
सममृजुखलंबादः व्रणः षट्कवृत्तः ।
समतलइहशस्तः शंकुरर्कांगुलोच्चः ॥
वास्तु विद्य

शंकोर्नेत्रयुगेतुमंडलवरेछायाद्वयान्मत्स्ययोः ।
जातायत्रयुतिस्तु शंकुतलतोयाम्योत्तरऽतःस्फु
॥ शिल्पदीपिक

शंकु-शंकुर्याज्ञियसारदारुघटितोहस्तार्धमानोऽ
सूक्ष्माग्रः सरलोदृढः समतलोमूलेपृथुःस्था
भूमौयः स्थिरतामुपैति निहतोयोवाविशेत्ता
मूलेसूक्ष्ममुखोऽपि मूर्द्धनितथैवार्द्रोभवेत्सर्व
॥ कुंडकौमुद

Fixing directions by rising Stars—' point in which श्रवण पुष्य or कृत्ति rise is the true east point and the is to be marked by means of two more plumb lines covering these st when they rise. The true east is midv between चित्रा स्वाति and the otl points are to be found as noted above.

निशिवाश्रवणोदयेदिगैंद्रीगुरुभष्योदयेन ऽथवाह्नि
सुरवार्द्धिकवायुभांतरालेऽप्यमुतः साधयपूर्ववच्च
चित्रां विध्वैकयास्वातीं मन्ययापिशलाकया
तिर्यक्स्थांतर चिन्हास्तु द्विमूलेन्यां स्फुटेंद्र
॥ मंडपकुंड सिद्धि

Two plumbs for making the line चित्रा and two more for that of स्व and the line exactly equidistant f

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e चित्रा and स्वाति lines is the East-
line.

xing direction by midday shadow :—
the length of the longest day deduct
ength of the day on which the direc-
is being fixed (these lengths of the
are given in the usual Almanacs).
iply the difference in घटी by five and
e by six and the quotient is the
ay length of a seven अंगुल शंकु
the शंकु on the ground and mark
le with the length of the midday
w as radius. When the shadow of
ंकु touches this circle mark it and
ne joining this point and the centre
e शंकु is the North and South line
the East-West line can be found
noted above.

रम दिनदिनोद्भवांतरालं शरगुणितं
चरसैर्हृतं द्युतिःस्यात् ॥
मकुगते नरेणगांगुलैंत्विट् समगतया
स्वभयाभवेदुदीची ॥
नमानदले सतां गुलच्छायाग्रतोहियत् ॥
कुमूलेनीयमानं सूत्रं स्यादुत्तरादिशा ॥
॥ मंडपकुंडसिद्धि ॥

ese methods of fixing directions are
ble for any part of the earth and go in
true north and south lines. The
d of fixing time and seasons is equally
and universal.

) During the day the position of the sun marks the time of the day. The day from the beginning of the twilight in the east to the end of the twilight in the west is divided into five parts viz (1 प्रातः (2) संगव (3) मध्याह्न (4) अपराण्ह (5) सायं।

If just after sunset it is moonlight the fortnight is शुक्ल or white and if it is dark it is कृष्ण or dark fortnight. The days of the fortnight are counted from the Nud or Full moon as the first night, second night or प्रतिपदा, द्वितीया।

(c) The month is counted from the Full moon or Nud moon and the stars which accompany the full moon give the names to the month

Thus चैत्र is the month in which चित्रा star accompanies the full moon and श्रावण is the month in which श्रवण accompanies Full moon

(d) As the Full moon always rises just at sunset the stars accompanying the Full moon mark the time at night during that month just as the sun marks the time at day.

(e) The position of the sun tells you in what part of the year the particular day falls.

The physical geography of India is given as under :—

The Sun–From फाल्गुन to वैशाख the Sun is due East and is strong, from ज्येष्ठ to श्रावण it is strong towards north, from भाद्र to कार्त्तिक it is due West and weak and from मार्गशीर्ष to माघ it is towards the South and weak.

The Wind–From फाल्गुन to श्रावण the wind blows from South-west and from भाद्रपद to माघ it blows from North-east.

The Rain--From ज्येष्ठ to श्रावण the rain comes from South West and from भाद्रपद to कार्तिक it comes from North East. Generally there is no rain from कार्तिक to ज्येष्ठ except in storms the directions of which cannct be known. Seasonal changes--cold is severe between भाद्रपद and माघ and heat is intense between फाल्गुन and श्रावण।

The house therefore has to meet these forces as shown under :—

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(1) The house should be open towards the south in order to admit the Sun'srays during cold weather and should be closed towards the north so that during hot weather the sun should not come close to it.

(2) The house should be water-tight in the direction of the prevailing rains viz. South-West in West India and North-East in East India.

(3) Ventilators should be provided in the South or West so as to admit breeze in the hot weather and only sky lights should be on the North so as to admit light but stop cold winds.

(4) Verandahs should be provided in the South and West to keep off the prevailing rain and the heat of the sun in the hot weather. In the North or East no verandah is necessary.

The principle parts which the meanest house must have are five viz.

(1) Worship room. (2) Dining room. (3) Store room. (4) Occupation room and (5) the latrines or room for dirt. The Indian authors recommend the following situations for these.

(1) Worship-room to be in North.

(2) Dining-and cook-rooms in the West.

(3) Store-room in the South.

(4) Occupation-room in the East.

(5) Latrines in the South West.

(6) West Verandah for storing fuel etc.

(7) South Verandah for cows.

(8) Open quadrangle in the center to have तुलसी plant.

If a man can afford he should build an upper story on the West, South and East portions. On the North where worship is performed there should be no storey as nobody should live above the Gods. The well should be in North-West and the drainage off in the North East corner toward which the compound falls.

वामांगेधनवस्त्र देवभवनं धातुश्रियोर्वाजिनः ।
नार्यास्त्वौषधभोजनस्य भवनं स्याद्वाटिकावामतः
वन्हेर्गो जलदंति शस्त्रसदनंस्त्रीणांतथा दक्षिणे ।
स्थानंमाहिषमाज मौर्णिकमिदंयाम्याग्निमध्येशुभं
॥ शिल्पदीपक ॥

A house is divided into two halves. As on gets out of it the part on the right han side is called the Right half and that on th left hand is called the Left half. The lef half portion of the house should accomodat the following viz.

(1) Wealth, (2) Clothes, (3) Gods (4) Metals, (5) Beautiful objects, (6) horse, (7) Old women, (8) Medicine, (9) Food and (10) Garden and the Right hand side should accomodate (1) Fire, (2) Cows, (3) Elephants (4) Water, (5) Weapons, (6) Young women The sheds for buffaloows, sheep, goats etc. should be situated South-East-South i. e. between South and South-East.

ईशप्च्योरंतरेगर्दभानां उष्ट्राणांवास्थानमत्रैवकार्यं।
यान्या गारंस्याच्चवायव्यकोणे भृंशेष्यवशंभु
कोणेशवार्चा ॥

The sheds for asses and camels should be situated in the corner between East and North East, the shed for corn should be in the North West and the place for worship in the North East.

वर्चोगृहंरात्रिचरस्य कोणेस्यात्पश्चिम
भोजन शालिकाच ।
विवस्वदाख्येध्ययनं प्रसिद्धंवादित्रगेहंसवितुर्विधेय

The sheds for latrines should be in the south-west, the shed for cooking and taking food on the west, sheds for study should be on the east where sheds for music also should be situated.

As the south and the west are the sides from which rain and wind in India come the rooms for the sick are proposed on the north. Latrines are situated on the south-west so as to keep them clean, any defect being

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sily noticeable by the smell. The old rangement for latrines is double i.e., in one om nature is satisfied and the dirt covered mediately with dry earth and all the shing is done in the second room. Thus e mixing of dung and water is avoided d the arrangement is very healthy as flies n work no mischief here. This arrrange-ent is well explained with illustrations etc. my friend Mr. Padhye of Nagpur in his nthly magazine उद्यम.

A square is considered the best design a building and the building is considered fective if it becomes long and narrow.

चतुरस्रंद्विजातीनां वस्तुश्वेतमनिंदितं ।
चतुरंशाधिकायामं प्रशस्तंशूद्रजातिनां ॥
मयमत अ० २

In शिल्प Enginering the terms ब्राह्मण c., do not mean the castes but only e first class or best etc.,--and every ing viz earth, stone, animals, trees c., are called ब्राह्मण &c. where it is eant to say that they are best or first ss ete. Many persons have caused confusion ing to misunderstanding of these terms.

In general design the next thing to be nsidered is the आय. It means the neral appearance of the building. There are ght आय viz ध्वज, धूम्र, सिंह, श्वान, वृष, र, गज and ध्वांक्ष and the names denote e similarity of the aspect to the appearance the animal ध्वज आय is like a man nd धूम्र आय is like a cat. These appea-nces are explained below with the buildings r which these are to be used.

ध्वजाय is like a man standing or tting. This is the structure ke a pyramid and is very firm. It is to used for courts, palaces, temples, treasure-om &c.

प्रसादप्रतिमालिंगे, जगतीपीठमंडपे ।
आसने देवपीठेषुवस्त्रालंकार भूषणे ॥
वापीकूपतडागानां कुंडादीनां जलाशये ।
शुभस्थानेषु सर्वेषु ध्वजतंत्र प्रदापयेत् ॥

धूम्राय—is like a cat sitting. The head of the cat is the chimney portion and other part is plain shed. This is to be used for all fire places.

अग्निकार्येषु सर्वेषु पाकशाला क्रमेषु च ।
धूम्रोऽग्नि कुंड संस्थाने होमकर्म गृहे पिवा ॥

सिंहाय--is like a lion sitting and is to be used for all armouries, courts &c.

आयुधेषु समस्तेषु शस्त्राणां भवनेषु च ।
सिंहासने नृपस्थाने सिंहंतत्र निवेशयेत् ॥

श्वानाय is like a dog sitting and is to be used for places of amusements.

श्वानोम्लेंम्छालयेमोक्तोवेश्यागारे नटस्य च ।
नित्यकार्येषु सर्वेषुशुनां श्वानोपजीविनां ॥

वृषाय--is like a bull sitting and is to be used for shops and sheds for cattle etc.

वणिक्कार्येषुसर्वेषुभोजने पंक्तिमंडपे ।
वृषस्तुरगशालायां गोशाला गोकुलेषु च ॥

खराय--is like an ass lying and is to be used for potters' shops and such other low buildings.

कुलालरजकादीनां खरोगर्दभ जीविनां ।

गजाय—is like an elephant standing--a very massive structure and is to be used for forts and such other heavy buildings.

सिंहासने गजंचैव यानस्वाप गृहेषु च ।
अन्नाशयनसंस्थाने कारागारे च दुर्गमे ॥

ध्वांक्षाय—is like a crow sitting and is to be used for hostels, Police lines and much other petty buildings.

मठेषुचैत्यशालायां जैनशालादिषुक्रमात् ।
ध्वांक्षउचैनप्रदानस्थः शिल्पकर्मोपजीविनां ॥

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ध्वजः पुरुषरूपस्तु धूम्रोमार्जारूपकः ।
सिंहाद्याः सर्वएवैतेतत्तद्रूपाः सदास्मृताः ॥

Similarly there are eight व्यय or appearances of the sides. The plainer a building is the better is it considered and the more intricate it is the worse is it considered. As a building is intended to afford protection from thieves and enemies the outter walls are to massive and strong, the building to have o or more quadrangles for open spaces insi and an underground cell is to be always pr vided. This cell should contain the store precious things and is called the गर्भाग or place where the गर्भ is stored.

THE CENTENARY OF SWAMI DAYANANDA.

HOW TO CEBEBRATE IT?

(By Mr. Brijnath Mithal B.Sc., L.L.B.)

ONLY a year hence, a century would have elapsed since Modern India gave birth to one of her greatest and noblest sons who brought out such a revolution in the social and religious life—shall we also say political life, of the country. The occasion will be a proud one in the annals of our country, and it would behove all true lovers of their country to pay their respectful homage to the great *Rishi* who delivered us from the bondage of slavery of centuries of social customs and rescued us from the tyranny of the priestcraft. A special duty is however cast on the followers of the Vedic religion to observe the occasion with due solemnity and chalk out the future plan of work for the propagation of the Vedic religion of which he was the greatest exponent and for which he in fact laid down his very life. It is gratifying to find that the members of the Arya Samaj seem to be alive to their duty and are taking steps well in time to acquit themselves creditably and in a manner worthy of the great occasion. Propoasls are being put forward, as to the time at which and place where the centenary should be observed. There is yet a great divergence of opinion as to th latter and no final decision has yet bee reached. Some have suggested Mouravi in K thiwar, others Ajmere, some others Dehli, and few Muttra as the best place for celebratin it. On a little reflection it will be found th Muttra will be the best from every point view. It is centrally situated and is easi approachable from all parts of the countr There are direct railway connections to it fro almost all the important tows. From the fa also that it was at Muttra that Swami Dayan nda learnt at the feet of his Guru Swami Virj nanda the secrets of Vedic lore and pledged hi self to dedicate his life to the propagation the relgionof his forefathers as(गुरुदक्षिण the choice of Muttra should appeal in a ver great measure to all lovers of Swami Daya nanda's mission. Besides, pecuniary and othe help will also be available in a large measu which it will not be possible to obtain in far-off place like Morvi. The Agra Ary Samaj, the Muttra Samaj and the Gurukul Brindaban Samaj may well be trusted t contribute their quota towards the success the celebration.

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Even more important, however, than the selection of a site, is the manner in which the centenary is going to be observed. Will it be merely a *Tamasha* for people to come from far and near and to spend a day or two in sight-seeing, or to listen to ill-digested lectures or out-of-tune music? Or is it proposed to do something serious. If it be only the former it will be insulting the name of the great Teacher besides sheer waste of public money in these days of high economic pressure and financial stringency. I well believe that the followers of Swami Dayananda, inspite of the many short-comings and the defects that have crept into them, have not gone so low as not to realize the full significance of the movement to celebrate the Centenary or to allow it to end in mere smoke. They have a much better sense of their duty I hope and they will fully rise to the occasion and do something really useful.

I consider therefore that in order to make the celebration a real success the first step that must be taken is to invite all the leading workers in the Arya Samaj, no matter in what sphere they are working, or to which section of the Samaj they belong, or what particular province they come from, to a Conference. Let the various Prati Nidhi Sabhas elect representatives for this Conference. It should meet at a central place like Dehli some time near Dussehra in October. For to my mind it is essential that in the matter of celebration of the Centenary there should be no occasion for display of party feeling or provincialism Every one who professes faith in the Vedic religion or who truly respects Swami Dayananda has a right to take part in deciding the best way of paying homage to the departed Rishi. To avoid giving the celebration any semblance of a party affair, it should be organised under quite a separate organization from the Sarvdeshika Sabha, which I fear, only represents a section of the Samaj. The elected representatives of the various Prati Nidhi Sabhas together with other influential members of the Arya Samaj may form an Ex. Committee from amongst themselves and outside to carry on the work. Various sub-committees should be established—one for doing publicity work in and outside the country, another for selecting the site and making local arrangements, one for collecting funds etc One man should not be made to work too much. The work should be decentralized and divided but at the same time co-ordinated. Mere sporadic attempts will not do and are most likely to end in failure. Appeal in the press will meet with but a poor response as regards funds. A vigorous propaganda is to be carried out and work must now begin in right earnest. After these preliminaries are settled, the next question will be to decide the time and duration of the celebration. With regard to the time, it should be such as will attract the largest number of people to it. It should not therefore conflict with any other important celebration of a political or semi-political nature in the country and should be in a season of the year when it will not be troublesome for people coming from different climates. The time most suitable would probably therefore, be October or March. As to the duration, we should at least have a week's programme.

Above all must be considered the nature of the work to be transacted and the kind of programme to be gone through. In this connection, I think the first place should be given to a consideration of the best means for the spread of the Vedic religion. We should think out canses which have arrested our progress in this respect in the past and chalk out a programme for future. For if one were to look at things as they are, instead of multiplying our numbers we are thinning them every day. Whatever progress we have been able to achieve is due to the strenous efforts of those

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noble souls, some of whom are still happily in our midst, who had imbibed the teachings of the revered Swamiji in his very lifetime, by a personal contact with him. That generation is, however, fast passing away, and there does not seem to be any prospect of a greater or more vigorous generation coming forward to take their place. Is it not a matter for shame to us that within 40 years of Swamiji's death, the Vedic religion should be regarded by most people as a dying cult. Is there the same vigour or the same spirit working in us as inspired those people who joined the Arya Samaj in the very beginning. There are few indeed who now go in the Arya Samaj inspired by its lofty teachings, but more come in because it affords a field for them to work for social or educational reform. Every thing is being sacrificed at the altar of institution-mania and the primary duty has been too much neglected with the result that we are face to face with a situation that is most disappointing. If things are allowed to drift in this manner, the day is not far distant, when the Arya Samaj will be swallowed up like most other faiths in the current of Hindu religion. If we are to avert that calamity, time must be cau by the forelock and steps dev to revise our whole programme of w Let the thinking heads of the Arya Samaj Sanaysis, its Brahmans, its Kshattryas, its shyas come together, and earnestly work the faith they have chosen for themse as being the best and the one that has b the solace of our life in the past will be our solace in the life to come.

Let then this be the first and most important item for our considerat at the time of the centenary. Like Bhikshuks of old who met in their f conference after the death of Lord Budd let us resolve to carry in a sp of true humiliation the teachings of Great Guru and Minister from one of the country to the other and to imb them in our own selves. If we will o play the role of teachers and fail learn the lesson ourselves, we cannot h to achieve any thing and all our effo must be fruitless.

Other questions should also occupy attention, of which I hope to write in next.

VEDIC DHARMA AND POLITICS.

(By Pt. Dharma Deva Sidhantalankar.)

RELIGION and Politics—are they enemies, neutrals or allies? This is a question which is often asked. It is answered by different men in different ways. To-day I propose to deal with it from the point of view of Vedic Dharma. I must point out at the very outset, that even those who claim to be the followers of Vedic Dharma differ from each other materia on some important points which the que tion involves. There are persons amo them who hold that they should ke themselves aloof from the current politi mainly because the idea of patriotism of nationalism that it gives us is pure a western conception. There are othe

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) want to erect a Chinese wall between gion and politics. They hold them Abe two departments where one has hing to do with the other. There are l another set of persons who think t in these days when National Consusness has swept over the whole length l breadth of the country, religion is h at all needed. Some persons belong- to this class go so far as to say t to preach religion in these days is citively harmful for it will certainly d to disunion among men. I have heard se thoughts expressed over and over again l after giving full consideration to the tter the conclusion which I have arrived I want to lay before my readers.

The first thing that I like to point in this connection is the sense in which word dharma has been used by our es. In the Vaisheshik we read ाऽभ्युदय निःश्रेयससिद्धिः स धर्मः It means:- t by which the advancement in this world well as salvation in the next may be brought ut is named dharma.' This definin may speak for itself. It shows beyond shadow of a doubt, that at least ording to the ancient sages and philophers dharma is not a thing which has concern with every-day life. It is a bundle of principles and dogmas wever noble they may be. On the ner hand, it must lead to material ogress if rightly understood and earnestly lowed. Material and spiritual progress st go hand in hand. Thus politics hich aims at bringing about material ogress is one part of dharma and therefe the name of politics should not be ugbear to us.

To those of my countrymen who want erect a Chinese wall between religion d politics, I say only this. Whatever y be the case with othor sects and ligions the universal Vedic Dharma does t allow us to make these water-tight mpartments. Will you reject the authority those Vedic verses which deal with litical matters in the most unmistakable terms? Will you regard them as later interpolations? No, it can not be. I ask again, will you reject the authority of those portions in the Manu Smriti which deal at length with the relation of a king with his subjects and other political matters? I ask once more, will you throw away the works of Rishi Dayananda because every now and then he expresses himself on these subjects and writes in favour of Swarajya, Swadeshi and non-co-operation? Will you make bold to say that these are interpolations made by the orthodox Hindus? If not how futile it is to isolate dharma from politics entirely. Do you not see that in the Vedas, in the Manu Smriti and in the works of Rishi Daya Nanda no attempt has been made to erect a Chinese wall between them.

I request those gentlemen who regard the idea of Nationalism a Western idea to revise their views in the light of their Holy Scriptures. I invite their attention to the following verse of the Atharva Veda.

भद्रमिच्छन्त ऋषयः स्वर्विदस्तपो
दीक्षा मुपनिषेदुरग्रे।
ततो राष्ट्रं बलमोजश्च जातं
तस्मै देवा उपसन्नमन्तु ॥ १९।४१।१

The sum and substance of this Mantra is—The Sages and Seers began to practise austerity and holy fervour keeping in view the welfare of all beings. Then only, this idea of nationalism was originated and with it was born energy and might. Therefore let the learned bow their heads before this noble idea. If we think over this verse with an impartial mind, it becomes quite clear that this idea of nationalism, the idea that all persons, belonging no matter to what caste and creed, are after all parts of one nation to bring about whose welfare should be their one aim—took possession of the minds of sages and seers who were the fittest persons to represent the true dharma and that this idea was the result of great Sadhana. When we

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come to know that sages and seers who represent dharma in its true colours were the first to spread this noble idea far and wide and that it was they who put up with all sorts of difficulties for the propagation of this idea. We can not but arrive at this conclusion that the idea of Nationalism which was first preached by the most noble-minded selfless sages is not at variance with the teachings of the dharma and thus the main argument in favour of the view we are criticising has no legs to stand upon. The study of ancient history also leads us to the same conclusion. We are told in the Puranas that a wicked king named Vena gave orders to the effect that no Yajnas could be performed without his permission. By this perhaps he meant that people could not hold public meetings for I need not tell that association **संगति करण** is one of the meanings of the word Yajna. When the sages came to know about it they assembled to think over the matter seriously and then made up their minds to put an end to the system of administration where such orders could be issued. They carried out the plan devised by them and came out successful. This and similar other stories make it quite clear that our ancient sages were not indifferent towards the political situation of their country and were ready to do every thing in their power that the country demanded. In face of this historical incident recorded in our ancient books I see no reason why we should try to dissociate ourselves from politics especially when we believe that the present movement of self-purification is quite in keeping with the teachings of the Veda as I endeavoured to show in my previous article.

Before I wind up I must lay stress on one point. It is this that politics should be based upon dharma. Anti-drink campaign, removal of untouchability, unity among different communities and other things preached by non-co-operators are very good in themselves but if they are based on purely political grounds, they will never form an essential p of our belief. For instance, if we pre unity on the ground that it will l to Swarajya is it not possible that a attaining Swarajya we may not be a to establish it firmly for a long ti But if we preach unity on the gro that all of us are the children of immortal God and therefore we sho love each other whatever difference opinion we may have in religious philosophical matters then it may long. In the same way if we pre removal of untouchability on the gro that without it we can not attain Swara then again I fear we shall not be v particular about it after the attainm of Swarajya. But on the other hand we preach it on the religious ground s ing that no one is entitled to deprive any of the rights which God himself has gi him as man then alone we may h to establish it firmly. The same is case with other items of the program What I mean to say is that we sho not follow blindly in the wake of Europeans. In their civilisation there no room for God and soul. In the na of diplomacy they are prepared to com all sorts of fraud without the least h tation. That should not be the case w us. Our politics should be based u truth. It is quite possible that we n achieve our object even swerving fr the path of truth but then we must b in mind the words of Manu.

अधर्मेणैधते तावत् ततो भद्राणि पश्यति
ततः सपत्नाञ्जयति समूलस्तु विनश्यति

By adopting unfair means a n prospers at first; he is in possess of many desirable objects. He g the better of his enemies but at las root out or effaced from the fac

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e earth. The first three things have proved ite true in the case of our present lers. Can we disbelieve the fourth? t us prepare ourselves then for the vice of our motherland. But not at e cost of our dharma. Politics divorced from dharma is certainly not a thing that can lead to real happiness. Let us take our stand on the unshakable rock of truth Then no power on earth will be powerful enough to make us swerve from the path of duty.

REVELATION AND EVOLUTION RECONCILED.

OR

THE AGE OF THE VEDAS.

EFORE coming to the subject proper I think it quite advisable to draw the reader's attention to the fact that the say requires some essentials that will serve a foundation for the superstructure to be ilt upon them. These essentials, in their turn, ay be dealt with separately and may form e subject matter of another paper. Strictly eaking, they cannot be fully and adequately alt with, nor have they ever been, by any man agency.

In all times and in all climes, the sages, e ascetics, the prophets, the philosophers, e physicists, the physicians, the biologists, e embryologists, the astrologers, the zoologists and what not, have done yeomen's rvice in solving life's knotty questions d the attempts have not ended, nor will ey ever end. Discussions take place, books on books are being published, volumes volumes are being written, works upon orks are being compiled. The very air is rcharged with these discussions. Press d platform, so extensive in their influence, these days, are trying their utmost to cut e Gordian knot. But with what result? All eak out with one voice "Ignoramus and Ignorabimus." "We do not know and we shall not know." The philosophers in the Upnishads repeat the same burthen "*na vidmona vijanimah.*

But the universe is self-evident and requires no proof to demonstrate its existence. It is sheer betrayal of ignorance that man talks of proving this thing or that. What he means by such talk is only that he is conscious of the consistency of his arguments, and if such talk implies anything else, it is merely ostentatiousness on his part, for consistency in his arguments is merely comparative. At times he might be triumphant and win victory over others, but he cannot safely assert that his is the only right conception. This rightness of conception is but relative. If this be otherwise the world will know of no noisy demonstrations. According to a Brahman saying "The Gods only are true, men are untrue" His untrueness is only his weakness, and however weak he might be, be it said to his credit that he loves truth. He is truth-lover. If truth shows itself to him, he is ready to accept it. That other men do not accept our views is sufficient to show the incomplete nature of

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our views. All this reminds us of the vanity of the notion that our views can in any way affect the Great Fact of Life. If God, soul, and matter exist, our discussions cannot destroy them, and, if they do not exist they cannot be brought into existence by any means at our disposal. But be that as it may, there is one thing that man never forgets through all his worldly distractions and it is his own existence.

The trio mentioned above is not totally non-existent. To admit their non-existence is to deny one's own existence. Shankar had to admit one entity Brhama, for he had to explain his own existence. Similarly Haeckal had to admit the existence of one substance otherwise he would have to deny his own existedce. The point to be discussed is whether there are two or three self-existing entities. One entity is admitted on all hands. No one contradicts, the fact that Shankar's Adwaitism admits of revelation and he, in point of fact, supports Vedic revelation strongly and reasonably, while Haeckal's Monism knows no revelation. In fact, he expressly denies it.

Thus before we proceed further, it becomes obligatory on us to examine the position held by the latter. His creed draws for its establishment on two theories the law of Substance and the law of Evolution. The former takes its stand on two well-known laws of physical and chemical sciences viz. the laws of conservation of matter and of force.

Haeckal combines the two and asserts that matter and force are not two separate entities. They are rather, in his opinion, two sides of the same substance. His followers illustrate the point with reference to the sides of a paper or the two faces of a coin. All these analogies are offered with a view to impress the inseparableness of the two--Matter and Force. Goethe's words "matter can never exist or act apart from spirit, neither can spirit apart from matter" form the basis of the doctrine. Life, according to this doctrine, is but a form of energy and is on apar with Electricity, Magnetism, Sound and Heat. As these latter are different forms of energy and can be transformed one into the other, so is life a special form of energy and can be transformed into any of the above forms, which, on their turn, are as well convertible into life. Every atom has been supposed here to be endowed with the opposite qualities of hate and love. With the assistance of Darwin's doctrine of evolution he postulates that certain chemical elements combined under certain circumstances produce what is called 'life.' As to the variety in organic life, he says that it is the result of its adaptation to its environments. The point is very subtle and a full development of it is not intended here. It is quite sufficient to say that the whole superstructure professes to be built on the foundation of the doctrine of evolution. The word 'professes' has been used purposely, for in certain cases we find inconsistencies which cannot very well be reconciled. Yet the doctrine is associated with Darwin's name and is held by his followers.

It has been pointed out what the reality is; it is not affected in the least by insignificant human suppositions. It is in the interests of man himself that such doctrines should not go unchallenged. Man cannot forget his existence on this earth. If man's suppositions as to the cause of the Universe lead him on to the conclusion that he is merely a statue formed of five elements that with its appearance he takes its birth and with its disappearance he is actually destroyed as the verse has it :—

Imperial Cæser, dead and turned to clay,
Might stop a hole to keep the wind away,
O that earth which kept the world in awe
Should patch a wall to expel the winter's flaw

The once Imperial Cæser is nothing but dead earth—if such is the inference to be drawn from his suppositions, surely he has taken the right path. He is on the brink of ruin and the next moment he is sure to fall into the deep abyss below.

To point out to him the safer path is our duty. We cannot write much here in this

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short essay. Yet while we have shown above how Haeckal's position differs from Darwin's, it is not beyond our scope to point out that Virchow, Raymond and others have forsaken such opinions. Virchow was Haeckal's teacher. Haeckal himself confirms the above by a mention of Virchow's change of opinion in his lecture, though the motive for such a change in Haeckal's opinion was a political one. As to life coming within the scope of conservation of Energy, Lodge, in his work 'Life and Matter' says "I hold that it is false, because the essential property of energy is that it can transform itself into other forms, remaining constant in quantity; whereas life does not add to the stock of any known form of energy, nor does death affect the sum of energy in any known way."

But while Haeckal is so confident of the conclusions drawn by himself as to the nature of life from Darwin's Evolution Theory, let us see what Darwin says on the subject. In his famous 'Origin of Species'. in one place, he writes "Therefore I should infer from analogy that probably all the organic beings which have ever lived on this earth have descended from some one primordial form, into which life was breathed", These last words show that matter and matter alone was not, in the opinion of Darwin, the ultimate cause of life. He admitted, nay he postulated the existence of some supernatural cause that would explain the phenomena of pleasure and pain, hate and liking and effort etc. It might be said here that as these words were expunged from later editions, Darwin need not be supposed to be subscribing to the above idea of a supernatural cause. On this point, Max-Muller says in his "Science of Thought." Darwin's books require to be read carefully and from edition to edition." In his opinion, Darwin did subscribe to the idea of an extra-natural cause besides that of the material, for he refers his readers to the last words of Darwin's great work just mentioned, which, he says none would suppose to have been written at random. These words are:—

"There is a grandeur in the view of life with its several powers, having been breathed (by the Creator) into one, and while the planet has gone cycling on according to the fixed law of gravity, from so simple a beginning endless forms most beautiful and most wonderful have been and are being evolved". The words within brackets have a history. They were absent in the first edition and were added to in the later editions. Max-Muller says "Surely they were addedwith a purpose and what could have been this purpose except to define his position as one of those, who however far their researches and speculations may lead them, feel and recognise that there is always *a beyond* by whatever name we call it, a something that even if we call it by no name, is yet for ever present and irresistible." Further on Max-Muller expresses his inability to understand how Haeckal can call himself a Darwinian & yet maintain,as he does, that in the present state of physiological language, the idea of a creator, a maker, a life-giver has become entirely unscientific and that the first primordial form is sufficient and that the first primordial form was a monera produced by self-generation.

Darwin seems to be silent on the subject of the change of inorganic into organic matter. Here we meet with a wide chasm which it is quite uncertain will ever be filled up. It perhaps will never be filled up). Darwin saw several other gaps in the various departments of the living world.

I think it would be much better if more detailed account be given of these experiments. Professor Bateson was the man who first attempted to prepare life in the laboratory, by introducing inorganic substances in solution in sterilized flasks for a number of months. He states that he could detect living organsims in such flasks after some time. His experiments however were not corroborated and the contemporary scientists subjected them to severe criticism. Very recently Professor Bateson's life has been published by his son, in which he complains that during his father's life-time, his researches on the artificial generation of life were

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not examined in a critical and unbiasesd spirit. Conceding however, all that professor Bateson claims, shall we be justified in concluding that he had succeeded in producing life out of nothing or from dead inert matter, whether organic or inorganic is immaterial. All that we can say is that under the conditions of experiments life has made its appearence. Professor Bateson's flask may be sterilized with respect to bacteria or spores as such, but life may be existent in much more subtle सूक्ष्म form than these and be able to pervade the physicial structure of this world with ease. To clothe life in material garments and make it visible to human eyes aided with microscope or not, is one thing and to produce it out of nothing or out of something which was not life is quite another Anybody claiming to produce life must also definently show that *nothing else but the non-life material* at his disposal has generated life. To say that he took all possible care to exclude extraneous contamination is not sufficient; for in the first place our knowledge of all the possible forms of living matter is not exhaustive and again life is not one of the forms of ordinary energy.

It is said that chemists have been able to prepare productions (in the laboratories) which come out of a living body, hence a hope is expressed as to the possibility of the chasms being filled up. These productions may resemble in appearance those prepared within the laboratory of the living body. But we should never forget that assimilation, growth, reproduction are proofs positive of the existence of life. From the above we have seen how far them materialist Haeckal is from Darwin in this respect.

Sir Oliver Lodge has written a book "Life and Matter" by way of criticism of Haeckal's doctrines. This well-known Physicist should be considered an authority on physical laws.

His opinion on the laws of conservation of matter & energy is worth knowing. On page 21 of "Life & Matter" he writes:—"The term energy' itself, as used in a definite sense by the Physicist, rather involves a modern idea and is itself a generalisation. Things as distinct from each other as light, heat, sound rotation, vibration, elastic, strain, gravitative separation electric current and chemical affinity, have al to be generalised under the same heading, in order to make the law true. Until heat was included in the list of energies, the statement could not be made, and a short time ago, it was sometimes discussed whether 'Life' should or should not be included in the category o energy. I should give the answer 'decidedly No,' but some might be inclined to say Yes; and this is sufficient as an example to show tha the categories of energy are not necessarily exhausted, that new forms may be discovered and that if new forms exist until they are disco vered the law of conservation of energy a now stated, may, in some cases, be strictly untrue, just as it would be untrue, though partially and usefully true, in the theory o machines, if heat were unknown and ignored.

He has dealt with the law of conservatio of matter in a similar strain and has shown th uncertain foundation of Haeckal's castle. H writes "A few such direct experiments ar now, indeed being conducted with the hope o finding that the law is not completely true, i other words, with the hope of finding tha the weight of a body does depend slightly o its state of aggregation or on some other phy sical property." During the course of muc discussion he gives out that weight is not s fundamental and inalienable a property of ma ter as is sometimes assumed. As to the mos fundamental property of matter Inertia, h says, "It is in practice nearly always inferre from weight and in terms of Inertia the law conservation of matter can not be considere really an experimental fact. It is, strictly spe king, a reasonable hypothesis, an empiric law which we have never seen any reason doubt and in support of which all scientif experience may be adduced ". Aga he draws attention to the structure the so-called atoms which are according one plausible theory electrons or electrical ch rges, which are supposed to be knots or twis or vortices or some sort of either kinet or static modification of ether or space— small bit partitioned off from the rest & ind

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ridualised by reason of this indentifying peculiarity. If these knots may be conceived to be broken up, and the identity of the electron be thus conceived to be lost and its substance to be resolved into the original ether without parts or individual properties, if this happened, we should confess "matter" to be destructible. The whole may be summed up thus:—"The destruction and the creation of matter are well within the range of scientific conception and may be within the realm of experimental possibility". Haeckal attributes animal likes and dislikes to the 'atoms of matter and asserts that matter is moved, not by external forces, but by internal likes and desires. Lodge holds it quite a grotesque view of things and denies that internal forces can have any motive power on a body as a whole, and finds fault with Haeckal's knowledge, as he ignores the elementary axiom that "action and reaction are equal and opposite."

But one need not be hard on Haeckal. In his "The confessions of faith of a man of science". he says on one occasion, "I believe that the solutions of these fundamental questions, questions, like 'was it the mobile ether itself, perhaps, that originally engendered the heavy mass? still to be as yet beyond the limits of knowledge of nature and that we shall be obliged for a long lime yet to come, to content ourselves with an ignoramus', if not even with an "ignorabimus."

Thus all this betrays the speculative and hypothetical nature of Haeckal's doctrine. We may conclude this portion of the subject by placing before the reader the views and opinions held by European savants of mediæval and modern times.

"Would that the rest of the phenomena of nature could be deduced by a like kind of reasoning from mechanical principles. For all these phenomena may depend upon certain forces, in virtue of which the particles of bodies, by causes not yet known, are mutually impelled against one another; which forces being unknown, philosophers have as yet explored nature in vain.', Newton's Principia Preface, 1st Ed.)

Thus Newton tells us that mechanical laws alone are not sufficient to explain the riddle of the universe. There is *some beyond* that should be brought in to solve the problem.

Huxley in one place says :—

That while it is the summit of our faculties it may be wise to recollect that we have no more right to make denials than to put forth affirmations about what lies beyond that limit. Whether either mind or matter has a substance or not is a problem which we are incompetent to discuss; and it is just as likely that the common notions upon the subject should be correct as any other."

In another place he says: "They (non-philosophical materialists) talk as if the proof that the 'substance of matter' was the "substance" of all things cleared up all the mysteries of existence. In point of fact it leaves them exactly where they were. Your religious and ethical difficulties are just as great as mine. The speculative game is drawn-let us get to practical work

'A plant or an animal, in the course of its existence, from the condition of an egg or seed to the end of life, remains the same neither in form, nor in structure, nor in the matter of which it is composed. Every attribute it possesses is constantly changing and yet we say that it is always one and the same individual. (Hume quoted by Huxley.)

Thus we see that the proper reply for a scientist to give to questions about mind, soul and God is to say "I do not know and with this confession of ignorance he should not have the audacity to make dogmatic assertions as to the final course of things, as his dogmas help no more towards solving the great mystery than those owned and pushed forward by others. The world would be safer without them. In the hands of the unscientific majority of human beings, these unripe and unassimilated dogmas and the doctrines based on them will work huge destruction in the domains moral, social, political, etc. Matter and energy of the

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matter is blind and so is the energy of Science They cannot give direction to themselves. They cannot control themselves. They require some directing, or guiding agency. Inorganic matter is impelled solely by pressure from behind, it is not influenced by the future, nor does it follow a preconceived course, or seek a pre-determined end. Design and purpose that we find all round cannot be adequately explained by matter and energy alone. They require some other entity that takes advantage of the material as well as mechanical laws and puts them to some use.

Without conceding or admitting the idea of existence of that entity among our ideas of life, we should be met by all the usual puzzles (1) as to the stage at which existence begins, if it can be thought of as "beginning" at all; (2) as to the nature of individuality, in the midst of diversity of particles and the determinations of form irrespective of variety of food; (3) the extraordinary rapidity of development, which results in the production of a fully endowed individual in the course of some fraction of a century.

But when we admit 'life' as something different from matter and energy we feel that we have some sort of an explanation. We feel that we can proceed safely on our journey now. The riddles are solved, the puzzles answered and we take our stand on a firm ground, for we are convinced that whatever we see is but a temporary phase of an enduring individuality that is hidden behind.

Lodge draws upon magnetism to supply him with a fit analogy to life. He says that a seed of the banayan tree conceals within itself the possibility not only of a single tree, but of a large forest. Conservation does not help us for here, we find no transference of one form into another. This phenomenon bears no resemblance whatsoever to energy. But magnetism affords one. Magnetism may be excited by a given magnet. In both cases the required energy is supplied from without, but the peculi form which it takes, it owes to a *designi* and *directive* principle which controls action.

Our efforts to produce life artificial have proved futile and even if we succe we shall have to admit the pre-exi tence of soul somewhere else in as much as is only when we supply it with prop conditions that it begins its visible existen here. An appropriate example of a villag has been given in this connection. villageer is recruited and is sent to th battlefield where he is given the opport nity to serve his country. Here he gai experience and becomes a veteran. When th war ends, he returns to his village whic gains by his presence. In his case th individual has not been destroyed, he still there enjoying the fruits of his younge days' labours, though in the eyes of th world he has ceased to be, as his service are no longer required, and he will not appea before the world any longer.

Is not this the case with a liberated soul I think it is. That is how Lodge the physici thinks. He seems to believe in a certai principle which does not break the laws nature, yet makes use of both "matter an energy" which are already working acco ding to certain laws of mechanics, fo external acts as much as for bodily want A stone rolls, it may fall on the point A it may fall on the point B, to energy makes no difference. But on A it falls o sand while on B it falls on an extremel inflammable compound which explodes an blows up a mine. It falls on B and not on A That is no matter of chance, though in bot the cases energy is working on matte They are there all the while obeying certai laws of nature. Yet the stone falls on and not on A where it is all sand. How t explain this? Will blind energy and blind matter do? No, certainly not. The poin where the stone should fall is decided by a intelligence that directs. What we do i this:—we place several objects which ca move and stop according to certain laws i

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such an order that they fulfil our purpose as a consequence of their various motions and stops i.e., their motions and stops coincide in their consequence with our purpose. Thus intelligence is quite a peculiar thing. It differs from both matter and energy. It directs them makes them serve its purpose and fulfil its aims and objects. It responds to request. Love conquers it. Mercy and pity soften it. These and various other hard and soft immaterial qualities have their full effect on it.

On the subject of Free Will of man, he says man is both dependent and independent As far as our concrete circumstances are concerned we are free, but as far as we are a part and parcel of the Universe of Order and Law we are dependent. This dependence of man is an argument in favour of the existence of God. As a matter of fact Lodge believes in God. He writes at one place that God would indeed be laughing at the vain pride of the creatures who limit the universe within their limited sense perceptions.

The foregoing discussion, the opinions quoted therein and the arguments adduced thereon have one object in view and that one object is to show that Science while confessing the limited extent of its possiblities in the words 'Ignoramus' and 'Ignorabimus' 'we dont know' and 'shall not know' acknowledges that the admission of the existence of the two entities, God and soul would in no way injure the theories and the hypotheses advanced by itself, but would fill up its shortcomings so that some of its puzzles would be answered by bringing in the two entities just mentioned.

It would not be out of place here to give two other quotations from Lodge, as they are calculated to throw some light from the scientific standpoint on the development of the subject in hand—

No. 1. "But is it to be supposed that the complex aggregate generated the life and mind, as the planet generated its atmosphere"? That is the so called materialistic view, but to the writer it seems an erroneous one, and it is certainly one that is not proven. It is not even certain that every planet generated all the gases of its own atmosphere: some of them it may have swept up in its excursion through space. What is certain is that it possesses the power of retaining an atmosphere; it is by no means so certain how all the constituents of that atmosphere arrived." Again on another place, while discussing the possibility of generating life in the laboratory he says:—

"So far, however, any efforts at spontaneous generation have been a failure; possibly because some essential ingredient or condition was omitted, possibly because great lapse of time was necessary, But suppose it was successful; what then? We should then be reproducing in the laboratory a process that must at some past age have occurred on the earth; for at one time the earth was certainly hot and molten and inorganic, whereas now it swarms with life.

Does that show that the earth generated the life? By no means; no more than it need necessarily have generated all the gases of its atmosphere, or the meteoric dust which lies upon its snow.

Life may be something not only ultra-terrestrial, but even immaterial, something outside our present categories of matter and enery; as real as they are, but different, and utilizing them for its own purpose. What is certain is that life possesses the power of vitalising the complex material aggregates which exist on this planet, and of utilizing their energies for a time to display itself amid terrestrial surroundings; and then it seems to disappear or evaporate whence it came. It is perpetually arriving and perpetually disappearing."

No. 2—On another place while commenting on Haeckal's "sensible and noteworthy admission" as to the probability of higher beings having arisen on other planets who far transcend us earthly men in intelligence, he fully confirms that view but as a natural consequence of that admission he finds fault

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with Haeckal's exclusion of the idea of revelation in the following terms :—

"Exactly; it is quite probable. It is in fact improbable that man is the highest type of existence. But if professor Haeckal is ready to grant that probability or even possibility, why does he so strenously exclude the idea of revelation, i. e. the acquiring of imported information from higher sources ? Savages can certainly have "revelation" from civilized men. Why, then, should it be inconceivable that human beings should receive information from beings in the universe higher than themselves. It may or may not be; but there is no ground for dogmatism on the subject, nor any reason for asserting the inconceivability of such a thing."

II

As the idea of God & soul fits in with that of Evolution so does the idea of Evolution quite fit in with that of God and soul.

We live now a days in a scientific atmosphere; we move in it, we breathe in it. What conclusions have been arrived at by Science, what possibilities are allowed by it, what probabilities are admitted by it, how far we are assisted by it—all this requires me to make remarks on the points that may crop up, on the issues that can be raised and on the objections that can be raised while dealing with a subject like the one in hand, I want to make each & every one of my readers feel that he is keeping to the same scientific atmosphere, that he has not been removed from it even for a moment. Thus so far I have shown that the idea of God & soul is not inconsistent with that of the gradual evolution, but now I wish to take up the point that similarly the idea of Evolution also is not inconsistent with that of Ged & soul; the two quite fit in with each other. People are heard to say that Darwin was the first to bring before the world the idea of Evolution. This assertion, as a knowledge of the history of philosophy will show, is quite wrong and simply annoying. It shows either a deep disregard for the ancient philosophers or a deep ignorance as to the mode of developme of the philosophical thought. I may not s here as to whether the ancients in oth countries were aware of Evolution, b I can safely assert that this country c pride itself on having produced in form times sages that were quite *familiar* wi the idea of *gradual Evolution.* I produ below two passage that would support me the point :—

" From the soul (Atma) sprang forth t ether (Akasa) from ether the air (Vay from the air fire (Agnis) from fire wate (Apah) from waters the earth (Prithv from earth the annual herbs (Osadhaya from the annual herbs food (Annam) fr food seed (Retas) from seed man (Puru for man is verily the essence of food (Taittireyapnished, Brahma Nandvalli.)

Tasmādvā etasmādātman ākāshah Sai bhutah ākāshādvāyuh. Vāyoragnih. Agn kapāh. Adbhayah Prithivi. Prithiv Osadhayah-Osadhibhyosnnam Annatpurus Sa vā esu Purusosonnarasamayah.

As a matter of fact the whole universe a miracle. The sky, the earth, the air, o and all puzzle the human mind and be witness to a Higher Directive Intelligen working behind them. However, in t real sense of the word no philosopher w assume the universe to be created by an a of miracle. It is only by a process of gradu evolution that the universe was creat although there is nothing impossible in adm tting all the stages of evolution to reached and passed through in a twinkling the eye. Don't the modern Evolutionis themselves belive that the human embry passes through all these stages of Evolutio which took the human species some hundred nay thousands of thousands of years to for only during the short space of ten month that it remains in the mother's womb. If th processes extending over tens of millions years can be compressed within the sho space of ten months, then how can this hyp thesis be inconsistent that all the gradation however delicate and complicated (they migh

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...) of the Evolutionary process are passed through in a twinkling of the eye. But this will appear to be a miracle to a dwarfish intellect which will take it to be quite impossible and unnatural i. e- against all the Laws of nature. One cannot reasonably fix and maintain without fear of contradiction the amount of time, taken by the processes of evolution, at a certain number of years, but one can safely assert that Evolution does pass through *stages* whatever they might be. Thus the ancient works are replete with this philosophy but fair-mindedness requires that we should confess we cannot find there in the existence of a full description of a particular order or mode of the evolutionary development that takes place. The whole description is given in four or five lines, and relates only five stages and that is all.

The following will illustrate and explain the paucity of details that is characteristic of the ancient works:—Suppose a man is standing on the top of a hill. He casts a glance around him. He finds that the objects near at hand reveal themselves in all their details but those far off refuse us that privilege. Should this man make himself believe that the country far off is devoid of such minute details as the one near by reveals to the eye. He would be mistaken, if he did so, as the truth lies the other way and if he stands in need of any further proof for the existence of similar details in the far off part of the country, he should only take the trouble of repairing to that part and thus satisfy himself to his heart's content and to the extent of his entire mental vision. But a thinking being as he is, the man will not be so deluded. The above applies to the physical world.

But is the case different with the world of mind? No, certainly not. Although men are more apt to delude themselves in this case than in the above one. They may deceive themselves into the belief that the thoughts far off are not endowed with details similar to those with which those near at hand are endowed. The fact, however, is that the ideas far off have been formed in the same detailed order as those amidst which we are taking our stand. The modern ideas are embodied in writing so much in abundance and are thus easily available, while the ancient works are rare, and not easily available, hence it is that we see a continuous order in the ideas of these times while we find quite an absence of such an order in those of ancient times. But that is not fair. Is there any one who can vouchsafe ten thousand years hence the same clearness of details in the ideas of these times as is found in them in these days? If the posterity manages to save even the essentials of modern thought from the clutches of cruel time and thus convey them intact to the end of that long period, that would really be a sure test as to any valuable essence being contained in it that could endure through ages. I doubt it, however, very much. But this would not justify one to suppose that the moderns thought imperfectly and hence had to leave wide gaps to be bridged over, and serious breaches to be filled in, by the posterity. Such a supposition would be contrary to facts as we find them now. A similar concession, a similar allowance can be made in the case of ancient thinkers. They did not think imperfectly. They left no wide gaps to be bridged over; no serious breaches to be filled in, by their posterity. If we find imperfection in their ideas, breaches in their thoughts it is because the succeeding generations have not been able to convey the details to us. It is the essence that has reached us. We should rest contented with the essentials, of the Doctrine of revolution that we find in them, and should expect no more. Absence of detail proves only that the times in which these thinkers lived were far removed from us, so much so that our imagination can not assist us in forming an estimate thereof. It will not be out of place here to remark that the evolutionists can claim for the particular order, that they have been able to establish in the different stages of Evolution, mere consistence within the system and nothing more than this. Beyond that all that they can say is "Ignoramus". They can not say positively that the particular order

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which they have established is verily true. Reasoning might be consistent, yet the conclusion might be far from the Truth. Thus we see we cannot reasonably insist on the time taken by and the order followed by the processes of Evolution. The admission of an order whatever it might be is quite sufficient. Here we find that the modern world has not far advanced in this respect. Creation of the Universe out of *nothtng* is indeed a miracle which Science would not allow. But as long as the principle of the creation of sat (existent) out of sat...(existent) finds place in our ancient scriptures, the charge of a miracle of creation cannot be laid at their door, and none can deny the existence of the principle of evolution there. Out of the *Prakriti* the *Mahat*, out of the *Mahat* Ahankar, out of the *Ahankar* the five *Tan matras* and the two sorts of senses, out of the five *tan matras*, the tangible elements—this detail even is not necessary to prove the existence of evolution theory in ancient times. It would but suffice to assert :—

1. Nasato vidyate bhavo vidyate satah--the existent cannot proceed out of *nothing* and the *existent* cannot be brought to *nothing*. (Bhagvadgita.)

2. All was dark, unknown undefined, intangible, unknowable all sleeping as it were.

Asīdidan tamobhutama prajñā tamalaksanam. A pratarkyama vijñeyam prasuptamiva sarvatah.

3. Sadeva Somyedamagra āsīt. The existent it was that was before.

4. Asadvā idamagra āsīt. The non-existent was it before. Tama asit tamasā gudhamagrea pra ketain salilain sarvamā idam.

Darkness was in darkness hidden formerly This was all intangible (Indiscernible) sameness everywhere.

These words alone of a Veda would answer our purpose well. Thus we see that the idea of evolution has all along kept pace w that of God and Soul and we see no reas why the idea of God and soul should not in with that of evolution—a question wh we discussed in the first chapter.

III.

FORMS OF LIFE HIGHER THAN MA ARE POSSIBLE.

Now the question arises whether the id of knowledge proceeding from non-hum sources can consistently be held and ma tained along with that of evolution. In wh way possibly if it be possible to do s Is it possible the evolution holds good in t mental and psychical world just as it does the physical world ? Cannot the same thi as occurs in the world of matter happen the region of mind ? Cannot knowled gradually grow ? Would it require a mira to give birth to it ? The line of argume followed hitherto would but naturally sugg that there is possibly nothing in the id of knowledge proceeding from non-hum sources that would not be in keeping wi that of evolution. In fact there is no reas why it should be impossible. Sir Oliv Lodge says that if a wild man acquir knowledge of civilization from the civiliz man, the civilized man too in his tu requires to be instructed by some high forms of life.

When such is the note struck by scientist of Lodge's fame, why should tho thinkers feel any difficulty on this poi who believe in creation, dissolution, dispe sation of deeds, rebirth and the final ema cipation of the soul. To them the questi becomes very easily solvable. They wou but fill in the gap left open by science.

The scientist, by dint of his 'evolutio should but do as much as would suffice erect a form or a being that can think wi vocal organs adapted to give forth articula sounds. This done, the rest the believ would do. It is through the dispensati of the fruits of deeds that the soul ge enclosed within a physical body. If the so

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ows the sounds experienced in former eation, she possesses a mechanism too that ould produce those sounds—namely her body. is but for the sound to be produced that would be heard by men in general who ll learn it by and by.

There is no limit whatsoever to the extent which the memory of the soul can be deve-ped. Men differ widely in this respect. me have but faint recollections of the pa-t ents of their lives, while others may reme-ber each and every fact of their lives with ite a wonderful distinctness. The intoxi-ting drugs produce but little effect on some, hile in case of others they exhibit their rst qualities in a most remarkable manner. me people resist the effect and keep their emory and other faculties in tact, while hers give themselves up to senselessness. xtreme sorrow and extreme joy too some-nes cause failure of memory, but there is gain-saying the fact that whole lots people hold their memory in tact. Just as dinary men display so much difference in is respect, the different souls too do that en after the great event of their death. here is every possibility of such souls exi-ing as, in all defiance of the awful fact of ath, manage to po-sess, not merely faint d vague impressions but bright and fresh minscences of the incidents of their past ves. They are not liable to stupefication. umerous stories are told and accounts men-oned that have for their topic the above eme. But I am not going to bother you ith quite a commonplace order of similar ories, They might be unacceptable to you. he incidents that are told in these stories e not matter of every day experience for dinary people. They occur but very rarely. am going to place such an account befere ou which has been given as an illustration research line or science. The account is ven by Dr. Carpenter in his work "Princi-es of Mental Physiology."

It was in the year 1812 that a peasant hild, Zera Colburn was brought to London hen eight years old. He possessed extra-dinary prodigious powers in solving very eavy arithmetical sums mentally. The then London Mathematicians tested him to their thorough satisfaction and admiration. Francis Baily was one of them. It was from his account that Dr. Carpenter selected the following examples and inserted them in the above-mentioned work for elucidation purposes.

"He raised any number consisting of one digit progressively to the tenth power; giving the result by actual multiplication and not by memory faster than they could be set down in figures by the person appointed to record.

He rai ed the number 8 progressively to the 16th power, and in naming the last results which consisted of fifteen figures he was right in every one. Some numbers consisting of two digits he raised as high as the eighth power, though he found a dfficulty in proceeding when the products were, very large. On being asked the square root of 106629 he answered 227 before the original number could be written down. He was then required to find the cube root of 268336125 and with equal facility and promptness he replied 645. He was asked how many minutes there are in 48 years and before the question could be written down, he replied 25228809 and immediately afterwards he gave the correct number of seconds. On being asked to give the factors which would produce the number 247483 he immediately named 941 and 263 which are the only two numbers from the multiplication of which it would result. On 171395 being proposed, he named 5 x 347279. 7 x 24485, 59 x 2905, 83 x 2065, 85 x 4897, 295 x 581 and 413 x 415.

He was then asked to give the factors of 36983, but he immediately replied it had none, which is really the case, this being a prime number. Other numbers being proposed to him indiscriminately he always succeeded in giving the correct result, except in case of prime numbers, which he generally discovered almost as soon as proposed. The number 4294967297, which is $2^{32}+1$ having been given to him he discovered (as Euler had

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previously done) that it is not a prime number, which Fermat had supposed it to be, but that it is the product of the factors 2^n 6700417 x 641. Fermot gave $2^{32} + 1$ as the formula for Prime numbers Euler, however, showed that this was true only in certain cases, $2^{32} \times 1$ being an exception to the rule.

The solution of the problem was given after a week but the method he took to obtain the answer clearly showed that he had not derived his information from any extraneous source.

When he was asked to multiply together numbers both consisting of three figures, he seemed to decompose one or both of them into its factors and to work with them separately. Thus on being asked the square of 4395, he multiplied 293 by itself and then multiplied the product by 15 and on being asked to tell the square of—999,998,000,001 by twice multiplying the square of 37037 by 27. He then, of his own accord multiplied that product by 49 and said that the result (48,999,902,000,049) was equal to the squrae of 6,999,993. He afterwards multiplied this product by 49, and obtained that the result (2,400,995,198,002.401) was equal to the square of 244,999.759.

On being interrogated as to the method by which he obtained these results, the boy constantly declared he did not know how the answers came unto his mind,

Such incidents can only be explained on the supposition of a previous birth. In the present case it can be said that the boy possessed such an aritmetical memory as was kept in tact even after a change of the physical body. Why to go so far? It is our daily experience that men show the capacity of acquiring powers to a varying degree. There are found certain children who can learn certain things at a very tender age which ordinary people would learn in a very advanced age after a severe effort and perhaps might not learn. It was only the other day that the *Saraswa* a monthly magazine in Hindi published t likeness of Madan, a child singer. In so cases the time spent in learning is but ve small. Instead of ten years, four years a for four years only two. and instead of t only six months, or a month, or a da minute and a second—all this is a wonder c played by the learning ability. Such in dents transcend human powers. They a superhuman. If such incidents occur in t sphere of mathematics and music in these da then similar extraordinary incidents a possible also in the sphere of language t Only this much is to be remembered th such-like incidents are but very rare in t ordinary work-a-day world.

To come to the conclusion—we thus that the existence of such souls just possible and such as can strike avera humanity with wonder on their birth men. How they attained to this height c be explained by their Karmas. In this l too the difference in gradation is caused human actions. We have only to exte this experience to life after death, and t whole thing is within the reach of unde standing and the riddle is solved, the wond shorn of all novelty and the miracle no more. A religion that teaches the trini of God, soul and matter cannot dispense wi the doctrines of rebirth, absolution—cycles creation and dissolution alternating fr eternity to eternity--doctrines that are esse tial concomitants of the doctrine of Karm and their results, for without these such religion is sure to meet many a pit-fall th can not be filled up and break that cann be bridged over.

Similarly those religions that teach t doctrine of Revelation of knowledge cann walk beyond these doctrines There is on one path and that has been pointed o That is to be walked over, that is to be t velled upon, there is no other alternati Every other road is laid up with blocks th cause stumbling.

IV.

How are language and thought related each other?

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Now the question that presents itself is whether the evolution that manifests itself in the realm of matter has anything to do with the realm of mind. Is a gradual growth of knowledge among men not possible? Is there any real need for a miracle here?

Along with these questions another very important question crops up as to the phenomenon of Language, as we see that language and the growth of knowledge are closely connected phenomena. The successive development of knowledge is impossible without language.

Max Muller has dealt with this topic at some length in his works. In the earliest portions of his work 'Science of Thought' he has made this theme the subject of his deliberations. The mutual relation of knowledge and language, according to him is that of inseparability which is the basic principle or in his words the fundamental tenet of the science of language. He feels quite at a loss to understand why the people who think that all language is impossible without concepts shirk the converse proposition that all concepts in their turn, are impossible without language. A concept without a word is as much an impossibility as a word without its corresponding concept. Thought and language appear to him as two sides of one and the same indivisible coin which is neither merely an idea nor a sound alone but 'word'. Language according to him is as a sense to the mind. He says our thinking by means of words is as our seeing is with our eyes. Here the question arises—Do not Language and knowledge obey the laws of evolution and grow and develop under them? In this respect several historical experiments are referred to which were performed in order to know if language was natural to man and in case of its being proved to be so how it exhibited itself in its early stage. Such experiments it is cruel to perform. We can attain our object even without them—let us see how? Take an Indian child born in India. See if he learns English without being given lessons on it? Evidently he can not. Then how can it be possible for him to learn his native tongue or the language of any other country without instruction? Surely impossible. Thus if an Akbar performed an experiment on innocent helpless babies by shutting them up for years together in a nursery where all the possible chances of hearing any one talk were removed with due care, where even the nurses had orders on pain of death not to whisper a word even, he did a cruel thing indeed, for the children so brought up knew not the use of human speech and could only babble like dumb people bearing testimony to the folly of the great sovereign whose forethought that could successfully build empires, could not suggest the needlessness of such an experiment.

Leave a European child as soon as it is born, in a lonely forest removed from the society of the civilized man and thus away from all the possible influences of civilization and make for its protection and nourishment all sorts of arrangements which will in the nature of things be very extraordinary. You will see when he comes to age he would be even worse than a wild man of Africa. Verily, he would be a beast in the from of man, for even the inhabitants of the African wilds possess language, they practise one art or the other, and there is no tribe found among them which is bereft of the gift of a tongue.

Contrary to this, if a child of wild parents be brought up in a civilized society it is sure to grow as possessing speech and manners just like other ordinary men. But for this, all the missions that aim at the civilizing of their people would fail.

To adopt the language of both arithmetic & evolution one might say that a child of the civilized man brought up in loneliness away from all human influences for a period of twenty or thirty years would prove to be in the condition of the primitive man that walked on Earth three hundred thousands of years ago, and similarly a child of the wild man who might be supposed to be, for argument's sake, a hundred thousand years behind the civilized men in the order of evolution would

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fulfil this deficiency of a lac of years in twenty years only, if he is brought up in a civilized society for a short period like this. Will the evolutionists answer this riddle, will they explain it? Is not the modern wild man on a level with his contemporary civilized fellow in the scale of evolution? Is not the former as ripe as the latter? Were it not for this, how would it be possible to make up a deficiency of a lac of years within the short space of only twenty years? or how would the case of the child of a civilized man be satisfactorily explained who on being totally deprived of the influences of civilized society, exhibits a condition as old and primitive as if he belonged to a period three lacs of years back. And is there anything unreasonable in saying that the child born of the man of the quaternary age, if brought up in midst of civilized peop'e of these days, will adopt all their manners and habits. The answer to this and similar questions is that the child of wild parents in the course of first twenty years passes through all the stages of mental evolution which took the species as a whole long long ages to pass through. Here the case is exactly similar to that of its counterpart in the physical universe where the child in the embryo takes only ten months to develop through all the evolutionary stages which the species had to go through for millions or ten millions of years. Just as a seed sown in a barren soil yields nothing, just as the embryo fails under disagreeable conditions, exactly so the child of the civilized society remains quite blank if brought up in a jungle. But the simile adduced is based on the principle formulated by the evolutionists themselves and thus cannot serve as authority to their opponents. Such a simile can convey satisfaction to the upholders of the evolution theory and not to those who choose to stand aloof or to go in the opposite direction. But even here two points present themselves for consideration. Firstly a simile is after all a simile, it cannot serve the purpose of an explanation; secondly the question still remains to be solved—why have not the several tribes, whose children become civilized when bronght up among the civilized people and thus can do in twenty years what should have been accomplished in lacs of ye themselves become civilized as the so cal civili ed people have done up to this ti Have they not been living on the same ea for age; like their civilized fellow? Ha they not breathed in the same air? Ha they not been able to secure a sky un which civilization would grow? Have the same sun and stars been shining o them as over their more lucky fello of civilization? Is it impossible now civilize them when they live on the sa earth, when they breathe in the same a they live under the same sky and enjoy t light or the same sun and stars? Certain not. It is just possible that quite an insigni cnt difference in the contour of the locali working unremittingly for ages might ha produced the difference that can be made in twenty years only. To put it arithme cally, the equation would be insignifica difference X 300000 = total difference to made up in 20 years. But this too is to borne in mind that the child of the civiliz society takes the same time to become ci lized. Thus it comes to this that the childr of both the civilized and uncivilized men a equal in this respect. The individual belo ing to the civilized society is civilized cause his education has been among the ci lized people and a wild man persists in condition because he lives among the w people. What is true of the individual true of the society also. The people that a civilized are so because they have some h or other kept up their connection with o or other elightened people. This connecti must be unbroken but it must stop at certain point to begin with. Would not t point mark the occurrence of some uncomm and extraordinary phenomenon?

But in what we have said above assume the start in the race of evolution have been made at the same time and prove unable to extricate ourselves from t difficulty that presents itself in the form the condition in which the wild people se to persist unless they happen to come i contact with their civilized brethren. T question can be worked from another po

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e view. The differences in the contour of locality may be passed over and it might asserted that the wild people were evolved er. Let us admit the force of the asser- n and suppose a hundred thousand years er. Would this admission and supposition p us any further? Would they explain thing? No certainly not, for a lac of rs can in no way be equal to twenty rs. Simple arithmetic makes it impos- le.

But inspite of all this we with due respect our opponents allow for the sake of argu- nt that man can develop knowledge and guage *himself* and does not stand in neeed any superhuman agency to intervene. Here shall refer our audience to their personal periences. When a man thinks alone how ensely does he feel a desire within himself *compare his conclusions with those arrived by others.* He cannot resist it and thus mmunicates to his fellows the results of thought. This desire to compare and to mmunicate ideas and experiences according the philologists accounts for the origin language among men. Moreover this ire is universal. But the question that turally crops up here is: How is it that the n desires to compare and to communicate? it to help others? or to be helped by others? rom the selfish nature of man we see there no chance for the first alternative to stand. is as the result of education that man sires to help others. Naturally he seeks lp. Thus a man fails to have faith in his eas and his mind remains disturbed as long his ideas and experiences are not borne out those of others Philosophers and scientists assed away contented with 'Ignormus and gnorabimus.' Did not they long to see that eir ideas and experiences should have rece- ed confirmation? Did not they sigh for erification from outside? Who is there that eads this earth, and does not like to attain eace in this ever-receding confirmation?

This fact can be brought home by personal xperience. It is quite admissible that ankind itself can develop knowledge and nguage, but along with this it can safely be asserted that both knowledge and langu- age stand in need of confirmation and become constant sources of uneasi- ness till the required confirmation is forth- coming. Peace has for its necessary conditions Faith and Trust. Where are these to be placed? Man must know this. Necessity has not been felt for the first time in these days, it has been felt all along since the time man was created, since the time humanity dawned upon his mind.

The Poet says :—

We have but faith, we can not know
For knowledge is of things we see.

The ultimate basis of this faith, this trust is God the Great Teacher and his knowledge the Vedas. Language and knowledge may grow without reference to the Vedas. Language and such knowledge are void of all faith and without support. Max Muller in one place says 'oide' denotes in Greek.

I know, as I have seen. But this would not solve all our questions. We feel need of a word which should mean I know, though I have not seen—i. e. we stand in need of Faith.

V.

THE VEDAS AND THEIR SOURCE.

Thus we have seen that man stands in need of the Adiguru and the knowledge that proceeds from Him. Now the question that naturally arises is—in what do the Vedas consist and in what manner did they come in the possession of man?

Before answering the question "in what do the Vedas consist?" we undertake to answer the other. Somewhere previously it has been said that the soul may convey with itself into this life the knowledge of the words learnt in a previous one. In support of this view an illustration was adduced which related to the little American child-arithmetician and it was thus fully borne out that the soul brings with itself the remembrances of a previuos life into

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this one. Let us see what the Satyarth Prakash has to say on the point: The following passage from the honoured work will fully explain how the Samartha soul after attaining the salvation moves freely in the lap of the all-pervading entity, God Himself. The passage runs thus :—

"The emancipated soul roams about in the Infinite All-pervading God as it desires, sees all nature through pure knowledge, meets other emancipated souls, sees all the laws of nature in operation, goes about in all the worlds visible and invisible sees all objects that come within its knowledge, the more its knowledge increases the happier it feels. Being altogether pure, the soul acquires perfect knowledge of all hidden things in the state of emancipation. (Satyarth Prakash translated by Dr. Chiranjiva Bhardwaj)

Residing in the Supreme Soul till the end of the grand dissolution (prant kala) he gains knowledge that can not be effaced on returning from the state of emancipation. Such a soul is born into this world accompanied by knowledge. She knows thoroughly well the words, the meanings, and their mutual relation. Thus in the beginning of man-creation a part of God's knowledge finds passage through the thus returning emancipated souls for men that quite suits them. Call it the result of the emancipated souls' own experience or imagine it to be the special gift of God Himself--both look the same to me. When the Supreme Soul unfastens the doors of His Universe to the Liberated Soul so that she may move to her own desire, then be it because of the impulse direct from God or be it the experience of her own, both come to the same thing. True knowledge is one and not two. It is as much of God as of the soul. The Satyarth Prakash says "By virtue of his Omniscience and Omnipresence God reveals the perfect knowledge of the Veda in the heart of a human being by virtue of his presence within it"

Shankar, too in his famous commentary of the Vedant Shastra that goes by the name of *Sharirika* while commenting on the su 'Ata eva ca nityatvan' expresses sim views as to the Vedas coming to lig He says :—

Tatascātīta kalpānastbita prakrst jñ karmanāmisvarānām hiranya garbhādīn vartmāna kalpādan prādurbhavatam parr varānugr hītānam suptaprabudhavat kalp taranvyavhā ānusaindhā nopapatteh.

Thus the anusandhana or the business the other Kalpa or Kalpas becomes possi (uppatti) to the powerful ones such as *hiranyagarbha dinam* who performed g deeds and attained to good knowledge i past kalpa, who appeared in the beginni of this kalpa and who were in favour w the Supreme Lord, just as one who awak after sleep and continues his past experien

Thus we see that in the beginning of ea creation the eternal knowledge of the Ve is revealed to men by the eternal God so t the Faith and the belief in the existence the essential entities that are embedded men find a resting place in them. And n we take up the other question 'in what the Vedas consist'. Is there any knowled in the possession of man which may be cal eternal ? The answer to these questions in the affirmative. That knowledge is co tained in the texts that begin with 'Ag midhe' and end with "Sarvan eta tān u pivadhyai".

VI.

The antiquity of thr Vedas. They a eternal.

The Vedas are the origin of the Dharma.

Before we go te prove the eternity of t Vedas, it would be advisable to establish fi their antiquity. We shall not stop at es blishing their antiquity alone, we shall pro them to be the source of all Dharma.

The first proof as to the antiquity of t Vedas is that the scholars of this age prac cally arrive at the same conclusions as

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e point however divergingly they might proach them.

We hear two voices—the one is all the ligions worth the name that exist on the rface of the globe proceed from the Veda, ough they have not been able to keep the iginal purity and have been polluted with e admixture as the ages rolled on. The her one is that the several inexplicable cus-ms prevalent among thousand and one eople that inhabit the earth can be traced their simple beginnings in the Vedas. ccording to this latter view the religious eas that have developed everywhere have eir respective seed in the vedas. Both ese voices point, on the one hand, to the ntiquity of the Vedas and bear testimony that, and on the other hand connect some the ideas cherished in modern times with em. Not only the ideas, languages too are erived from the Vedas. The difference etween the two views is:—one holds that the eas and languages have decayed, while the her holds that they have developed and the edas are thus lower in the scale of evolution s regards the ideas and the language in hich they are couched. Thus we see that e Vedas indisputably belong to a hoary ntiquity and not only that, they are consi-ered to be the origin of the prevailing eas and languages. The only difference ems to be that of 'decay' and 'development'. o establish the view of 'decay' one should rove that the Vedic ideas are as superior o modern thought as the Vedic language is perior to the modern language, This sub-ct has quite an importance of its own and hus cannot be dealt with in detail in the hort space that is at our disposal in the ourse of this small treatise. But as the riental saying goes-one grain of boiled rice erves as an index as to the condition of the hole mass contained in the pan, it is advi-able to place the context of the next few ines before you just to give you an idea of he whole thing. Deussen, a renowned philoso-her has written a booklet by name 'Outlines f Indian philosophy', in which he has shown ow the Indian philosophy developed. He s of opinion that the Vedas inculcate the worship of material forces which have been imagined to possess human affections. He is further of opinion that some of the philoso-phical ideas began to gain ground at the very time of the Vedas. The idea of the Universe proceeding from the source had already taken root. An effort to discover a fit name for God is clearly discernible in the 'Hiranyagarbha' hymn of the Rig Veda each verse of which ends with the same strain "Kasmai devāya havisa vidhema". Which God may we present with an oblation". And that effort seems to be crowned with ulti-mate success as we find suggested in that very hymn the name 'Prajapati' 'the Lord of the creation', As the ideas developed this latter name was replaced by 'Brahma' and 'Atma' in the Upnisads. From the latter literature we see that the denial of God was the last stage to be reached. Thus, accor-ding to Deussen Pantheism was the first to take the field, this gave place to Cosmogonism which was supplanted in its turn by Theism which was followed by Atheism of the San-khya. Let us try the strength of this high structure. Pull off a stone from beneath and the whole structure could be brought down. Deussen synchronises the develop-ment of Theism with the composition of the Svetasvatara Upnisad, thus deduces from that the idea of Theism was developed as late as the above named Upnisad. In support of his view he quotes the following verse from the Upnisad ;—

Dua suparnā sayujā sakhāyā
Samanam vrksampari asvajate
Tayornya pippalm svaduatty
anyoanasna bhi caksīti
Samane vrkse puruso nimagno
Nisaya socati muhyamanah
Justam yada pasyaty any amisamasya
Mahimanamiti vitas o kah.

Tarnslated they stand thus :—

Two birds united as one, fellows, embrace on all sides the same tree. One of them eats the fruit with tasteful enjoyment, the other one witnesses and eats not.

In the same tree absorbed the *purusa* suffers pain being infatuated on account of

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his dependence and is released from pain as soon as he sees the other one, his friend, along with His greatnes.

The learned professor is labouring under a mistaken idea. He thinks the verses quoted were composed in the times marked by the (Svetasvatar Upnisad.) But this is wrong. The verses are the Veda Mantras and already occur in the Rigveda. A wide gulf of time separates the period of the Veda from that of the Upnisads. All the scholars agree on this point. Language and ideas both testify to this. The mantras just quoted belong to the Vedic period. They are not the only verses from the Veda that occur in the above named Upnisad. Quite a number of Vedic verses makes appearance there. And this is because the author of the Upnisad intended to derive authority from them in order to establish his position. A few of them are given here below :—

ऋचोऽक्षरे परमेव्यो मन्यस्मिन्देवा अधि विश्वे
निषेदुः ।
यस्तन्न वेद कि मृचा करिष्यति यइत्तद्विदुस्त
इमे समासते ॥

सहस्र शीर्षा पुरुषः सहस्राक्षः सहस्रपात् ।
स भूमिं विश्वतो वृत्वा त्यतिष्ठ द्दशांगुलम् ॥
पुरुष एवेदं सर्वं यद्भूतं यच्च भव्यम् ।
उतामृतत्वस्येशानो यदन्ने नाति रोहति ॥
तदेवाग्निस्तदादित्यस्त द्वायुस्तदु चन्द्रमाः ।
तदेवशुक्रं तद्ब्रह्म तदापस्तत् प्रजापतिः ॥
त्वं स्त्री त्वं पुमानसि त्वं कुमार उतवाकुमारी ।
त्वं जीर्णो दण्डेन वञ्चसि त्वं जातो भवसि
विश्वतो मुखः ॥
मा नस्तोके तनये मा नआयुषि मा नो गोषु
मानो अश्वेषु रीरिषः ।
वीरान् मानो रुद्र भामिनोऽवधीर्हविष्मन्तः सद-
मित् त्वा हवामहे ॥
युञ्जानः प्रथमं मनस्तत्त्वाय सविताधियम् ।
अग्नेर्ज्योतिर्निचाय्य पृथिव्या अध्याभरत् ॥
युक्तेन मनसा वयंदेवस्य सवितुः सवे ।
स्वर्ग्याय शक्त्या ।
युक्त्वाय मनसा देवान्त्स्वर्यतोधिया दिवम् ।
वृहज्ज्योतिः करिष्यतः सविता प्रसुवातितान्
युञ्जते मन उत युञ्जते धियो विप्रा विप्रस्य
बृहतो विपश्चितः ।
विहोत्रादधे वयुनाविदेक इन्मही देवस्य सवितु
परिष्टुतिः ॥
युजे वां ब्रह्म पूर्व्यं नमोभिर्विश्लोकएतु पथ्ये
सूरेः ।
शृण्वन्तु विश्वे अमृतस्य पुत्रा आये धामानि
दिव्यानि तस्थुः
वेदाहमेतं पुरुषं महान्तमादित्यवर्णं तमस
परस्तात् ।
तमेव विदित्वाति मृत्युमेति नान्यः पन्था विद्य
तेऽयनाय ॥

"What can do the Vedas do unto hi who does not know that Great Being, wh is all-pervading and eternal. Holiest of a who sustained the Sun and the Earth, an is the support of the learned, whose realiz tion is the chief aim of the Vedas ?

But they alone, enjoy enternal bliss wh study the Vedas, live a righteous life, becon perfect yogis and realize God. "O M That all-pervading being alone is the Lo of the imperishable Prakriti, the materi cause of the world, and the soul yet distin from both, is the Creator of the Univer the past, the present and the future."

Thousand-headed being with a thousa eyes and feet surrounds the Univer.e on sides and extends even beyond that he w does not know that indestructible being the Rigveda, that highest ether-like (sel wherein all the gods reside of what use the Rigveda to him, those only who kn it rest contented.

The person (Purusha) with a thousa heads, a thousand eyes, a thousand fe having compassed the earth on every si extends beyond it by ten fingers' breadth,

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That person alone (Purusha) is all this, what has been, and what will be; he is also the lord of immortality. He is whatever grows by food.

That (self) indeed is Agni (fire) it is Aditya (Sun) it is Vayu (wind), it is Chandramah (Moon); the same also is the starry firmament, it is Brahma (Hiranya Garbha), it is water, it is Prajapati.

Thou art woman. thou art man, thou art youth, thou art maiden, thou art an old man, totterest along on the staff; thou art born with thy face turned every where.

O Rudra! hurt us not in our offspring and decendants, hurt us not in our own lives, nor our cows. Do not slay our men in thy wrath, for, holding oblations, we call on thee always.

Savitri (the Sun), having first collected his mind and expanded his thoughts, brought Agni (fire), when he had delivered his light above the earth.

With collected minds we are at the command of the divine Savitri, that we may obtain blessedness.

May Savitri, after he has reached with his mind the gods as they rise to the sky, and with his thoughts (has reached) heaven, grant these gods to make a great light to shine.

The wise sages of the great sage collect their mind and collect their thoughts. He who alone knows the law (Savitri) has ordered the invocations, great is the praise of the divine Savitri.

Your old prayer has to be joined with praises let my song go forth like the path of the Sun, may all the sons of the Immortal listen, they who have reached their heavenly homes.

I know that great person (Purusha) of sunlike lutsre beyond the darkness. A man who knows him truly passes over death, there is no other path to go.

All these verses with the ideas embodied in them were not ripened in the Upnisad period, they were on the other hand already existent in the Vedas. In my opinion it would be better if the word 'explanation' be substituted for 'evolution'. The Upnisads explain the Veda mantras rather than evolve the ideas contained in them. What the Svetasvatar does in the case of the above verses is that it merely explains them. If explanation and evolution mean the same thing we may call Upnisads the work of evolution. If a teacher explains to his people the words 'Satyameva jayate nanritam' verily this should not be taken to mean that the idea was ever before unripe and the teacher is ripening it. If the theory of theism developing later takes its stand on the lateness of the Vedic ideas as inferred and established merely by the lateness of Svetasvatar aud Katha Upnisads in which they are contained, then surely it stands on a sandy foundation.

Another illustration from the same author. He says that the idea of metempsychosis was originated and developed in the Upnisad period. Is it by an irony of fate or by what? We cannot say. But we safely assert that the doctrine alrerdy existed in the Vedas and the ignorance of the learned professor on this point is really lamtenable.

Below we give some of the proofs in support of our contention.

असुनीते पुनरस्मासु चक्षुः पुनः प्राणमिह नो धेहि भोगम्।
ज्योक् पश्येम सूर्यमुच्चरन्तमनुमते मृडया नः स्वस्ति॥
पुनर्नो असुं पृथिवी ददातु पुनर्द्यौर्देवी पुनरन्तरिक्षम्॥
पुनर्नः सोमस्तन्वं ददातु पुनः पूषा पथ्यां३ यास्वस्ति

ऋ० अ० ८, वर्ग २३ मं० ६७।

पुनर्मैत्विन्द्रियं पुनरात्मा द्रविणं ब्राह्मणं च।
पुनरग्नयोधिष्ण्या यथा स्यामकल्पन्तामिहैव॥

अथर्व अ० ७ का ६ वर्ग।

सनोमह्याअदितये पुनर्दात् पितरंच दृशेयं मातरंच

ऋ० म० १ सू० २४

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The ideas of God and metempsychosis did not originate and develop in the Upnisad period, but existed already in the Vedas. The Upnisad like their parent works, the Brahmans are merely explanations of the Vedic verses-

Similarly the scholars of the above type describe the verses contained in R. V. I. 194, X 129, X 121 as hard and really wonderful and they are quite justified here as they find elsewhere all accordring to their own interpretation in the Vedas the worship of material forces and physical phenomina but here they meet with notions quite peculiar. Here they find the key to the explanation of all the Vedic verses which they refuse to use. It is here we meet with the significant verse:—

इन्द्रं मित्रं वरुणमग्निमाहुरथोदिव्यः स सुपर्णो गरुत्मान्।
एकं सद्विप्रा बहुधा वदन्त्यग्निं यमं मातरिश्वा-नमाहुः॥

Here is afforded to us the key to the meanings of the Vedic verses, only we should recognise it as sueh. Those who hold that the Vedas are the work of man should adopt that method of interpetation which is suggested by the Vedas thenselves, and then they would be doing bare justice to the cause of the Vedas. Indra Mitra, Varuna are the names by which they call Agni and moreover he is divine. fine-winged Garutman? One is he but the sages talk about him in many ways, Agni they call Yama and Matrisva. Thus Indra, Mitra and Varuna, Agni, Suparna &c. are the names of the same entity Parmatma; But there exists a type of scholars that would pay no heed to the meanings of the above verse which lays down the essential unity of God which displays itself in a variety of ways. They would only seek polytheism and prove it to the best of their powers. Max Muller, as is his wont, propouuds that th Vedas inculcate 'Henothei m' a term whic is solely the invention of his fertile an creative brain. What he means by this that the Vedic sages, whenever they wor ship a certain deity, quite forget others an appear to presume as if these others wer non-existent. Surely commendable, this. Bu he ought not to have remained contente with this impression. He ought to have pro ceeded further and to have modified it i the light of the proposition laid down in th verse given above—Indra, Mitra and Varun &c. all are the names of the one Parmatm I have already said somewhere that man ca make gradual progress, but the Guru's o the Teacher's part in the matter is also to b borne in mind. The Guru plays quite a important part in the matter. We hav examples of tribes befcre us that are quit uncivilized but children drawn from the can be made civilized in the course of twent years, but surely they have no right t assert that their civilized manners wer gradually acquired and the tribes thus newl civilized were the product of gradual evolu tion. *They ought to be grateful to the civ lized people* for it. If the principles o modern Philosophy have a grain of truth i them, that truth has traversed from peopl to people and the origin is to be sough somewhere else. Can it not be said that what ever man having adopted from the ver beginning the Vedic principles has though out and has disseminated on the face of th earth after a close observation of the creatio is, as it were, but the commentary of th Vedas. Commentaries might both be righ or wrong hence they are not to be solel depended upon. Thus the Upnisad assertio as to the syllable Om—all this is but th commentary of that' might with appropr atness and with due modification be made a to the Vedas namely "all this is but th commentary of the Vedas.

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THE WORLD OF BOOKS.

Creative Revolution by T. L. Vasvani. Published by Ganesh & Co, Madras. Price Re. 1-8 as.

In his usual luminous style Prof. Vasvani drives home to his readers the necessity of Non-co-operation in all its phases. Himself a staunch believer in non-violence, he finds for the doctrine an unanswerable plea in this his latest production. What from the standpoint of India's natural non-violent make, what for reasons of expediency in her present armless impotence, should an armed struggle ensue, non-violence is the only stay we can fall upon. The revolution he wants to bring about is re-evolution. From a re-construction of inner India—'a remaking of India's mind,' a total over-hauling of her solid-economic systems, so that her lost past may be her recovered future, will political Swarajya flow as a matter of course. Vasvani is conscious, too, of the mainfold weaknesses that weak workers have brought to the otherwise invulnerably strong movement. Yet his patient optimism encourages him, and his faith in the ultimate success of India. India is not in the least damped. India, he is sure, 'will not die.' This last note will be a wholesome dose to many a despairing heart. Considered from this point of view the publication comes in time. Otherwise the work of publication has been delayed and the review of events embodied in the various chapters carries the reader well nigh a year back in the country's struggle. The general theme, however, is as we have just said, as fresh as freshness itself. We should not fail to recommend the book to our readers.

The Aims of Labour, By the Right Honorable Arther Henderson. Published by S. Ganesan. Triplicane, Madras S. E Price Rs. 1-0-0.

The author of this book being Secretary of the Labour Party, is an authority on the subject he deals with. He begins with a short history of the expansion of the ideals, and with them of the influence of the Labour Party. From manual wage-earners, the term has come now to include within its fold all sorts of workers—workers with brain as well as with hands. For idle drones of society alone, whose dependence, instead of on their personal toil, is simply on their power to dupe others, who are less favourably circumstanced, by chance either of birth or of fortune, there is no place in the party. The ideal of the party is not only to secure to the labourer his due but in the words of ex-President Wilson, whom the author quotes so often, to make the world safe for democracy. The booklet was written in 1917 when the war was not yet ended. The prospect of a permanent peace that the declaration of the American President held out to the world fired the imagination of the simple English labourer. In the whole book there runs a constant tune of the higher aims of Britain in entering the war. Henderson's faith in the League of Nations is complete. He has every reason to bless himself when just at the wake of the war he finds himself face to face with a vision of a peaceful humanity from the future of which all possibility of friction and faction has been eliminated. Whether the actual consummation arrived at has opened his eyes or he still continues day-dreaming may be best known to himself. In his "Ideal commonwealth," all men will be brother men, and all nationalities sister nationalities, working every one for the common weal of all. In the Parliament of England Labour is the only party whose attitude to Indian aspirations is sympathetic and as a representative of that party Henedrson deserves to be read by Indians.

Duties of Man, By Joseph Mazzini, With a biographical introduction by W. W. Pearson Publtshed by S. Ganesan, Triplicane, Madras, S. E.

Italy had one day to pass through that very stage through which India is passing

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to day. Mazzini, at that age was the guiding star of Italy's destiny. Others took up, a soldier the military, a literary artist the intellectual part of that guidance. To Mazzini fell the spiritual role. He was Italy's prophet, and like every true Prophet Patriot Mazzini was a son of Humanity. He loved Italy, for through Italy he could love Humanity. Rights, to him, were offsprings of duties. His classic work, the book we are reviewing is a faithful reflection of that mentality of Mazzini. W. W. Pearson has appended to it a biographical note, in which he emphasises the special bearing of Mazzini's gospel on the present struggle of India. Between Mazzini and Gandhi, a community of ideals has been pointed out, which a study of the lives and writings of both corroborates. The readers will do well to read this timely edition of the book.

The Truth of Life, By Barindra Kumar Ghose, Published by S. Ganesan, Triplicane, Madras S. E. Price, 0-8-0.

Life, to Barindra Kumar Ghose, has a deeper and a more comprehensive meaning than either racial or national culture seeks to give it. Each one of the nations, and each one of the races, into which humanity is divided to-day has a mission of its own. Its institutions are a beauty, a truth, which is a part of the Truth Eternal. The imposition by one nation on another of its supercilious *Kultur* is a vicious attempt. Its object is to stifle the life of the world-soul. Man, like God, fulfils himself in a variety of ways. The vision of India of old, says Brindra, was a synthetic vision. For the world to be reborn and to be preserved in its entirety, the re-emancipation of India is essential. Barindra, we presume does not deny the unity of human spiritual ideals in their essentials. Only their outward manifestations are many. They differ with time and clime and they ought to be let grow in their variety. The book will, to our readers, be a treat in symbolism embodying mystic truth.

Hindu Culture. By K. W. Ramaswa Shastri. Published by S. Ganesan, Triplica Madras. S. E.

Mr. Shastri possesses a remarkably de insight into Hindu manners, customs a beliefs. His sympathetic study of Hin art and literature, two very fine gems the artistic treasure of humanity, entit him to speak authoritatively on these subjec His orthodox conviction as regard t infallibility of the Veda is a true represe tation of the traditional belief of the Hind He is rightly of opinion that this side the issue, viz that of traditional reco should never be lost sight of in tracing t origin and gradual development and dec of our *Shastras*. Mr. Shastri, howev contradicts himself when he finds praises Indian rivers and mountains in the Ved The primeval revelation was meant for t whole mankind, and could not be partial any particular clime or country. Wor that con note ideas in the Veda have us been used in later Sanskrit to denc objects. He refutes the theory of Ary immigration. Dravida to him siginfies a pa of our country. It designates no ra Dasyus are Aryas whose moral deteriorati lowers them in the eyes of society in gene and of learned men in particular. People of t South were Aryas even before the campaig of Rama Chandra against Lanka. T Vedas were studied among them, and as t Ramayana bears witness in the Kandas th relate to the Deccan, there were *Pandits shastric* learning living in that part Bharatvarsha of the caste system, Mr. Shast is an earnest supporter. The lowest stratum our society he compares to the dregs of societ in America and Europe. The latter are livin a most miserable life than the former. O brother we are sure will make his view clearer and more definite in the light of t recent Mopla atrocities. These if nothin else have demonstrated the utter disinte ration of Hindu Society in the present ag These, if nothing else, have established t necessity of a reconstruction of our Soci system on the broader basis of huma sympathy and communal solidarity. T

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stem of castes must stand but the criterion at shall allocate individuals to castes shall of cessity be their individual merit, a result hether of heredity or of personal education d effort, does not matter. Untouchability s got to go. This, it may be presumed, the opinion of Mr. Shastri, too, though does not bring it to the forefront in his heme of social reconstruction The book the whole, is elevating and encouraging. brings home to the Hindu community s cultural mission for the human world. indus as also non-Hindus, will do well to through it.

The Making of a Republic, By Kevin O'Shiel Published by S. Ganesan, Madras E. Price 1-0-0.

This book has been written with a two-ld purpose. While to the Irish people ho are in the throes of a new birth this ief but vivid sketch of the War of dependence that America waged with itain less than half a century ago, may rve as an object lesson, the Americans hose side the Irish took up in the struggle— fact they went so far as to desert to their de wherever they were called to fight nder the British flag—may be reminded of the ebt, they owe to their now-dependent bre-hren nearer England. This last is the hope xpressed by the author in his closing ntence. India too, that has recently unched on a similar combat, though her eapons are different, may profit by the xample of a sister that has already played he game and succeeded in it. The movement America was inaugurated with fasts and rayer. The womanhood there too took arnestly to spinning. Home-spun and ome-woven was the uniform that American Whigs' wore. They gave up the use of tea. lmost all the items of the present Non-o-operation movement were included in the arly endeavours of America to be herself. here was a very strong section in the opulation of that woe-begotten country self that opposed every exertion of Swarajists.' Even in the midst of war here sprang up traitors. America, however, did not lose heart, till ultimate victory was hers. At the outset Americans wanted to remain free under the British aegis. Even in the days of war Washington spoke of England as 'Home.' England in a fit of superciliousness lost her chance of keeping America within her fold. She insisted on submission, to which Americans opposed the converse ideal, independence. Is history going to repeat itself in the case of India?

Speeches and Writings of M. K. Gandhi. Third Edition. Published by G. A. Natesan & Co. Madras. Price Rs. 3-0-0.

Almost all that is worth preserving, and that surely is much, in the speeches and writings of M. K. Gandhi has been included in this volume. The present edition makes the collection up-to-date. Articles that appeared in the Young India and the Navajivan, the latter translated into English have also been embodied in this edition. The book opens with a life-sketch of Mahatma Gandhi which by itself is as instructive as the rest of the book. Gandhi lives the truth he utters. That is the special charm of his life. The views of Mahatma Gandhi couched so beautifully in his pithy Biblical style, though their first expression happens to fall in connection with a movement that belongs to a special age and a special country, have an abiding value that time will not efface. They are eternal truth. They are voice of the soul. Their appeal is to souls too—souls of men as well as of countries. For us it would be presumptuous to recommend to the study of our readers the life and writings of an apostle whom not only India, but an unprejudiced world adores.

The Eternal Wisdom. By Paul Richard. Published by Ganesh & Co., Madras.

From widely different sources has Monsieur Richard compiled this volume of parallel aphorisms. From master-minds of almost all religions he has picked up a saying or two under each of his numerous

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headings. The volume appears to have been issued with the object of reconciling warring creeds. The essence of the eternal feud between religions consists in the attempt of every religion to emphasise a part or a single phase of the truth, *the* part or *the* phase that it has made its own. If truth were to be studied as a whole there would be no jarrings, no inconsistencies. The aphorisms collected by Monsieur Richard, by laying these partial aspects side by side, tend to represent Truth in its composite aspect. This however, is one side of the picture. In most religious systems, as they are found today, there are embodied things that are grossly irreligious. Unless these are blotted out from the tablet of faith of their followers there shall always remain room for religious wrangles. We agree with Monsieur Richard or the authority he quotes in that:—

"There is only one ethics, as there is only one geometry."

The following, aphorism too is unexception able:—

'Good and evil are often close neighbours and our passions confuse them. Who will enlighten us? We ourselves, when we are calm.'

As a principle of conduct what follows i true guarantee of religious freedom:—

"To compel men to do what appears goo to ourselves is the best means of making then disgusted with it."

The following, however, appears to u dubious truth, coined to beguile the benighted, instead of enlightening them as to truth:—

'As one can go up to the top of a house by means of a ladder, a bamboo, or a flight of stairs, so are there various means for approaching the eternal, and each religion in the world shows only one such means.'

If the word 'religion' has been used in its accepted sense, the above aphorism will not stand a moment's serious reflection.

The author is on safer ground when he takes up subjects, such as 'The Example of Sages,' 'By their Own Torch', etc., etc., For here almost all religions are at one. True reconciliation will be when all religions join hands in accepting the True and Moral, and rejecting the reverse.

CONTEMPORARY THOUGHT REVIEWED.

MAHATMA GANDHI

A CHRISTIAN VIEW.

Dr. Walter Wash, Stienway Hall, London contributes to the *Servant* a series of articles on Mahatma Gandhi, whom the learned writer characterises as 'Angel of a New Annunciation'. The situation that prompted Gandhi to his present attitude is thus diagnose i by Dr. Wash;—

So then we clear Mahatma Gandhi of the last suspicion of being a mere destructive fanatic, or even a wilful rebel. Neither destruction, rebellion nor fanaticism, possesses his clear soul. The spectacle of India's demoralisation has turned him from a friend into an implacable, even if pacific, foe of Western civilisation. Specially he deplores

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ne slavish descent into insincerity that ever fails to be developed in a subject race by the necessity of propitiating the foreign conqueror.

The qualifications of Gandhi which made him a fit physician to treat the disease are described as follows:—

It is not his physical prowess that makes him formidable. That ascetic form—he weighs about a hundred pounds, the weight of a girl just entering on her teens—would seem out of place as a leader of warriors. Neither is it his intellect that makes him the revered inspirer of India's millions—I should say that the leaders of the Russian revolution excel him in pure brain-force as much as they fall beneath him in moral influence. Nor is it his oratory that inflames his followers to heroic action—for his speech is clean, temperate, reasonable, addressed to the conscience and higher nature, appealing ever and ever for sacrifice, not for conquest; for suffering, not for victory. Truly the strangest revolutionary that ever lived! What is the secret? It is to be found in the perfect purity of his motives, the sincerity of his character, his boundless compassion, that limitless self-renunciation which is the test of Indian divinity, the love which includes all and stoops to embrace the lowest. Turning aside from the pathway of professional advancement and affluence, he went down to the very abyss of Indian misery, where sweltered the "untouchables," stripped himself of early possesions, and gave himself as a living sacrifice for humanity. These are the kind of men India makes its gods; while the West bows before the golden calf the sceptre or the sword.

The struggle in India is a part of the world-movement. The seeds of the revolt lie in the system of administration that rides roughshod over the rights of the people. Says the Doctor:—

Foreign domination is supposed to be contrary to the modern spirit, which asserts the right of self-determination, subject only to the general will as expressed in a true League or Federation of Peoples. Further, decade after decade the conqueror continues, to promise self-Government always however postponing it to some future time, forgetting that no nation is good enough to govern another without its consent. More recently, the continuance of the war against Turkey has created indignant resentment, still further inflamed by the terms of Treaty of Sevres in admitted violation of pledges given by the British Prime Minister. The jealous discrimination against Indians in Kenya Colony, East Africa, has added fuel to the fire. The truth is that, throughout the West, the doctorine of White, or Anglo-Saxon domination has become a kind of religion, ignoring the intellectul excellence of a people whose students can hold up their heads among the best when it comes to University examinations. The sins of Empire are notorious, and cry to heaven for expiation, the British Empirebeing no exception though probably no greater sinner than the rest.

The present state of India is that of total suppression of the natural rights of a liberty-loving nation. The writer is ashamed of the part that his fellow-countrymen are playing in this far-off corner of the globe. Says he:—

We can understand how Tagore flang back to Britain's king the title he had in an unguarded hour accepted. At the present moment free press, free speech and free assembly are suppressed while the leaders are crowded into jail; a condition of things than which none could offer greater facilities for mob violence, easily suppressed by the dominant power; thus discrediting Gandhi, and giving excuse for yet further suppression of liberty. Can this be the mean game our representatives are playing in India?

Now as to remedies that Gandhi is employing to root out the disease which has infected the body-politic of his country.

The principal means involve nothing more alarming than those adopted by Buddha,

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Lao-Tse, Jesus, Tolstoy; by Quakers, Dukhobors and many others, namely, passive resistance, for which another name given by Thoreau is civil disobedience. Even when shot down in hundreds, the natives are instructed to make no return in kind. Their sublime aim is to defeat tyranny by the power of love. This is not to be regarded as a state of quiescence and worm-like submission, but as a superb assertion of the human spirit against brute force. It is Gandhi's moral militancy against Empire's military militancy. The issue is not uncertain.

Some, it is true, violate the principle of non-violence. There are occasional outbursts of unruly rowdyism among the people. On whom lies the reponsibility for the demonstrations of brutal anger, palatable neither to the government nor to Gandhi-ites? Let us hear the opinion of the Doctor on this most disputed of issues :—

And if, goaded on by misery, some of the wronged ones snatch carnal weapons to assert the claims, shall not responsibility be on the heads of those who have coveted and defrauded, who have refused to make restitution, or to surrender the spoil or to recognise the rights of those they have injured? Is wrong for ever to be permitted an unchallenged supremacy? Must no Jesus invoke Justice for the poor, lest some headstrong Peter snatch a futile sword to assert their claims? That is strange doctrine indeed, and would mean the end of all progress, nay the end of virtue itself.

A MODERN MARTYRDOM.

Death is reported of Dr. Shelton, a Christian missionary, who, on his way to Lhassa, was killed by a band of bandits. Dr. Abram E. Cory, writing to the Missionary Review of the World has the following paragraphs on the life and accomplishments of the decease Doctor :—

"Shelton was a great physician and su geon. The hospital at Batang will alwa stand as a monument, even as a piece architecture built in the face of most tryi conditions. In this hospital he and his asso ates treated with great skill the Chine and Tibetans who came, and won a wi reputation..... After the operations we over he would gather about him the pries and lamas and discuss their Buddhist lo with which he was familiar. If he was wit robber band around their camp-fire at nig in one of the great mountain fastnesses, would condemn their practice and then t them the simple story of the Sinless O who wanted to be their Saviour. Some these robbers so much admired the stro missionary that they wanted to be a broth to him, and one of them said :—'Why not y and I be brothers?' Shelton replied: 'You k people; you rob; you drink whisky and many other things that are against c religion. How can we be brothers?' T man was angry, and said, 'Well, what w your religion allow you to do?' Shelt replied :—'The teachings of Christ.' La this man brought a document to Shelt which read: 'In view of the fact that Gene Lozong (as he calls himself) and Dr. Shelt have taken an oath that they will not k that they will not drink whisky, etc., a they have decided to be brothers.....Furth more, this is to give notice that if any you ever molest Dr. Shelton. I will bring thousand men to wipe you off the face of earth.' A year and a half later Lozo wrote, 'This is to inform you that I strictly keeping my oath of a year and half ago."

"Through the ministrations of a pro nent lama he secured the consent of Dalai-lama himself to go to Lhasa, and put hisheart, his soul, his all in that trip. was killed by bandits as he was starting that lonely pilgrimage. His martyr de is a challenge to the whole Church to go Lhasa with the Gospel of God's love. Sh

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n's own words will for ever challenge oung men: 'Let no young man think that is a mistake to bury his particularly fine ilities in mission work in Asia; for it quires in the service of the Kingdom of d just as high an order of intelligence, st as great concentration, just as fine tact, d just as much 'punch' as are required to n any great business concern."

Martyrs, to whatever church or ission they belong, are a common sset of the world of religion and truth-search. Dr. Shelton's death has, for s, the same message of sacrifice in the use of God as to a Christian. We onour his memory and bless the Church d the Mission that have made this test contribution to world's sufferers r the Glory of the Lord. To fellow-rya Samajists we recommend the life the doctor as a beacon to be followed the darkness of oscillations and ubts that come in the way of propa-tion of truth.

HEALTH OF THOSE WHO HANDLE OUR FOOD.

Uunder the above heading "The iterary Digest" June 3, 1922 gleans cerpts from the report of Dr. Gloyne, ommissioner of Health, Kansas City, an. The City in question has passed ordinance that all servants and aiters in hotels etc., shall have to dergo a medical examination, to give tisfaction that they have no infectious contagious disease. Writes the octor :—

"To recapitulate, 1,860 persons had been amined up to November 1, 1921, by the nsas City Health Department, and 249 d been examined by family physicians. addition to these, 112 persons either left wn or quit work as soon as the depart-nt started to enforce the ordinance. From the stories that we gathered, the vast majority of those who left town or quit work did so because they felt sure that they could not pass the examination.

"Since November 1, 1921, there have been 762 examinations by the health department, and thirty-four by family physicians, This makes a total of 2,622 examined by our department, and 283 by family physicians. The department has refused permits in 61 cases, while the family physicians have refused none. It is possible that all of the 283 persons examined by private physicians, were physically qualified, but none of them had any laboratory test to help the physicians arrive at their conclusions. Our inspector has often encountered persons who, thinking they could not pass the health department's examination, insisted on going to their family physicians.

"I want to refer to a few things that have been accomplished by this ordinance. In one restaurant, all of the waitresses were infected. A baker who had an ulcer required seven months' treatment before he was able to return to his usual occupation. I believe that he worked in a near-by city while under treatment.

"We require all restaurant employers, grocerymen, and druggists, if they are soda dispensers, to be examined. From a moral standpoint, I do not believe that the three groups vary widely.

"I have examined a number of persons who were in the restaurant business because they could not find anything else to do. They were entirely void of knowledge on sanitation. I believe that the next advance in improving the sanitation of our restaurant and other food establishments, and for seeing to it that food reaches the consumer in an uncontaminated condition, will be a mental test that will require the food handler to study certain sanitary principles before he tries to pass the physical examination."

After this our readers will cease to wonder why our Shastras enjoin precautions

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in the matter of employment of servants for the kitchen and the dining room. Food, to the Arya, is one of the primary concerns of the physical life of man. Equally with the cleanliness of the kitchen, the health and habits of the cook and the waiter have, in the interests of health, to be attended to. In this respect one can not be over-cautious. Avoidance of touch, as also of all other social intercourse, when directed in the aid of birth distinctions, is a social curse, a perversity of precaution. On hygienic grounds, however, when positive causes for it exist, this avoidance is a necessity. Men of higher mental calibre, with a view to the spiritual elevation of themselves and their brethren may dispense with this precautionary measure. Theirs is a life of service which disdains not the leprous and the loathsome. Their mission is to make them clean at the cost of their own cleanliness, to make them healthy at the expense of their own health. Difference however is to be made between wanton neglect and cautious service at risk.

CANCER, A PART OF WHITE CIVILIZATION.

We quote below from a letter, written by William H. Veno, to the Times, London :—

Cancer figures, indeed, are stupendous. In Great Britain the disease claims over forty thousand victims every year. In the United States the figure is over eighty thousand. In the five years' period between 1912-1918 there was a total of 1.519.964 deaths, or an average rate of 71. 6 per one hundred thousand of the population of the registration countries of the world. In Africa the number of deaths was 3,018, or a rate of 33,4. In America the figures were 251,438 and 65·7 respectively, in Asia 148,477 and 54·4, in Australasia 20,345 and 73,0 and in Europe 1,096,716 and 76,6.

At a glance it will be seen that fully-developed countries, or those countries in which the population is largely white experience the largest death-rates. But if the figures are dissected, still more striking death-rates may be seen. Thus, though the rate for Africa is as low as 33·4, those of England and Wales and the Netherland, two countries heavily populated with highly civilized peoples, are as high as ninety-four and ninety-three respectively. Again, in Japan although up to comparatively recent times the disease was almost unknown, it now claims as many victims as in England, and there seems to be little doubt that this state of affairs has arisen since the country has been 'Europeanized' in customs and diet. Again, take the very complete American statistics which are available for some years past. The State of Massachusetts tops the list with a rate per one hundred thousand of 83·6, Rhode Island and New York coming next with rates of 82·7 and 80·4 respectively, at the bottom of the list are Montana and Kentucky with rates of 53·7 and 43·3. Here again, is evidence which apears to be almost conclusive that white and highly civilized populations suffer more from the disease than semi-civilized and barbaric peoples. For these American figures are quite typical. Wherever the negro population is highest the cancer death-rate is lowest.

What is the cause of this ? Is it diet ? Is it manner of life ? Frankly, it seems to me it must be one or both of these things. If the black man is more immune than a white man it must be because of the difference in his mode of living. There is no difference in his organs and his tissues. Medical men have claimed that cancer is associated with a deficiency of certain essential salts in the body—calcium, potassium, and magnesium have been mentioned as being noticeably deficient in the circulatory systems of cancer patients. But it is quite clear that if the body be deficient in any given constituent, organic or inorganic, that constituent is missing because it has not entered the alimentary and circulatory systems in the food. If we accept the fact that cancer is a disease peculiar to civilization it matters not if it also be a bacterial disease, for if it were due to a parasite

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t would only be proved eventually that the ivilized condition of the human body offers ess resistance than the barbaric to the entr- nce and growth of this parasite."

We thought western civilization stood nly for spiritual degradation of the human ace. The physical ills it has brought are o less considerable. Blessed surely is the bar- arounsess which this vampire of civilization, haracterised without any the least deviation rom truth as siflization by a famous modern hinker, goes out to cure. The Negroes are ell off without being Americanised, Indians ithout being anglicised, if so they may scape Cancer. Henceforth it will be no oetry to characterise the culture of Europe nd of America, as a big cancer, eating slowly ut steadily into the vitals of the human ace.

A MOSLEM'S CAVIL AT THE VEDAS.

We thought Mohammadans had begun to tudy our scriptures and that debates etween the exponents of the two religions ould henceforward be based on closer nformation and better knowledge than efore. It was with this conviction that e came across the heading 'the Vedas' in a ecent issue of the Review of Religions, onthly organ of the Ahmediya sect, adian. With impatient glee we opened e issue. Deep, however, was our dis- ppointment when we found vulgar hearsay f illiterate Mohammadans cited in support f nebulous prepossessions as regards idola- y in the Veda. Even as a hostile critic, e writer has taken no pains to know what n the eyes of its opponents are the vulnerable oints of the Veda. Under a general head- g he deals with a special issue, literature n which he has not cared to study. Some- ow he has convinced himself that the achings of the Veda are idolatorous. How old are his assertions, and yet made in hat confident tone?

"There would be no exaggeration in saying hat the reader will not turn a single page f these books but will come across such erms and expressions which clearly impress upon the devotee the necessity of such a worship."

Has the writer gone through all the pages of the Veda. Presumably, he has. What are his authorities for the above sweeping statements? In the whole Veda, he has found, in his favour according to him, matter, which in his translation covers only three lines. His translation follows:—

"I worship by hymns Agni (fire) the high priest of sacrifice. Indra, drinker of the Soma juice come to our daily rites: Indra, drink with Ritu the Soma-juice."

The writer says these verses are met with in the first chapter of the Rig Veda. He clearly appears not to know the divisions into which the verses of Rig Veda are arranged. We are at a loss to understand whether his 'Chapter' stands for Mandal or Ashtaka or Sukta. Is this one verse or many? The plural form used shows the verses are more than one. It were better if he had placed each verse separately within inverted commas. The fact is that disjointed pieces of different verses have been tagged up into one statement. These pieces occur in many places and their meanings differ as the context varies.

The words Indra and Agni apparently make the Moslem critic stumble. A verse of the Veda declares in unequivocal terms that it is one God, whom various epithets such as Agni, Indra etc., are given by *Vipras*, learned men. We refer him to this *Mantra* in case he has picked up his texts from *a sukta* addressed to, or glorifying the attributes of, God. At this day of enlightenment as regards the real theological teachings of the Veda, when even western savants have begun to confess that under cover of a multiplicity of names, worship of one God is enjoined in this primeval religious scroll, it is superfluous to quote the oft- repeated verse of the Yajurveda beginning—'without an image' is he whose glory is great.' **नतस्य प्रतिमाऽस्ति यस्य नाम महद्यशः।** Our Muslim friend is aware of the anti-idolatry propaganda of the Arya Samaj. He knows too that the followers of this creed base their beliefs on the authority of the very same Veda. However poorly acquainted with Swami

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Dayananda's views and the sort of acceptance they met at the hands of his opponents, the author of the article is, is apparent from his following assertion :—

"The Pandit (Swami Dayananda) had also to admit that the orthodox interpretation no doubt had its origin in the literal and the gonerally well-accepted popular rendering of the Vedic text but according to him, the real meaning lay underneath the verbal explanations and if reverence was required of the devotee for those phenomena of nature, it was not because they were intrinsically the objects of worship but because they stood for some power that worked them, or to be more explicit, those names represented the attributes of the Deity."

The "*Pandit*" never made that admission. His contention was that his own translation alone was literal. The last part of the statement is a conundrum. Two explanations, the alternate possibility of which has somehow suggested itself to the giddy head of the writer have been confused into one meaningless assertion. The words Agni, etc., were according to Dayananda the names of the Supreme Being primarily. The phenomena of nature were neither intrinsically the objects of worship nor because they stood for some power that worked them.

That the Government refused to adopt his commentary of the Vedas as a text in the University Course is no argument against the validity of his interpretation of them. Dayananda had to wage war not only against customs and beliefs that were current at his time, but had also to declare battle royal against the orthodox *Pandits* on the one hand and the occidental scholars on the other as regards the commonly accepted terminology of the Veda. His was the victory, as the whole literature of the Aryas was in his favour. Yaska, centuries before him, had expressed the same views on the interpretation of Vedic terms. His book had been accepted as an *Anga* of the Veda.

Our critic appears to have been obsessed by the suggestions of western scholars of oriental literature whose constant attempt it is to read into all primitive scriptures they meet with the idea of evolution of religious thought. Their view is that Allah whom Muslims worship as almighty God to-day was originally the name of a household deity of Quresha. The present form is masculine, feminine for which is Al-lat, the name of an idol, adored till the advent of Mohammad. It was the genius of the Prophet of Islam that elevated the title of an icon into the great formula, 'Ism-i-āzam' that Mohammadans chant to this day. We are not aware of the history of Arabic terms. Vedic names, we know for certain, bear the same significance to-day that attached to them originally at the time they were revealed at the beginning of creation to the Rishis.

The writer in the *Review of Religions* has in one article touched upon more than one theme, of far-reaching importance each. We recommend to him to first study the literature available on each of these subjects and then if the idea should still appeal to him, to criticize Aryan scriptures. Religious criticism is a serious task to which no frivolous mind can address itself.

CHRISTIANITY IN INDIA. A FAILURE.

The highy-salaried services of India, though not free from racial bias, are said to be quite innocent of religious prejudice. A retired I.C.S, has recently contributed to the *Hibbert Journal* an article entitled 'India's Revolt against Christian Civilization.' The concern of the writer in the spread of Christianity is the tune that runs through every line and letter of the contribution.

The following extract from the article shows what earnest attempts all sects of Christianity have made to change the religious beliefs of the

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ndian population, and with what esult :—

No country has ever been so thoroughly issioned as India. Almost every known ct of Christians in Europe and America has , in India, and one may find Roman Catholics, Church of England, American Presbyterians, Baptists, Church of Scotland, oventhday Adventists, and the Church of ie Christ all working within an area of two housand square miles. The missionaries ave preached the Gospel, healed the sick, ught the children, and gone about doing od, but Hindus and Mohammadans alike ave rejected them no less decisively than he Jews of Palestine rejected Christ. Few ndians except outcasts have been converted nd baptised.

Nationality appears to the retired ureaucrat a bar in the way of the pread of Christianity. The national ovement he abhors not only as an lien administrator but as a Christian ropagandist too. More solicitous is e for the propagation of his faith than or the welfare of the administration nat he has been serving so far. ontinues he :—

All the recent revivals in India have been ational and political even more than eligious, as witness the Arya Samaj, the an-Islamic movement, and the Tat-Khalsa ct of the Sikhs. India may some day ecome Christian, but the hope will be righter when England has ceased to rule nd the missionaries no longer have national ride as well as caste and the old gods anged against us.

The missionary bureaucrat easily gnores the insidious hand of some administrators who are covertly helping the pread of Christianity. The mighty nfluence that the Reverend Father enoys under the rule of his co-religionists hall depart once that rule is nationalised. he ignorant outcaste, who alone, according to the writer, joins the ranks of Christianity at present, sometimes wrongly regards the Church as a department of the bureau- cracy, and is very easily overawed into the fold. The spirit of nationality is no doubt in the land to day and it will break the spell of the *sahib* as surelyin religion as in politics

The reasoning of the writer as regards the failure of schools and colleges that Christian zeal has established the country is queer. Says he :—

All the Schools and Colleges in India, perhaps because they are strictly secular, have failed during all these years to make any change in the Indian's attitude to truth.....Both Hinduism with its insistence on regarding fail as at once Theology and history. and Islam which forbids for all time any questioning of the literal truth of every word in the Kuran, are definitely pledged to the denial of any truth which cannot be reconciled with their sacred books. Truth is not found by those who search for her with eye blindfolded.

As if Christianity held the brief for free religious inquiry after Truth ! The Church has hitherto employed other instruments than reason for the propagation of its doctrines. Intellectual conquest of the human mind was never the aim of Christian missionaries. Acquainted presumably with the beliefs and methods of the Arya Samaj, which alone of religious societies has included in its mission intellectual sifting of religious truth, the writer is very audacious in making the statement he has made as regards the general mentality of Indians in the domain of religious research

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CHRISTIAN DOGMAS FAIL TO SATISFY THEIR THOUGHTFUL ADVOCATES.

To the January number of the *Hibbert Journal* the Rev, F. J. Foakes Jackson D. D contributes an account of the Cambridge Conference of the Churchman's Union December 1921. Numerous papers were read at the conference which, in the opinion of Doctor Jackson were thoughtful and excellently written. It was apparent from the first, that the orthodox doctrines of the Christian Church did not satisfy its 'thoughtful' adorers and advocates. A section that terms itself Modernist has sprung up within the Church. To them the doctrine of redemption of mankind by the crucifixion of Lord Jesus is inacceptable. They cannot subscribe, too, to the idea of incarceration of God in a human form as Christ. Dr. Rashdall explains the apparent enigma in his own philosophical way. He is reported to have laid down the following propositions:—

1. Jesus did not claim divinity. 2, He had a human soul, intellect, and will. 3. His human soul, had no pre-existence. 4. The divinity of Christs does not signify omniscience. 5. 'Divine' and 'human' are not mutually exclusive terms: all men are partakers of the divine nature.

He makes himself more explicit when he says. 'In the great ethical teachers of mankind, the great religious personalities, the founders, the reformers of religions, the heroes, the prophets, the saints, God is more fully revealed than in other men.' The difference thus remaims of degree. Christ is not essentially different from other men. Even with prophets and saints he does not stand on a par. Those that preceded him were a gradual preparation for divinity to incarnate itself fully in Christ. Yet, Christ was a man and his divinity was human.

Canon Tollintson styles himself a Evangelical. i.e., a Christian of the c school, not a Modernist. Yet his id of the crucifixion of Christ and its r demptive power for humanity may l gathered from the following extra from his paper :—

"He (Christ) died that the Kingdom of G might. come We rightly deem Him Lord the Kingdom of His Father, because He w its perfect servant. All who strive to en in profit by His services; they are to t extent enriched by the redemptive power His innocent suffering. The life which w consecrated on the cross should show h man should love God and how God l purposed to give man Eternal Life throu such love."

The picture that the canon draws of Chr is essentially human.

Reformation is thus at work in the Chur as in the Mosque, we see before our eyes, is. We should welcome Christianity in new cloak, provided the latter should fit with her 'orthodox' constitution. Dr. Ja son doubts if it will. Writse he:—"Mod Churchmanship in England fails in two r pects. It is too rational and also, too unsci tific. In its desire to save Protestan it has protested against the Catholicism in Anglican community, whilst its anxiety the future of the Church has made its lead repudiate those who are determined to fol criticism to the full." Half hearted critic no doubt, will not avail. The doctor arri at the only reasonable conclusion when affirms:—"It (Churchmanship) will have choose one side or the other, for the fence which it is now sitting is giving way."

MODERN GOVERNMENTS.

Their Inutility.

We quote *in extenso* from the *Un* of June 8, 1922 its reflections modern governments. They are a so reading, yet they contain a great d of truth. As a commentary on gove

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ment, as it is conducted today, they are well worth perusing.

If anything is plain to-day it is that our existing political governments, in international affairs at least, have no power nor will to act constructively and beneficently for the relief of mankind from its besetting ills, and retain only an infinite capacity to make nuisances of themselves. Think of the record written by the statesmen and diplomats of the world since the Armistice! Recall the history of the Peace Conference, of the League of Nations, of the Supreme Council, and of the unbroken series of conferences, large and small, held during the last three years! What has been accomplished by all these agencies but "confusion worse confounded"? Where has a single opportunity been lost to make bad matters worse? Who can point to a thing done that ought to have been done, or a thing undone that ought not to have been done? If there is any exception to this sweeping indictment, it is the Washington Conference, which was at the best so feeble a thing, that it serves rather to confirm than to weaken our conclusion. What we have in these governments is so many barriers in the path of progress, so many agencies for the cultivation of suspicion, jealousy, hatred, and general ill-will! The plight of the traveller desiring to make acquaintanceship with various peoples of the earth and beset by every interference of passports, visas, customs, etc., that the diabolical ingenuity of governments can devise, is a perfect parable of what we mean. If only we could gather together all our premiers and foreign secretaries, all our ambassadors and consuls and special diplomatic representatives, all our Congressmen and members of Parliament, all our military and naval officers and the war departments they serve, all our tax collectors and customs and immigration officials—deport them in a body to some remote and uninhabited isle, and leave them there to make trouble not for other people but for themselves—is it not possible that the world might yet be saved!

A CAUTION TO POETS.

We recommend to the study of poets the following excerpt from an article by Francis Neilson in the *Unity* of June 8, 1922. In the modern frenzy for versified expression of prosaic ideas, the caution recommended by Mr. Neilson will be a wholesome doze.

Like the war-poets, produced in great numbers while the fray was at it height, and who have now almost disappeared, the poets of industrialism will pass leaving nothing much to be remembered. It were better far that the distresses of the so-called factory system should be left to the political economists and the engineers, for they are not permanent! indeed they should have no place in the order of a cultivated people. Their irrationality is so obvious that it is scarcely worth the while of the poet becoming sentimental about them.

THE SERMON ON THE MOUNT.

A Compilation.

The Sermon on the Mount is declared by Christians to be the gem incomparable in the whole range of religious literature of the Christian, or for that matter, of any religion. The teachings contained in it are instructions of morality at its high-water mark. Dherendra nath Choudhari, however, attempts to prove, on the basis of reliable authority, that 'the much-made-of Sermon, is not an original teaching of Christ. Either he or his followers that came after him compiled it from sources already existing. A few quotations from his articlewill indicate the trend of his reasoning.

It is not found in the St. Mark, the most authoritative of all the Gospels, every bit of which can be traced to the Jewish origin.

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It is under the pressure of such logic of facts that so staunch an advocate of historicity of Jesus as J. Weiss has been forced to admit in despair the po sibility that "not a single word of Jasus has been preserved, and that everything has been put into his mouth." We get the Sermon from the Talmad and the old Testament and it is not required that a Jesus should be made to sit on the mountain to give it to the multitude. As a matter of fact the sermon is wholly pre-Christian. A century before the Christian era a much maligned Pharisee wrote a book called the Testaments of the Twelve Patriarchs which, according to such an eminent Christian scholar as Canon Charles, "contains the most remarkable statement on the subject of forgivenes in all ancient literature."

Mr. Joseph Mc. Cabe, an opponent of *Christ-myth* theory in his *Sources of Gospel Morality*, has emphatically pointed out that the moral teaching of the Gospels when studied comparatively is found entirely to depend on ancient lore and in some cases totally to fail even to maintain the level of the best of that.

"Therefore" writes Mr. Robertson, "Is it not incomparabaly more likely, on every aspect of the case, that the older teaching was thus appropriated by gospel-makers, bent at once on giving the Divine One a high message and securing acceptance for it by putting it in his mouth ?

To make a long story short we cite a few passages out of a host to match the beatitude and maxims pronounced in the Sermon. For the first the Psalmist shows us the way: The Lord preserveth the simple; I was brought low, and he helped me "(c x vi, 6). Isaiah anticipates the second: "As one whom his mother comforted, so will I comfort you" (ixvi, 13). In the first half of the Psalm (xxxvi, 11) we find the very words for the third: But the meek shall inherit the earth, and shall delight themselves in the abundance of peace." The glory of righteousness, the theme of the fourth beatitude, is sung in Isaiah (xxxiii, 15) "He that walketh righteously and speaketh uprightly sl dwell on high;" Talmad says: "Any ag which the doctrine is not found—that i say in which a righteous life conformabl the law, is not possible—lives in hung Mercy to birds and beasts is praised (D xxv, 4; xxii. 6 & 10) and the Proverbes u that if one practices mercy "findeth l righteousness, and honour" (xxi2,3). Psalmist teaches us that one who hath cl hands and a pure heart." "shall ascend i the hill of the Lord and stand in his h place." (xxiv, 3) Peace is the seventh hortation in the Sermon. To its supr spiritual significance the Talmad draws attention by declaring Messiah him "peace" and Isaiah calls him "prince of pe "Seek peace", exclaims the psalmist, " pursue it, "(xxxiv, 14). The eighth beatit is a development consistent with the t circumstances of the Talmadist: "They are persecuted and persecute not (non-vio indeed !) who sustain ridicule and injury themselves do no injury (*Ahimsa* ?) are elect of God of whom it is said: They sl like the sun." That it is only the persecu and not the men in position who earne seek the "Kingdom" finds an exact par in the present situation in India.

As to the mental adultery the Talmad clares:—"Whoever regards even the l finger of a woman has already violated m mony in his heart." To look first to Kingdom of God is enjoined by the Proph To meet the non-judgement argument Jesus we have better ones in: "Judge ev one as favourably as possible;" "Judge thy neighbour until thou hast stood in position," and "With the measure with w a man measures shall it be meted unto h (Talmud). "The fault from which thou not free, blame not in another" is favour compared with the '*mote and beam*' argu because the latter is guilty of exaggerat The '*Ask and Seek*' advice is matched Jeremiah xxix, 13: And ye shall seek and find me, when ye shall search for with all your heart," The Talmudist s "The doors of prayer are never closed." warning against the false prophets is f in Jeremiah also. The purity of heart ag

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the piety of sacrifice when a man approaches the altar is insisted on by Isaiah and other prophets too numerous to quote. Alms-giving, condemnation of divorce, doing good in secret, praying and fasting, forgiving injuries—all are from Jewish teachings. Isaiah demands inward fast and not external and commands to avoid many words in prayer. But what about the non-resistance-to-evil doctrine? Why, a famous Jewish proverb says: "If any demand thy ass, give him the saddle also." And Issaiah's servant of God is found to present his back to those who beat him and his cheeks to those who pluck his hair. All authorities agree that the Sermon is a compilation which is termed "conglomerate" by Schmiedel himself. So no one except St. Matthew would think that a Jewish crowd was 'astonished' at the teaching of Jesus.

EDITORIAL REFLECTIONS.

THE BLESSINGS OF PROHIBITION.

America, since it ran 'dry,' has become a land of blessings. The following extract from the *American Issue* cites facts that are an eloquent testimony of the beneficent effects of this beneficent measure:—

Such testimony as the following coming from John G. Abbott, vice-president of the Continental Savings and Trust Bank of Chicago, shows that the people are growing in prosperity as well as improving their health with the saloons closed. Mr. Abbott's testimony is not unusual in these Prohibition days. He is quoted as saying:

Since the date on which Notional Prohibition went into effect the savings deposits of this bank have increased nearly ten million dollars, or 30 per cent.

Not the least beneficial result of Prohibition is that seen in its moral effect upon communities.

It is worth while to increase our earning ability as a people, to double our savings accounts in the banks, to increase the commercial activities of our communities, but after all, isn't it of more importance to reduce crime? Crime is expensive, increasing the burden of the taxpayer, and the criminal usually is a non-producer. To that extent, therefore, the moral and economic phases of this question interlock.

The depopulated county jails, the pronounced reductions in arrests for all causes as seen in the reports from all sections of the country, is eloquent testimony of Prohibition's effect on the morals of the community. A case in point is the report just issued by the Welfare Department of the State of Chicago showing a decrease of 20 per cent in the population of county jails, infirmaries and children's homes. The Union League Boys' Club of Chicago reports a reduction of 81 per cent in juvenile delinquents between 1919, before the club was organised, and the end of 1921. The estimate is based on the juvenile court records of Chicago.

It is significant that this reduction in juvenile delinquency, with the exception of the first six months of 1919, covers the period when National Prohibition was in effect.

IF SIR MICHAEL WERE MADE VICEROY.

We were under an illusion in thinking that Sir Michael O'Dwyer had vanished from the political horizon of India. There he still lingers and is shedding his ominous light on the oscillating destiny of this land of alternating light and shadows. His office he has long since resigned, but in his mind revolve political problems of the country in which he has so recently played the role of 'a strong Governor'. Sir Michael has eaten of the salt of India—he is eating of it still. Would it not be sheer ingratitude for him to dismiss from his mind the country which he has according to his lights served, and which

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even now is supplying him the wherewithal to live? Are there many countries that pay their enemies for their enmity?

Sir Michael's complaint is that 'organs' (of public opinion in England), which claim to have the widest sources of information ..... have shut their columns to those that know the facts." This is an index to the influence that Sir Michael wields in his country. *The Fortnightly Review* has, however, spared recently as many as thirteen pages for Sir Michael's 'facts.'

The ex-satrap has a very happy memory, of the closing days of his regime when his 'strong' methods of Government, had made life impossible in his extremely 'loyal' province. It was he who had turned back Gandhi, and as a sequel to that fatal step, had to introduce the horrible orgies of Martial Law. The dream to him gives unspeakable solace still. The responsibility for his whole reign of terror he throws on Gandhi, as if not the internal vitiation of blood, but the lancet of the Doctor were to be blamed for the eruptions and boils that the latter causes to burst. Were Gandhi allowed to come he should have so handled the situation that the unruly elements in the uprising spirit of patriotism in the Punjab must of necessity have been quelled. Gandhi in the magnanimity of his soul recognised later what he called his 'Himalayan mistake'. The repentence, we know, was unwarranted. Had a hundredth part of that repentence been in the nature of Michael, or Michaels, of the day let us say, the history of India during the last few years should have been written differently. In official mentality, however, it is vain to look for a modicum of repentence. Opinions, a philosopher has said, are the reflection of the inner nature of those who form them. To Sir Michael, Gandhi, condemning himself and others for the fateful misdomeanours of the latter, appears 'Satan rebuking sin.' Bred up in an atmosphere of constant hypocricy and humbug, the ex-satrap of the Punjab is capable of no higher conception of human morality. The saint to him is a 'charlatan.'

The tribute that Sir Michael pays to Mr Montague and his colleague Lord Chelmsford both guilty of issuing to him a certificate o good character in their remarks on Hunte Committee Report, is a model of perverte sense of personal gratefulness. "The Goveri ment of India," says Sir O'Dwyer, "under th Secretary of State's 'direction and con trol,' threw over their own officers and loya citizens whose joint efforts had quelled th rebellion....."

Piteous, no doubt, is the plight of person who in their efforts to placate all parties, en by placating none.

Dear to Sir Michael's heart is "the wel fare and advancement of the Indian peoples. Was martial law with all its concomitant sanctioned to fulfil that purpose? Were an discrimination made in favour of the 'un official loyal' section of the populace, wel might the latter thank him for his solicitous ness. A wolf in his dreams of mutton, clain ing to be jealous of 'the welfare' of lambs.

The Malabar rebellion appears to Si Michael a part of Gandhi's campaign for up setting the Government of India. Is auda cious mendacity so blind as not to perceiv the total aloofness of Mopla territory fro the Gandhi propaganda of Swarajya, wher fore the two movements in both the character and purpose, stand as poles a part. Hindu Moslem unity, a prop Indian Swarajya movement, has on accou of Mopla atrocities been subject of late a serious danger of disruption. What Gandh and his followers have every reason to cur is imagined by his opponents to be a blessi invoked by him.

In Lord Reading, dissociated from Mont gue, Sir Michael's hopes are centred. T actual administration of the present Vicer has justified his wildest expectations. T repeal of repressive measures which inaug rated the opening part of Lord Reading reign did, no doubt, jar on his hopef vision. The practical steps however whi have followed in the wake of what, in fa

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s only a theoretical grant of civic rights, e soothed him to his heart's content. The y persons, who, when at large, were his bears, are, lodged in jail Only Nehru's n of imprisonment has expired a little too ly. The incarceration of Gandhi, that ch-criminal, has completed Sir Michael's ture of a 'strongly governed' India, so t if Sir Michael were to come out as eroy in place of Lord Reading, the policy Government would suffer no material nge, though methods of carrying it out ght differ with the differing temperaments lifferent rulers.

HINDU-MUSLIM UNITY.

On the basis of Hindu-Muslim Unity Mahatma Gandhi raise his superstructure Swarajya. 'United we stand, divided we is a golden rule of political life, which ia appears of late not only to have grasp- but adopted as a watchword in its political ggle. The non-co-operater looks more to than to other items of his programme the realisation of his political aspirations. operation within his own camp is the life- ath of his struggle of non-co-operation with lien, yet strong and well-organised Govern- t. Of professions as to unity thre have many, of covenants, solemn and pro- dly sincere, an untold number. Are they ere in truth ?

SUBJECTED TO TEST.

Unity, to be sincere, must stand strains. the arrival of the Prince of Wales in bay, it was first put to test. Hindu- lim unity, as Gandhi understood it, was e a protective factor in Indian life. Men her faiths and leanings—not non-co-opera- only, but even professed enemies of non-co- ation, were to expect from it succour, not ly destruction and disaster that it actu- visited upon them. We that had been ing such wanton and vociferous boasts nity were for the first time thrown into balance, and to our unspeakable shame, d wanting.

A SECOND TEST,

A second test was afforded by the Mopla cities of the Deccan. This time our in- ternal solidarity had to undergo trial. The authors of the inhuman barbarities, perpet- rated on the Hindus of the South, were, no doubt, an ignorant set of fanatics. Removed from the range of activities of both Congress and Khilafat Committees, they were quite out of touch with the 'Unity' movement of the North. To them we impute little blame, though the inhuman murders, heartless muti- lations of living men and women, shameless rapes, and other crimes of equal enormity, of which they were unscrupulously guilty, are a tragic tale of woe that appals us even to- day. We shudder whenever we think of them. What grieves us most at the present moment, however, is the attitude of our Mohammadan brethren of the North. Those that erected *Sabils* to entertain their Hindu brethren in the Punjab during Ram Naumi and Muhar- ram could not, in a few months, turn so callous as not to feel the woe of their brethren of India, if not of Islam, in the Deccan. To vindicate the sincerity of their professions of unity, the inglorious atrocities of Malabar ought to have sent through them a thrill of anger and of shame. The honor of the Quran stood let us hope, undeservedly tarnished. The Hindu heart had received a woeful wound. A fatal stroke had been dealt to Hindu-Muslim unity. It was theirs to proceed to the Deccan and apply the balm of sympathy and, if possible, of actual suc- cour to the bleeding sores of Hindu hearts. The misguided zeal of their brethren in faith could be atoned for only in this way. The opportunity was golden but it was let slip.

THE ARYA SAMAJ TO THE RESCUE.

The blessed work of sending relief to the distressed fell to the Arya Samaj, for which this latter body can however claim no credit. Members of the same co[illegible]munity, it was to the Arya Samajists, a sacred duty to go to the help of their suffering Hindu brethren in Malabar. They organised relief works, and began in earnest to reclaim forci- bly converted Hindus. Nowhere in the course of this blissful task are they reported to have come in conflict even with fanatic Moplas. One of them who has been to the scene of mishap and seen things with his

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own eyes has since returned to the Punjab, and is busy collecting funds. In his lectures he relates graphic stories of the miserable plight of the Deccan sufferers. The stories are pathetic. They move even the most stony-hearted.

Muslim Protest.

In their appeals, the Arya Samājists suggest no revenge They only bring home to the Hindus the woeful straits to which social disintegration has brought them. For the Mohammadans, too, a note of warning is sounded. Any attempt on their part to exploit this catastrophe for the conversion of homeless Hindus of Madras, for which purpose a mission is said to be already there with its obnoxious weapons of underhand proselytization, will be adding fuel to fire. Our brethren of Islam resent this warning. Humanity should urge them to join hands with the Arya Samaj in its humane work of succour. Or it is open to them to stand aloof and watch.

The Duty of Muslims.

We have already said, retaliation was never in the hearts of Arya Samajists. Nor do the latter impute responsibility for the misdemeanours of certain misguided Muslims to the teachings of Mohammad and the Quran. It is our earnest belief, for the validity of which we depend on recent declarations of responsible Muslim leaders, that real Islam takes for its weapons purer and more honourable means of convincing and bringing round people. Still, the predicament, to which a section of innocent humanity has been reduced has to be faced, and if possible, remedied. It will be sheer cruelty, if instead of lending a helping hand, Muslims raise their voice in protest, the logic of which it is difficult for the most clear-headed to grasp, against a propaganda that is merely humane.

Another Muslim Grievance.

A few days ago the Arya Samaj held a *Sah-bhoja, i.e.*, a mixed dinner, to [illegible] of which as many as about 1500 gentlem ann ladies of all classes of Hindu commun residing in Lahore sat at the same table w the so-called 'untouchables.' It so happ that the Indian National Congress that recently realised the political necessity elevating the status of 'untouchables' included this Social Reform plank in platform. Of the social activity of the Ar Samaj, this work already formed one of most important features. If the Arya Sam today avails itself of the roused consciousn on this behalf, of the Hindu community, only reinforces the fighting forces of Congress. To the Muslims, as members the same nationality, it should be cause of hearty gratification. Someh however, they scent Arya aggression in To them it is the earnest of an enthusias propaganda that the Arya Samaj appears them to be on the point of launching for c version to its tenets of the whole of Ind This, say the Muslims, will disturb Hin Muslim amity, *Swarajya and Religi Liberty*. The Arya Samaj has never ma a secret of its religious mission. As a chu it stands for the re-conversion not only India but of whole humanity to the theo gical, metaphysical and ethical beliefs of Veda. Does not Islam stand for a simi consummation as regards its own tenets a teachings? Search after truth should guaranteed, not endangered by Hin Muslim Unity. That, surely, would be p *Swarajya*, which instead of bringing politi freedom as an additional boon were to wr from its adorers the blessing of religi liberty that they already enjoy. The vo of truth should no on account be strangl What is incumbent on both parties in the p sent circumstances of India is to beware of i porting religious prejudice into their politi deliberations and struggle. Religious contro sies, too, if they are conducted with due reg to the spiritual susceptibilities of each c tending party will aid, instead of hinderi Hindu Muslim unity. Woe be to the day, wh Indians, instead of widening, choose to n row down the scope of religious propagan work, in the form both of discourse and debate.

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The Arya Samaj within its Rights.

The reclamation of the so-called 'untouchables,' however, stands on a different footing. They are already Hindus, and their upheaval, if any thing, is to be the restoration to them of their rights as human beings among Hindus. Muslim or Christian proselytization of them, does not, as we understand it, constitute the removal of untouchability within the meaning of the Congress resolution. The Arya Samaj is within its rights, even without launching an active propaganda for the re-Aryanisation of India or of the world, from which, by the way, there is nothing to prevent it, in hugging to its breast a portion of the Hindu community that has, to the detriment of that community, more than to its own degradation, remained, who knows how long, removed from all elevating influences.

Make the Base Secure.

Hindu-Muslim unity, as we remarked at the outset, is the basis of the Indian Swarajya movement. It would, we presume, be true political prudence, to make the base secure, before proceeding to build on it further. Heaven knows what tests await our much talked of amity in the future. Lest it give way at every strong gush of wind it faces. the conception of unity should be made clear and definite, and in the light of that clear and definite conviction, pursued till Swarajya is achieved.

VIOLENT NON-CO-OPERATION.

In the first days of the promulgation of the idea of Non-co-operation, we heard of a phrase which tickled our sense of humour. It was Mr. Shastri who characterised the attitude of his 'Liberal' brethren as one of non-violent co-operation. How co-operation could be violent was past our understanding. Did it signify the pulling of ears or hugging to the breast by force of Government officials or what else? In these days, another phrase of a similar construction and force has come to our notice. Those eager to step into the Councils, style the policy they contemplate pursuing as one of "Violent Non-co-operation." The phrase appears to be an oxymoron. Entry in the Councils is co-operation, pure and simple, while the moment violence steps into the arena of non-co-operation, the game will be one of 'actual violence', not one of co-operation, violent or non-violent.

THE SATYARTH PRAKASH—A TAMIL EDITION.

The Arya Samaj on which the mantle of Swami Dayananda has descended has so far done very little to carry the message of the Rishi to the Dravidian provinces. How badly those benighted parts need a standard of light, round which they may rally has been evidenced by the ineffable sufferings of the Hindus during the recent Mopla revolt. To our shame we have to confess we have neglected our brethren of the south—and neglected them culpably. Independently of us the voice of the Rishi has however found its way into that far-off Presidency. The following letter from one who has found refuge with the Rishi's sweet reason after wandering long through entanglements of intellectual doubts and difficulties will tell its own tale:—

"From my early days I was always fond of reading religious books, taking parts in philosophical discussions, conversing with Muhammadan and Christian Missionaries on the subject even in their own places of worship, in order to get my numerous doubts cleared. In the course of a little time I had occasion to come into contact with Mr. F. T. Brooks of Theosophy who greatly appreciated and took me into his confidence. By so moving he showed me the path to study their views of religion. One day when he was going through his books he found me a copy of the "*Satyarth Prakash.*" After reading some selected portions I was impressed very much with the learned and scholarly way in which a mass of knowledge were treated. I began to read it again and I was so moved by the work that I translated it into Tamil to my mother and to others who became very much attracted towards it. In response to pressing requests from them I wanted to translate it

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into Tamil. But as I am myself not a scholar I approached some Pandits who translated some portions. No doubt the language was perfect but it was not much liked by my friends who wanted it to be as pure and simple and unprejudiced as will appeal to the ordinary mass of people. As none was willing to do the work they were satisfied with the portions of my translation which is now complete,"

The translation is thus ready in spite of us. Mr. R. Nateson, 14 Palhappar St., Sowarpet, Madras has undertaken to publish it. He however, is in need of funds. He has issued a printed appeal in which he estimates the probable cost of publication to be Rs. 1440. We are sure Arya Samajists all over India and outside will not lose this opportunity of wiping off their former neglect. Monetary help is the meanest help, which men possessed of means should never grudge.

Dr. SAPRU'S RESIGNATION.

Dr. Sapru has tendered his resignation from his seat in the executive Council of the Governor-General. He will continue in office till the Govt finds convenient to dispense with his services, before, of course, the next Simla session. The Government are at great pains to convince people that the resignation is due to the Doctor's ill-health in the higher altitude of Simla. Does not the atmosphere agree with the Doctor or is the Doctor's own temperament found incompatible with the atmosphere of that official Kailas. Is not this case one of:—'My lady ,you protest too much.'?

ARYA SAMAJ GAGGED UNDER SECTION 144.

We read it in the "*Meerut Opinion*" that the anniversary of the Arya Samaj, Chipyana, a village near Gaziabad has been placed under the ban of Section 144, of the I. P. C. The section in question was in force in the locality when the dates of the anniversary were announced. The application of the section to purely religious meetings is a novel thing even during the present regime of indiscriminate repression. Some time back, the Superintendent of Police of the district in which the above village is situated, wrote to the Arya Samaj declaring in emphatic terms, that religious meetings had never been prohibited and would probably never be. Is it some subordinate official who has on his own responsibility sanctioned the present interference? The report affirms it was the Police Sub-Inspector followed by a party of constables who brought verbal information of the interdict to the Arya Samaj. The case demands an immediate enquiry or it may lead to a widespread agitation and give rise to serious political problems. A gentleman, named Manghat Ram, who had come to attend the anniversary, is said to have been beaten and detained by the Police, under the impression that he was a Pandit. If this turns out to be true, it is a case of intentional insult directed not against a person but against a religion. We await fuller information.

THE VERNACULAR MEDIUM IN THE CALCUTTA MATRICULATION.

The awakening in India has come late but come at last it has. After a heated discussion the senate of the Culcutta University decided to adopt Bengalee as the medium of instruction and examination up to the Matriculation standard, except only for the teaching and examination in English, for which English continues to be the medium. In the present age, when India is striving to come to her own, in the field of letters no less than in that of politics, this could be the one natural decision that an unbiased speculator on university transactions could look for. That there was a discussion on the subject shows how strong still is the hold of slave-mentality on the Indian mind. To the mental enfranchisement of India, the step that has been taken points the unavoidable road. Two more stages and the destination will have been reached. Let India recognise her national tongue, which can be no other than Arya Bhasha or Hindi and employ it as medium for Degree Examinations and the journey will be complete. Then will India study freely, think freely and speak freely. The national tongue is to a country what mother's milk is to a child. Artificia

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pd will not give to the latter natural utrition. So too will foreign media always nder the natural growth of an infant nabnality. Books will not be wanting when lemand for them is created. For whom shall uthors write 'advanced courses,' if from the nge of the study of advanced intellects their ritings in the vernacular are entirely shut out.

CHURCH ATTENDANCE IN AMERICA.

The Unity of June 8 has the following apt remarks on the sorry spectacle of deplete churches in America and the means employed to remedy this state of things ; –

What are we to think when we run across such an item as the following in the religious page of the New York *World* (May 20, 1922).

Dr. Reisner, accompanied by the Gloria Trumpeters, will drive through the streets of Washington Heights Sunday night in an effort to increase attendance at the Chelsea Methodist Episcopal Church.

Dr. Reisner has been in New York city for a period of years. He is a tireless worker, faithfull pastor and entertaining preacher. He is an expert in the science of publicity. Chelsea Methodist is not an over-large church ; and Washington Heights is aswarm with hundreds of thousands of men, women and children—it is one of the most thickly populated residential districts in the greater city. And yet, in what we are told is "an effort to increase attendance," Dr. Reisner finds it expedient to march through the streets with a band of trumpeters ! Just what this means in terms of figures, we do not know, but it is entirely possible that this zealous and resourceful clergyman is trying merely to increase an attendance which is already large. But we feel that the chances are against such a possibility. At any rate, it still remains an impressive fact that it is only in this our happy time that ministers have found it either necessary or advisable to follow the example of the circus in having a parade before the show.

IN MEMORIAM.

The news of the death of Bh. Raimal will be recieved in Samajic circles with feelings of porfound grief and sorrow. The Bhakta appears to have stood for a particular principle in the Arya Samaj. His attachment to the letter of Arya Samajic teachings was as tenacious as to their spirit. Whether he had actually seen the Swami, and derived his inspiration from face to face discourses with the great sage, we are not qualified to tell. The reverence however, in which he held his deceased Master and the teachings that the latter had stood for, might well afford ground for a presumption to that effect. In old age he memorised the Ashtadhyayi, and remained to the end an unflinching advocate of Panini's plan of studying Sanskrit Grammar. The names 'Hindu' and 'Hindi' he abhorred. These he regarded as nicknames devised by the enemies of Arya nationality and Arya Bhsha, Give a man a bad name and you will have given him a bad character. The same, he thought, was true of nations and languages. He withdrew his name from the membership of the Hindu Mutual Relief Fund, as the name of that Fund, embodied a term that, in his opinion, was a sacrilege to the ancient Arya religion. His insistence on the employment of Nagri characters to the exclusion of all other scripts may be gathered from the fact that he refused to enter an Arya temple, the signboard of which bore an inscription in some other script. A private advertisement of his that he was compelled, for want of an Arya Bhasha organ in the Punjab, to publish through an Urdu weekly, was, at his instance lithographed in Arya Bhasha characters. Such was the tenacity, the staunch invincibility that the deceased Bhakta represented in the Samajic circles. With his death, a principle, a spirit, as we remarked above appears to have departed. The memory of Bhakta Raimal is sacred memory. The Arya Samajists, it is hoped, will cherish this memory, and what is infinitely more important, try to preserve the spirit he stood for.

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SWADESHI, NOT SIMPLY CLOTH, BUT CUT, TOO.

In the *Mahratta* for July 9 1922 appears an article by R. S. Pundit, setting forth the beauties of Khadi with exquisite charm. The writer begins by declaring that in losing 'our clothes' we have lost 'ourselves.' Writes he :—

We have all heard of the famous Dacca Muslin on which such names as, ab rawan, flowing water, were conferred. Our countrymen have lost the goods and lost the art and by our blind imitation of western dress and manners, we have nearly lost ourselves too. It should be the privilege of our women, who have to-day a unique opportunity, to guide and control the movement for the realisation of National culture. Khadi is becoming a sign of our re-awakened sense of the æsthetic. Khadi is the search not for our lost goods but of our lost selves.

Indian mills cannot produce 'Indian Cloth'.

The Indian mill has by distributing coarse yarn through the countryside undoubtedly helped in preserving the art of weaving in the villages; but the mill industry is not, and cannot become, our National industry, It will, owing to its foreign made machinery and foreign appliance and accessories break down on the commencement of hostilities in Europe and by the closing of the Suez Canal. Further an industry which aims at imitating in fineness and design cloth made abroad, may partially succeed in its undertaking but will fail to express the National taste. Nothing which is not original and which is merely the result of mass production can ever be a work of art; on the other hand the Indian mills which are for the most part incapable of producing yarn finer than forty counts, are, by importing fine foreign yarn, actually doing a disservice to the organisation of true Swadeshi viz, hand-spun and hand-woven cloth.

On religious grounds the use of Videshi' is a sacrilege :—

It is perhaps not commonly known that mills whether foreign or Indian, use tallow in the manufacture of cloth. The Indian mills use 25% of tallow and in Gujerati in some mills, upto a 100%. Tallow is imported from England and is a mixture of fats of all animals including cattle and pigs. Beef tallow is largely used in India and is unmistakable. Orthodox Hindu owners of mills are freely using beef tallow and orthodox Hindu men and women are daily using mill-made cloth containing a high percentage of beef tallow as true Swadeshi.

What a sorry yet how true a picture of mimic European is drawn in the following lines :—

The Indian who returns from Europe usually affects European clothes and manners in this country. In course of time the rigour of style slackens and he slides back by a kind of atavism into what is authentically worse viz., mixed European and Indian manners. This unfortunate state of things filters down among the masses and spreads like a contagious disease till it appears in the most unexpected quarters. It is not unusual to see a Brahman with his native Dhotar and an English collar and tie walking ahead of his wife correctly dressed in her graceful Dakshini sari. By her side their child of seven wearing a tattered and oily European hat, a pair of shorts and finally a coat and a necktie the latter made up in imitation of his father.

The black motives of a 'black Englishman' are set-forth as follows ;—

The Indian who masqueraded in the guise of an Englishman became a "black Englishman" and claimed the rights and interests of a Sahib. Indians who were

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n of law or medicine or commerce and dustry claimed equality of brains or egrity by displaying a similarity of stume: The Buniya adopted the European rb for personal safety and equal treatnt, with his supposed betters, in railway velling. In Kashmir it is not unusual see a "black Englishman" lording it over Kashmiris some of whom are fairer n the people of northern France. To e up one's National dress in order to quire the power of oppression over your n countrymen and to extort larger enities is an insult to our country and bwering of our National prestige.

The Bar of Gujerat presents a striking contrast to Bar in other parts the country.

The Bar libraries of India have refused give up their privileges and to be placed an equality with the Vakil bar. In lcutta they want to stick to the order Bilat-phiro, or England-returned by sticking to European clothes. The bar in thiawad, however, under the leadership of their practising Barristers, has shown the example to other practising lawyers. We, along with other practising Vakils, some of the busiest of whom are also daily playing the Charkha, hawked Khadi during the National week in April last. They appear in State and British courts, in dhotar and turban of pure Khadi. The doctors, here, including those possessing English degrees, are wearing Indian clothes. They have realised that their practice depends on their merit and not on the kind of clothes they wear,

The concluding lines point the path of duty.

While the majority of the civil servants and barristers wear Indian clothes at home they get into European clothes for their offices like stage actors. Will their womenfolk admonish them and make them do the right thing? King George V wore an Indian turban at Delhi and no civil servant or co-operating Indian need fear that Indian dress is ugly; kings do not wear ugly things.

THE GURUKULA SAMACHAR.

Motto I.—By force of *Brahmacharya* alone have sages conquered death—*The Veda.*

Motto II.—The welfare of society and the justice of the arrangements are, at bottom, pendent on the character of its members.....There is no political alchemy by which n can get golden conduct out of leaden instincts—*Herbert Spencer.*

The Parliament.

An imitation of a Parliamentary sitting s held ther other day under the auspices the Sahitya Parishad. Br. Deva Raj of 4th year class was the Prime Minister l Br. Rameshwar of the 4th year class, the der of the Opposition. Pundit Indra Vidya Vachaspati acted as the Speaker. The sitting was held in the library hall. The ministry introduced a bill embodying a scheme of Franchise. It did one's heart good to witness the proceedings. The Brahmchari appeared to be fairly conversant with principles of politics and parliamentary procedure. Great enthusiasm and animation marked the scene.

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The earnestness and zeal displayed by the speakers were enough to give one the impression for the time being that it was some really some responsible National Council deliberating over the affairs of State. The speeches were very illuminating and seemed to have been prepared with great labour and attention.

THE ANNIVERSARY OF THE SAHITYA PARISHAD.

The anniversary of the Sahitya Parishad the well-known literary association of the Gurukula was celebrated in the afternoon of the 16th June with great enthusiasm. Beautiful speeches were made on various subjects by students and professors. Various suggestions were made for the improvement of the association. A retrospect of the work of the Parishad in the last session and a prospect of the intended programme in the next session were placed before the audience by the secretary. Those who have ever attended the Gurukula anniversary must be familiar with the Sahitya Parishad and its work. One of the most interesting and instructive functions of the Gurukula anniversary every year is the sitting of this association. The proceedings were followed in the evening by a dinner.

A FURIOUS HURRICANE.

A few days ago, the Gurukula and its neighbourhood were the scene of a hurricane of unprecedented fury which worked havoc in the course of a few minutes only. Trees were blown up by the roots and carried considerable distances by the wind. The roofings of several rooms—corrugated iron sheets, rafters and wooden posts were dislocated and flew in some instances, over a distance of several hundred yards. The Gurukula has sustained a serious loss in consequence of the windstorm, According to a moderate estimate, the cost of repa would amount to two thousand rupees.

THE PRIMARY CLASSES.

The three lowest classes were broug over from Gurukula Indraprastha to Gur kula Kangri at the commencement of t session, so that there are more than hundred very young Brahmacharies in Gu kula Kangri now. The sight of these you children going to the bath room, the dini hall in a line under the stern yet lovi supervision of their Adhishtatas, friski about in the Ashram, and reciting Sansk Slokas in a melodious tone after the eveni meal, is really very pleasant.

By seeing these young children and t way in which they are nurtured, one c form an idea of the onerous responsibil which the Gurukula has undertaken a the admirable manner in which it is d charging its sacred duty.

VACATION.

The school and the college will break for two months vacation on 15th of Aug this year. The term examination will co off early in August.

THE WEATHER.

Summer is at its zenith. Stifling h prevails at noon. Cool breezes sometir relieve the intensity of heat occasiona Nights and mornings are generally pleasa But the principal redeeming feature of weather is the Ganges which is with its wo ed impetuosity and gandeur in the chan in front of the College. Not a soul here goes to the bank of the Ganges in the ev ing. People seated along the bank alone in small knots are variously engaged. So are performing Sandhia, others are laugh bathing, swimming eating magoes, cast enraptured glances at the ravishing hues the sunset clouds and enjoying themselves sundry other ways.

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AND

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Edited by Professor RAMA DEVA.

BHADRAPADA 1979, AUGUST 1922.

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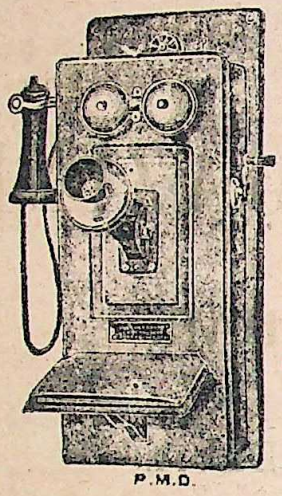

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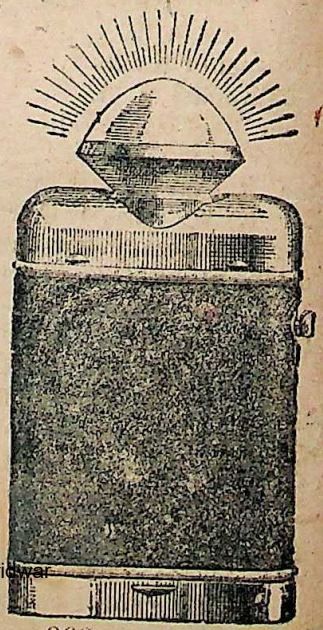

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THE VEDIC MAGAZINE.

सर्वेषामेव दानानां ब्रह्मदानं विशिष्यते । (मनु०)

" Of all gifts that of Divine knowledge is the highest and noblest. "—*Manu.*

VOL. XVIII. No. II. | BHADRAPADA 1979, AUGUST 1922. | WHOLE No. 1 NEW SERI No. 26.

FLAME OF THE HEART.

(By Prof. T. L. Vaswani M.A.)

I am the Fire (Gita IX. 16).

FLAME, Fire, *agni*, is often referred to in the Scriptures: and we are asked, again and again, to worship Agni. This Agni, this flame—is it an *outer thing* ? The visible Flame is most wonderful. The sun is a mighty Flame, and is not the only sun nor the biggest; there are mighter, brighter suns. Professor Kepteyn of Holland has recently discovered that the Star Rigel gives out the light of 12000 of our suns and is 15000 times as big as the sun of our system: and there are suns bigger even than Rigel. Wonderful are these suns; some of them, we are told, are abodes of life. It seems to me the Flame referred to in the Scriptures is that of which the visible flame is but a symbol. The Flame within man, the Flame of the Heart. It is called, in one passage, *Brahmagni*, the Flame of the Eternal. A Vedic text ha that Agni came from the Abode of the mortals and entered the house of mortal a *guest*. The Flame of the Eternal has tered the heart of man: do we honour it guest of God ?

The thing named Fire has, in differ countries, been regarded, as it seems to with special honour as a symbol of the Fl of the Heart. Vestal Virgins guarded Temple-Fire in ancient Italy; the Jews ried Fire with them on march; the sim Russian peasant even today salutes fire s ing:—" Welcome to thee "; in Korea fir never put out; Jehovah spoke to Moses f the fire; and every Moses, every hero, ha hear the word of the Ideal from the Arjuna's vision of Krishna was that being 'blazing as fire' 'with flaming mou

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Sacrificial Fire'. To live a rich, strong life, we must keep alive the Flame in our Hearts.

How to keep it alive ? What fuel to bring it, what things to offer to feed the Flame? *Dravya* is one of the things, the Gita says, we should offer as a sacrifice to keep alive the Flame. *Dravya* means *wealth, money.* We gather silver and gold; do we offer them as a sacrifice,—*Brahmagni* ? Often we refuse to make them an oblation on the altar of service; is it a wonder our *hearts* become cold, the Flame becomes thin and weak ? There is something more difficult to sacrifice even than wealth; it is referred to as *indriya.* Offer your senses. How ? By self-control. The more we run after sensations, the less bright becomes the Flame in our hearts. Control your senses and the Flame will grow stronger and brighter. Yet a third offering to this Flame is that of *vidya, knowledge.* A strange idea this, some will say. 'We study at the College to get knowledge', I hear young men say, 'yet you ask us to make *a sacrifice of knowledge*:' I admit you of the modern age have more *vidya* than they had in ancient India: your 'knowledge' scientific, historic, geographical, economic, political is greater; you have bigger libraries; you have more schools and colleges and universities. But is *vidya*, the end of life ? Your *vidya* must become *gnan,* your knowledge must become the 'fire of wisdom' (*gnan agni*) of which the Gita speaks. In *Gnan agni*, the "Fire of Wisdom" ancient Aryans were superior to you. Mere *knowledge* only sharpens intellect and enables you to cut your neighbours' throats; mere science becomes an agency of destruction: and the world is not any the better for that culture which comes to slay. The 'knowledge' that is proud and aggressive will not heal the nations. Your knowledge must become *gnan*; your scholarship must be inspired by a vision of Humanity, a vision of the Heart. There is no freedom without a vision of the Heart. For to be free is to be disinterested; to be free is to have love. Kant saw freedom in *duty.* The sages of India saw freedom in that Wisdom of the Heart which makes man *disinterested.* Edward Carpenter in his beautiful little book:—"A Visit to a Gnani" makes a bad bunder when he says:—"In the East the will constitutes the great Path but in the West the path has been made specially through Love". The method of Plato and Jesus is also the method of Krishna. Not without reason has Hindu India worshipped the Krishna-life as the *avatara* of love. The path of Love has been trodden by several mystics, in East as well as in West. *Bhakti marga* has been found congenial by many Indian mystics, Hindus and Muslims, in Bengal, in Sind, in Hindustan in Southern India. Read the story of Sur Das. They call him "the blind bard of Agra." He had a vision of Krishna, according to a popular story, and after that "all was darkness" for this devotee, he became "blind." The vision of the Heart made him "blind" to other things. With what love he sings of Krishna, *Shyam Sunder*, as he calls him:—

"Night and day my eyes shed tears
It is always the rainy season with me.
Since Shyam went away".

Hear him sing again out of the vision of an anguished heart:—

"My eyes have become rivers;
My limbs are tired;
And the fixed stars are away"
For Krishna is away;

Shri Krishna, as I said, speaks of the "Fire of Wisdom". And 'knowledge' flames into love when it enters the *heart.* To young men, I say:—Gather all the knowledge you can; then come and pour it into the flame of the Heart so that it may become the Love that binds and builds,

---

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MALABAR AND THE ARYA SAMAJ.

(By Mr. G. Krishnan B. A. B. L. President Calicut Taluk Board.)

(A Leader of the Malabar Thiyya community).

My friend, Mr. Khushal Chand, of the Arya Samaj, who is now in Malabar in connection with his Mission of love and charity, asks me if there is any scope in this part of the world, this region of strange customs and inexplicable manners, for the propagation of the ideals that his Samaj stands for. Having given my anxious and deep consideration to this question, my reply is in the affirmative. For ages, civilizing influences, brought about by early contact with European culture, have made little impression on the social polity and religious usages of the Malayalee. The result is we are a people torne by internal dissensions, handicapped by social and religious disabilities which show no signs of early disappearance. It was the late Swami Vivekananda who removed a corner of that mysterious curtain that shuts off Malabar from the rest of India and made some uncomplimentary remarks on the Malayalee and his social institutions. I fear, however, those outside Malabar have not realised to the full the strength and influence of the bugbear of caste that was sitting on the bosom of Malabar. Divided into so many water-tight compartments, expansion of individual communities is impossible, but the unseen Hand that is moving the world has here in Malabar also, created a ferment, a great social upheaval that has awakened communities, as well as individuals. We see therefore coflicts sometimes unfortunately physical, between communities between higher and lower castes, the latter claiming social justice and the former denying it. Very often these have their aftermath in Law Courts, throwing into bolder relief the social differences that cut off communities from each other. Happily, however, the spirit of compromise is abroad, and we have seen men of light making earnest, repeated efforts to obliterate these differences and to mould the shattered fragments of Malayalee society into one solid whole. This is no doubt up-hill work, a work made more difficult by the absence of a force that could keep together for all times to come the united fragments of society. This force must be supplied by the Arya Samaj, as it is the fittest agency to generate a power sufficiently strong to create a community of feeling, of religion and of interests.

The question might be asked why I am particular about the Arya Samaj, as already another Samaj, the Brahma Samaj has been in existence here for the last so many years. But, it must reluctantly be stated that the Brahma Samaj has not only failed but made the very term "SAMAJ" suspicious in the eyes of the Malayalee. The Brahma Samaj is a living protest against Hinduism; its is the religion, so to speak, of the cosmopolitan which condemns Hinduism at every step and the members of the Samaj take pride in belonging to a sect that has absolutely nothing to do with Hinduism. Now, the Malayalee though a slave to meaningless custom lives in Hinduism; to him Hinduism is most sacred, and it is a pathetic sight to see the despised, ill-treated, lowly Paryah of Malabar still clinging tenaciously to the religion of his forefathers. So, you attack Hinduism and you are instantly branded as a suspect, an iconoclast from whom people fly away in disgust. The Arya Samaj, however, as I understand it, is the living exponent of the sub'ime theories and ideals of Hinduism in its purest aspects, and as such must appeal and that too forcibly, to every thinking Malayalee and it is a significant sign of the times that even the "untouchables" and "unapproachables" have commenced to think. Hinduism, they say, is their birth-right of

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hich nobody has the right to dispossess iem. The feeling being such there is, how-ver, a steady flow of Hindus to the Chris-an and Muslim camps. This is no doubt para-oxical and calls for some reasonable explana-on. The fact is that suffering, killing poverty nd the ill-treatment of the higher castes rive the lower ones into the welcoming lds of Christians and Muslims which at-ce put on them the brand of respectability ith the accompanying freedom to grow restricted and walk along grooves and lines rbidden to the lower class Hindus. Second-, the economic problem which has made the ruggle for existence very keen, has made impression on the Hindus while conver-on to other religions carries with it the assport to a higher economic circle where aterial prosperity is ensured. In Travan-re and Cochin, the Christian population is eadily on the increase—in fact a fourth of e total population of these States is made up of hristians–because having despaired of getting cial justice and some decent and honourable eans of livelihood, lower caste Hindus are mpelled to seek hospitality of missions hich make it their duty to improve the onomic condition of the converts. In Mala r the Mopla population of Ernad and Wal-vanad *taluks*, is mainly made up of Hindu nverts from the lower strata of Hindu ciety and here also the cause is the same. he Mopla rebellion has thrown into bold lief the weakness of the Hindu community vided against itself by castes but still we not see abroad a new spirit calculated to noothen the artificial angularities and to lidify the community so that it might show bold united front to foes without. I am owever, not without hope. The rebellion as shown that the time has come for making nto one the Hindus of Malabar and the life hat refugees of all castes have been leading the "refugee camps" makes it clear that is no impossible task to evolve the feeling of brotherhood the silken chain to bind together the various communities that fall under the common name "HINDU". I say again, the Arya Samaj should provide this chain, create this feeling of brotherhood, especially at this juncture when the ground has been prepared by the rebellion to receive the seed of fundamental unity of **Hi**ndus that the Arya Samaj will sow. Strenuous, sincere propaganda work, work of the type that will convince the Malayalees how pure Arya ideals are, how firmly they are based on the teachings of the Vedas and the Rishis of the days when Hinduism was in its pristine glory, must succeed, succeed in this land of strange contrasts, of strange beliefs and usages. The question of idol-worship alone troubles me, for the Arya Samaj stands against idol-worship, which the Malayalee is not prepared to give up so soon, a fact which he has proved by building more temples and running associations for the construction of still more. Here you must agree to differ, and well may the Arya Samaj give up for the present its opposition to the temple movement. I hold, and I err in fond company that for long time to come the temple movement must continue in Malabar for till the lower strata of Hindu society evolve a higher conception of God and imbibe the higher philosophy of life with a simultaneous expansion of their outlook in religion—that is now very narrow—it is impossible for them to understand abstruse religious problems bearing on idol-worship. The "untutored mind" of the Malayalee "sees God in nature and hears Him in the wind" and to cure him of this conception it will take at least the lifetime of a generation. The Arya Samaj can prepare the ground in the meantime, taking the Hindus by slow, steady stages into that higher realm of Hindu religion, free from idols and symbolic worships.

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EDUCATION OF THE CHILD.

(By Mr. C. N, Zutshi, M. R. A. S.)

ALL educational systems which do not provide for the proper training of the child are bound to be a failure. "The child is the father of the man." The child is man in germ; a striking replica of man. The well-being of nations depends upon the well-being of man and the well-being of man depends upon the well-being of the child. Thus a child may grow into a man or woman capable of any amount of goodness or of rendering any amount of service to the motherland. The possibilities in a child lie dormant and it is not possible to tell what they will develop into. That is what Swinburne has said:

"Take care of this small child of earth.
He is great; he hath in him God most high".

It is said that Trebonius when he came into his school-room he used to take off his hat and say, "I uncover to the future senators, counsellors, wise teachers ond other great men that may come forth from this school".

Since the child is so valuable the task of the teacher who trains him up is equally valuable though none the less difficult. It is because the labours of a goldsmith trying to shape precious metals into certain designs or handling precious stones are different to those of a teacher; the former has to deal with things that have no life, will or energy while the latter has to deal with a living bundle of undeveloped powers and unrealised possibilities endowed with human energy and will.

However difficult the training of the child may be, it is not impossible. It is easy to bend the sapling but impossible to bend the tree. It is impossible almost to improve the characters of adults but anything may be impressed upon the child. It is because childhood is the most impressionable peric of human life and the tablet of child's mir is plastic enough to receive impressions vei easily which grow hard by age. It is the that the child's character begins to take for upon which greatly depends his career manhood. The greatest care and discrimin tion are then required to give the choice impressions and inculcate ideals which w help him through life's battle, for

"It is education whieh forms the youthf min

Just as the sapling's bent, the tree's inclined

The task of the teachers is very delicat great are their responsibilities too. They a the custodians of the welfare of the countı they shape the future destiny of nations. T professtion of teaching is therefore, the loft of all professions and entitled to the high place in the estimation and regard of t public.

Unfortunately the present educatio system does not suit the needs of the chi It is an unnatural system, a materio- tellectual factory turning out goods by orc and does not take into acconnt the natu aptitude or talents of youth. This is evid from the curriculums adopted which courage cram. To make the child learn exact heights of mountains, depths or ext of oceans, dates of history or lists of kin etc., etc , is no education. It is like giv a sick man a medicine which does not s his palate and brings on nausea. Educat of this kind tends to kill the natural gen in the child and dam the very resources him which could bloom into a flourish manhood if properly utilised and righ directed at the fountain-head. The cr irony of fate awaits him when he has undergo punishments which the pedagc

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entricities perpetrate upon him when he nibits the least disgust for the lesson which does not like in the classroom which disgust often misconstrued for breach of discipline. orge Elliot says; "For getting a fine rishing growth of stupidity, there is hing like pouring out on a mind a good ount of subjects in which it feels no in- est." This is typically true of the present lcational system which is based on the staken conception of what education lly is.

According to Prof. James, "Education sists in the organising of the resources in human being, of powers of conduct which ll fit him to his social and physical world. s being so, the aim of education there uld be to prepare the youth for the battle ife making his individual being perfect and nplete, to turn out a good citizen who will p the progress of the state and be an ctive member of the community he be- gs to. This aim cannot be attained by ffing the child with ready-made knowledge storing his memory with facts, but by ining the mind to grasp facts which he l himself learn afterwards if they are rth knowing; the reasoning and judging vers of the child should be developed *ma facie*. But this is sadly neglected in present educational system and that is y we often find young people who have shed their academical training utterly king in knowing what they need to know en brought face to face with the hard lities of life. The education then should lude moral, religious, physical, and in- ctual phases of life. The present edu- ional system while it ignores these essen- s of true education has the greatest draw- k that it lays emphasis on the training of intellect only and affords no system for the ining of the mind. This is the error which the educational reformers including even German Herbert, made in identifying mind with intellect. The result is that often find people who are intellectual nts but moral pigmies. Pope who was only a great poet but also a great mora- of the eighteenth century says some- ere—

"We think our fathers fools as wise we grow. Our wiser sons no doubt will think us so."

This I think has become the attitude of educated Indians for which the present educational system is solely responsible.

Fortunately the Kindergarten system of education is the best system of education for the child and the most natural too, because the psychological and ethical principles on which it is based tend to train the moral sense in a child and rightly directing the spontaneous and overflowing activity in him on the road to self-education. The chief feature of the system is that it is education as well as play; child's education must take the form of play leading to the perfection of his being. There is no dreary, dull drudgery of the present system of education in the Kindergarten scheme. It is this scheme which draws or evolves out the latent powers of the child. This is true education, and it is in this respect that the Kindergarten system came as an emphatic protest against the prevalent educational ideals.

It is unfortunate indeed that no importance is at present attached to the education of the child in this country. Let India follow the suit of the West where this system has achieved a remarkable success and plays a vital part in developing all sides of child nature. It is idle to build an edifice on rotten and weak foundations. Indian elementary education is doomed to failure without Kindergarten system. For the future educational progress of the country it is essential that Frebel's type of Kindergarten system be introduced in our literary schools to form the ground-work of a true education or else we will be building on sands the entire structure of education in India which will be beautiful to look at from outside, but which is hollow, has nothing substantial and very little worth admiring from within. Let me conclude with the hope that the educationists of the country will give their best thought to this matter and to my suggestion due consideration.

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ARYA SAMAJ.

By Prof. Tara Chand Gajra M. A.

ARYA SAMAJ literally means the society of the Aryans or the noble men. It is a name given to a religious society founded and organised by

Swami Dayananda Saraswati,

an Oodeich Brahmin of Tankara village, in Mourvi state of Kathiawar. The original name of this great monk was Moolshankar and his father Ambashankar was a wealthy money-lender, zamindar and collector of revenue. He was a stern and resolute man and took great pains to instill in his son the beliefs of Shaivism.

The Night of Awakening.

Acoording to this sect, Magha Vadya Chaturdashi, otherwise known as Mahasivaratri is the most sacred of nights. He that fasts, wakes up and heartily prays on this night, gets the vision of Shankara Moolshankar, when he was 14 years old was required by his father to keep this night sacred. He did so and literally followed the instructions. But instead of getting the vision of Shankara he saw a mouse taking liberties with the idol of Siva. This gave a rude shock to his beliefs and he ran to his father to question him on the teachings of the sect. The father failing to satisfy the inquisitive child, the son broke his fast. This event has been spoken of by Sir Sayad Ahmedkhan as an act of special revelation from on High and the Arya Samajists have been celebrating it as Bodh-Otsava (the night of spiritual awakening).

Moolshankar Renounces Earthly Connections.

Two years after, Moolshankar's younger sister died of cholera. This deeply affected him and he began to ponder over the problem of life and death. A couple of years more and his paternal uncle's death gave h another shock. He now thought of conqu ing death through yoga practice in so sylvan solitude. The father getting scent his son's intentions intended to chain h down to matrimonial life. Moolshanka remonstrances proving ineffective, he, o hot day in the summer of 1743, bad ad to all the joys and comforts of a happy hc life. Shortly he was initiated into the or of *Naishtak Brahmacharies* under the na of Shudha Chaitnaya but he was soon s prised by his father and in a moment weakness he promised to return home though he was under a very strict guard slipped away at the dead of night.

Becomes a Monk.

In 1844 Shudha Chaitanaya was admit to the 4th order, Sanyas—by a Dekkani mc Swami Parmananda and came to be ca Dayananda Saraswati. Now he began work with great vigour, far and wide travelled, up the mountains he ascenec down the valleys he descended, rivers crossed and recrossed innumerable tir thick jungles he boldly penetrated and c desert sands he walked unmindful of scorching sun or biting howling winds. these wanderings he associated with Pan like Krishna Shastri and Gangagiri Yo (adepts)like Yogananda Giranand, and Shi nanda and experienced men like the lea Rawal. In this company he read much learnt more; he examined the practice *Hath Yoga* and went through a cours *Raj Yoga*.

A Great Teacher.

At this stage he heard of a learned m of Muttra named Virajananda To his Dayananda repaired to give a finis touch to his education. With some diffic

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nd after subscribing to certain conditions he was admitted to the school kept by this blind monk, severe ascetic, strict disciplinarian and profound *Vedic scholar*. Two years and a half Dayananda lived with his master and then asked for leave to go out. Before pronouncing the parting benediction the Guru took a vow from him to preach the pure Vedic religion.

On His Propaganda Tour.

From 1863 to 1867 Dayananda visited Agra, Gwaliyar, Jaipur, Pushkar and Ajmere preaching against Idolatary, Bhagwat (The Bible of the Vaishnavas) and exposing the tricks of the priestcraft. At Ajmere he saw Mr. Davidson the Deputy Commissioner and Col. Colebrooks the Agent. The former was asked to move the Government to eradicate social evils while the latter was shown the necessity of stopping cow-slaughter.

Kumbha Fair

attracted Dayananda to Hardwar. Here he lived in a small hut with his *Pakhand Khandaini Pataka* (banner of refutation of falsehood) flying over it. Feeling that to make his voice effective he stood in need of greater *Tapasya* for some time, he retired from his field of activities to meditate and practise yoga and then return to his work with a redoubled energy. In his preaching tours in the U. P. he held several debates the most important being that held on the 17 November 1869, at Kashi the citadel of orthodoxy. In 1872 he visited Bengal and came in close contact with the Brahmo leaders like Keshav Chandra sen and Devendra Nath Tagore.

The first Arya Samaj.

After addressing Sir Charles Moore on the necessity of cow-protection he went to Bombay where he founded on the 10th of April 1874, the first Arya Samaj. In the year 1877, he took part in

The Conference of religions

organised by Munshi Piaralal at Chandpur. On the 21st of June the same year the first Arya Samaj in the Punjab was founded at Lahore and the following were fixed as.

The Ten Principles of the Samaj.

1. The primordial root—the eternal unseen sustainer of ail true knowledge, and of objects made known by true knowledge—aye of all these—is the supreme God

2. God is the Personification of True Existence, Intelligence and Bliss; He is formless, All mighty, Just, Benevolent, Unborn, Endless and Infinite, Unchageable, Beginningless, Incomparable, Support of all, Lord of all, All-pervading, Ominiscient and Controller from within of all, Undecaying, Imperishable, Fearless, Eternal, Holy and Maker of the whole creation. To Him alone is worship due.

3. The Veda is the scripture of true knowledge. It is the paramount duty of the Aryas to study, to teach, to listen to and to preach the Veda.

4, We should ever be ready to accept truth and to renouce untruth.

5, All acts should be done in accordance with Dharma, that is after deliberating what is right and wrong.

6. The prime object of the Arya Samaj is to do *Upkar* to the world that is to promote physical, spiritual and social good.

7. Our conduct towards all should be actuated by love, righteousness and justice.

8. We should dispel nescience and promote science, spiritual and physical.

9. No one should be content with promoting his own good only; onthe contrary he should look his own good in promoting the good of all.

10. All men should subordinate themselves to the laws of society calculated to promote general well-being; they should be free in regards to laws for promoting individual well-being.

From the Punjab Dayananda returned to U. P. Here he was met by

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Col. Olcott and Madame Blavatsky.

But Dayananda soon found out the real object of the Theosophists in joining him, gave up connection with themand denounced their teachings. He next turned his attention to

Rajputana

Where he gave instruction to various Rajpoot race and founded

The Parnpkarini Sabha (Benevolent Society).

as the Executors of his will. The objects of the society are:—

1. The printing and the publishing of the Vedas and books supplementary to their study.

2. The preaching of Vedic religion by sending missionaries to different parts of the world.

3. The support and education of orphans

The will was read and verified at the Court of Maharana Sajansing who was nominated as the President, Rai Bahadur Moolraj being made Vice President. Amongst the members were men like Sir Nahar Sing of Shahpur. R. B. Mahadev Govind Ranade and Raja Jaikishindas of Muradabad.

Soon after Dayananda was invited to Shahpur and then to Jodhpur where after staying for 4 months he suddenly fell ill being poisoned. He was removed to Ajmere and inspite of the best medical help available his condition grew worse and worse and on the 30th October 1883, the Deepmala Day, he breathed his last after offering prayers for an hour and repeating the formula *Teri Ichha Pooran Ho.* (Thy Will be done).

His Aim in Life.

His sole aim and the chief end of his life was to revive the Vedic religion and to achieve that end he sacrificed all worldly prospects. He sincerely believed that the Vedas were revealed by God in the beginning of creation for the benefit of the whole human race and he worked hard in studying and writin commentaries on the Divine word.

His Interpretation of the Veda.

In his commentaries Dayananda has re jected the methods adopted by mediaeval sch lars like Madhava, Sayana and Mahidhar an modern European writers like Max Mulle and Griffith. He goes back to the ancien Niruktakara and compilers of the Brahmana

His Difference with Orthodoxy.

Relying on these authorities Dayanand rejectsidol-worship, cries down Polytheis and Pantheism, states that God is Eterna and Unborn and therefore there is no suc thing as Awtar or Divine Incarnation. H denies that one can be purged of one's sins b bathing in the Ganges or other sacred water

His Cosmology.

Dayananda is a mono-theist but his mono theism differs from that of Christianity an Islam. Something cannot be produced ou of nothing. There can be no effect withou cause. There can be no such thing as "Go said, let there be light and there was light. Three entities, God, Soul and matter ar eternal. The Veda says both God and Sou are Eternal. They are alike in consciousnes .....and are natural companions. Th matter which is likened to the trunk of a tree whose branches are the Multiform Uni verse is alse eternal, of the two, God an Soul, the latter alone reaps the fruit of thi tree good or evil, whilst the former does not.

No worship of names.

The soul has been eternally acting an eternally enjoying the sweet or bitter fruits of the eternal tree. The fruits come in the form of different kinds of life. Soul transmigrates from higher to lower and lower t higher types of life. This is the result o one's own actions. The Shradha of the dead has therefore, no efficacy. In fact this practice is a corruption of true *Pitri Yajna*, true Shradha the service and feeding of the living elders, teachers, preachers, research scholars etc.

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Life of Discipline.

To free one's self from this ceaseless chain f births and deaths (not eternally but for ery long time, for Dayananda does not be- ieve in unending salvation on the plea that oul having limited powers can only achieve imited good and limited good cannot bring nlimited reward) one has to live a life of ard discipline, pure, well regulated and arefully planned out. For first 25 years all n e n should be *Brahmacharies* celibate tudents living in jungles with retired re- ecluses and teachers.

No Castes by Birth.

At the end of this discipline one has to live the life of a householder occupying a position in social order according to h i s merits. A man of character and knowledge is a Brahmin, one with a pre-eminently de- veloped physique a *Kshtrya*, one endowed with love for beauty and desire for wealth a *vaish* and one with undeveloped intellect fit only for unskilled labour a *Shoodra*.

Life of Struggle and Stress.

The second stage of human life extends over 25 years, these are years of worldly enjoyments and social pleasure, years of economic struggle and political strife. Accord- ing to Dayananda the Veda has laid down laws for all the different activities of life. Life is to be enjoyed but not to be indulged in. Sex relations are to be kept pure. The purpose of sex instinct is to perpetuate the human race and for this elaborate laws most of which resemble the science of Eugenics of modern times are described in his work on ritual.

In Economics.

Dayanand seems to hold that the rich are the trustees of the national wealth and that a man's wealth need not go to his lineal de- cendants. It may be handed over to them who can manage it to the greatest advantage of the nation. He is not against the use of machinery, but would with Manu say that none should use machinery for his personal advantage at the cost of the nation.

Dayanand's Politics.

Though not a political agitator Dayananda was a great political philosopher. One of the parts of his work Satyarth Prakash is devoted to political science, He is a republi- can rather than a monarchist. Raja accord- ing to him is a President of the Assembly or Parliament and is as much amenable to law as any other member of the nation. Though Dayananda believed in Government by Assembly, he does not seem to believe much in modern democracy in which votes are of equal value and possession of wealth is chief qualification for a vote. He believes in what may be styled an open Aristocracy of intellect and character and in his system the vote of the learned has greater value than that of an ignorant man.

Conservation of National Treasures.

After the life of a householder one has to retire to jungle and live there for 25 years practising *Yoga* and giving instruction to the youth in the accumulated intellectual and spiritual experiences of the race. He that survives this stage and is so inclined should move from place to place diffusing light and learning through public discourses.

Two Parties.

For the achievement of the above objects the Arya Samaj was founded but very early in its history the Samaj split up in to two parties the *cultured* or the college party believing that flesh eating is sanctioned by the Vedas while the *mahatma* or the Gurukula party holding the opposite view. The educational policy of the two parties also differs, The college party follows the official university course; the Gurukula party starts independent educational institutions of ancient Indian type. The existence of the two parties is the greatest weakness of the Samaj. It has caused great waste of energy and time and led to the formation of several smaller parties and weakened the otherwise beautiful consti- tution of the Samaj.

Some of the Achievements.

In spite of these internal differences the Samaj has done very useful work. In the

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field of education it has been foremost. It maintains Arts colleges at Lahore, Cawnpur Jullundar and Rawalpindi. There are at least a dozen of Gurukulas. The more important being at Hardwar, Brindaban and Bombay In every district of the Punjab the Samaj has a high school and there is hardly a Tahsil in which a middle or a primary school is not maintained. There is a girls' college at Jullundar and several hundreds of girls' schools elsewhere. The educational activities of the Samaj are not confined to the Punjab alone. Even backward Sindh has 4 boys' schools, 5 girls' schools, and one library.

Philanthropic Work.

Another field of the activity of the Samaj has been the administering of relief to the needy and the troubled. In every famine season the Samajists have worked hard, Earthquakes, plagues, floods have all claimed their attention. Splendid work has been done in Malabar. Some 20 orphanages and widow homes are maintained at different places

Raising the depressed classes.

Depressed classes have greatly benefited by the activities of the Samaj. The Meghodhar Sabha of Sialkote and the Dalit-Udhar Sabha of Swami Shradhananda are doing praiseworthy work in this field. The Bhar Shudhi Sabha has also been active but does not confine itself to the depres classes alone. It works to get converts fr other religions.

The masses roused.

But the greatest work of the Samaj h been education of the masses through itinerant self-denying preachers. The San has directly attacked the old superstitio and crafty priesthood, discouraged early a unequal marriages, strengthened the vegi rin, humanitarian and temperance moveme and indirectly encouraged widow re-marria It has taught people to cherish their religion and old civilisation, to prize freed of action and to esteem self-relance and se respect. On this account the Samaj has b able to supply to the country a stream of

Political leaders and workers.

There is hardly a congress committee the Punjab or the U. P. in which the A Samajists are not playing a part.- E in Sind and other provinces the Samaj occupy an honourable position among workers. But these men work in politi field in their individual capacity, for the Sa as a body does not deal with current polit

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THE CREED OF NON-VIOLENCE.

By Pt. Parmanand B.A.,

Non-violence is a household word nowadays throughout the length and breadth of India. It is talked of in the papers and it is discussed very generally in private conversations and on platforms. It has struck the imagination of the religious-minded East. The creed of non-violence holds the day not only in India, the land of its inception, but it has spread its contagion as far as Egypt. The answer to all the repression of the Bureacracy in India and partially in Eg (judging from the meagre reports doled by the Pro-British Reuter's Agency) aga the politically minded people in both la stands in striking contrast to the tale bloodshed and ruin that have been associa with the fair name of every European coun struggling for self-assertion and self-exp sion at any period of human history. E in recent times Ireland has presented

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ifferent picture. Truly might the apostle f non-violence, Mahatma Gandni revel in reams of a philosophic and temperamental r shall we say, mental and psychological evolution all the world over, the doctrine of on-violence heralding it. Should it ever come bout it will mark a complete change in the ourse of human history and an entire trans-ormation of mankind which has so far practi-ally repudiated all its traditions and boasts of od's-noblest creation. Far from being the aragon of creation or a fallen angel—self-ssumed titles—man has proved himself quite he reverse. All the wild and most ferocious nimals of the world combined together could ot have worked so much havoc in this od's Aden as his organised science and his onvenient religion have enabled man to vork. His record is a record of worst forms f savagery in full play—the predominence f the brute in him. Pillage, murder, tor-ure and what not are writ large on every age of human history. It is not without sigh of relief that a part of the world is stening to this ennobling message of non-iolence. And it was no vain pretension hat its apostle made when he said that but r his modesty, he would have preached om the housetops this gospel of peace and ood-will to a world torn asunder by petty alousies and unending wars. It brings rely no comfort to the average man to see rge hopes held out for Leagues or rather alling a spade a spade) Cliques of nations nd International Conferences while the epublicans are threatening the solidarity Ireland, China is groaning under the gonies of a manufactured Civil War, the hilafat world is in trouble, America is anging sides in favour of Germany, and gypt and India are crying under the iron eels of repression. God alone knows if it e reserved for India to deliver the world mmitted to the Darwinian Principle of the urvival of the Fittest and preach to a tired orld the invigorating truths of a moral de instead, with sympathy and love in the n of its programme.

That such a consummation will be wel-med very warmly even in the matter-dden West sooner or later seems to be gua-ranteed by the cordial reception lately given to the great oriental poet, Dr. Rabindra Nath Tagore in Europe and America. And the wide circulation that is commanded by his literature in those continents augurs a bright future. Despite the materialistic tinge recently *imbibed* by him, the venerable man of the East when he was there inspired an awe and veneration which surmounted all racial barriers. And this awe and vene-ration was as much for the country of his birth as for the man—the country which has revived through him the Mission of Lord Buddha after an aventful period of twenty-five centuries. Tracing the course of Indian history, one might say that the great Saviour's (Lord Buddha's) mantle had rightly fallen on Rishi Dayananda, both refor-having come at very critical junctures in the world's life, while Rishi Dayananda inspired and continues to inspire Tolstoys, Tagoresand Gandhis.

Coming nearer home and within the range of practical politics, we see India pulsating with a wonderful awakening as a result of the Non-violence movement abroad in the country. The movement is essentially of non-violence first and of non-co-operation afterwards. Slumbering and sleeping India is all at once on its feet. The two great communities in the country that hitherto stood arrayed against each other are work-ing side by side. A working unity has been established between the majorities and the minorities, the classes and the masses, the upper and the lower tenth of society. A silent upheaval is taking place in other spheres of human activity, social, moral, religious, economic and cultural. The pros and cons of science and its handmaid Western Civilization, are being considered as was never done before and the fate of everything is hanging in the balance.

At such a moment of great excitement it would be useful to study the ethical side of the question especially when the movement is claimed to be, and in certain respects is surely, spiritual.

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There is a world of wisdom in the saying that hatred should be and is ultimately, conquered by love, untruth by truth, ignorance by knowledge and so on. A study of the different religions of the world, however, lends countenance to the view that violence cannot be wholly eschewed or omitted from the human ways of thinking and action. An eye for an eye, a tooth for a tooth, was tho Mosaic Law. Jehad is the solemn teaching of Islam. The Vedas are also clear on the point as the following Vedic verse, one out of hundreds, will bear out :—

यो नो द्वेषत् यः पृतन्यात् योऽभिदासात्
मनसा वधेन, तं नोरंधय पूर्वकृत्वीर ।

Christianity and Buddhism are not explicit on the question but it is common knowledge that their propagation also followed a resort to violence in some instances. How could one reconcile all this then with the supreme need for a non-violent atmosphere in the world, for cessation of international hostilities and the advent of peace and good-will throughout ?

The fact is, that the ingrained moral instinct in man protests, however feebly, against unnecessary bloodshed. It is the same with all religions containing a grain of revealed truths. However much man may fall short of the ideal and dub those with divine vision in them as idealists and visionaries, he cannot permanently set his face against the occasional dawn of humane feelings in him. And so we find Dirghāyu, the son of Dirgheti, of ancient Kekaya clan, according to Lord Buddha's narration, eschewing violence altogether after the greatest provocation in the assassination of his father 'of large miseries.'

Lord Krishna is seen entreating Duryodhana and other unreasonable Kauravas to give away only five villages to the five Pandavas. It was with the humanitarian motive of avoiding unnecessary bloodshed that such an august personality undertook this mission. Coming to later times, we find Jaimal Fatta of Rajputana glory letting go Akbar while he was alone in the jung saying his prayers. It is well-known th but for this forgiveness on the part of t Rajput heroes, history would have be differently written in India.

For India the message of non-violen is a repetition and not an innovatio History abundantly proves that Ind colonized foreign lands in days gone by a yet not a single drop of blood was sh anywhere to sully its fair name Ved civilization penetrated everywhere and y not a single tragedy was enacted. As f Non-violence in thought, word and deed, th was exactly the first lesson taught by the phil osopher—sage Patanjali. And this is what t commentator of his *Sutras* Vyasa would mak it mean **सर्वथा सर्वदा सर्वभूतानभिद्रोहोऽहिंस** Under the circumstances of the greate severity in periods of the severest trials, an with regard to all living beings without an exception, one should practice tolerance an charity. Not to bear ill-will against an animate object at any cost and under an conditions is the real significance and impl cation of Ahimsa.

Again at another place while describin the right attitude of man towards variou sorts of people with whom he comes i contact in daily life, we are advised t cultivate friendship with the happy, to b moved with compassion at the sight of th afflicted, to rejoice while seeing the piou and lastly to be indifferent towards th wicked. The spirit underlying this indiffe rence towards the wicked seems to be thi that one should neither co-operate with such persons nor should he make show a of violenc towards them either in thought or in word or in deed. In other words he should pity the sinner and hate his sin. Non-violent non-co-operation appears to be enunciated here.

So also Manu describing the fiive great sins. Co-operation with the Brahman-slayers, drunkards, thieves and those committing adultery with the wives of their elders is also a sin.

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But let it be clearly understood that that may be an admirable virtue in an individual, may be a sin in a nation or even in a king. Killing of animals is sinful for individuals, but for a ruler the killing of wild animals is a duty. A contented Brahman is the best among Brahmans, but a contented king is nowhere, says the great law-giver, Manu. Violence in extreme cases is not only allowable but a paramount duty when all other resources have failed. You cannot eliminate the Kshattriya element from your society with advantage to yourself. After Sama (peaceful means), Dāna (money), Bheda (disunion in the enemy's camp), have failed, you have to take up the sword. The poet Bhavabhuti rightly says

दुर्दान्तानां दमनविधयः क्षत्रियेष्वायतन्ते ।

There is non-violence and non-violence. There may be a non-violence out of fear and another out of strength. The former is a cloak for cowardice and the latter is real Ahinsa, taking you from strength to strength. There is always a reserve store of strength to cheer you up in the hardest times if you are truly non-violent. A weak man can never but be wrathful and his anger in its turn fritters away much of his strength. The great poet Kalidasa has said

शमप्रधानेषु तपोधनेषु गूढंहि दाहात्मकं तेजः

There is a hidden lustre capable of reducing anything to ashes in those who cherish suffering as their treasure and in whom peace of mind predominates.

'There is a mesmerism in peace.' Thus wrote James Anttony Froude in the eighties of the last century.

The world will watch with interest the progress of this non-violent movement and the result will *show the way* to many a writer on Ethics and Sociology.

Let us wait and see the experiment.

N. B.—It is gratifying to learn in this connexion that the staff and the students of the National Muslim University at Aligarh have decided to forego the use of meat till the attainment of Swaraj—a logical corollary of the doctrine of Ahimsa.

THE GOSPEL OF KATHA.

II.

(By Professor Chamupati.)

THE soul has carved out its own passages. Enthroned in the heart of man, it rules over heaven and earth. The range of both its vision and activity is coincident with the range of cognizable existence. What escapes its own outlook most generally is its own self. Has it no means, then, for self-comprehension—no sense with which to sense its own being ?

The number of senses in a human body is five. We apparently have no power to add a sixth sense to this number. Each sense, again, has its own function, beyond which there appears no possibility of its going. The eyes can not hear. Their province is to grasp only form and colour. Similar, too, is the capacity and incapacity of every other sense.

This phenomenon of a limited number of senses, each sense endowed with a limited scope of cognition of its own, is so common that any suggestion as regards the changeability either of the number of senses or of their predetermined relation with their respective objects would to a casual hearer sound ludicrous. Yet an instance of

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wonderful girl, both blind and deaf, reading in Winconsin School at Janesville, (*The Modern Review* of January 1922, admits it in its Gleanings), has been reported that points to the feasibility of this seemingly impossible feat. The girl in question lost her senses gradually after her birth. When born she was neither blind nor deaf. While before this mishap, she was unhappy and morose, soon after it, she bloomed up into a lively and cheerful child. Her soul, instead of enjoying a broad exit for its cognitive powers, appears to have been blocked by her hitherto sound senses of sight and hearing. She has since lost her sight but not with it the sense of colour. She is without hearing now, yet her sense of sound is perfect. By placing her fingers on either the chest or the back or the top of the head of the speaker, she can have an accurate cognition of sounds. By the same process of touch she enjoys the music of a piano with no less relish than a man with sound auditory nerves would. Colour she smells, and what surprises the observer more, makes not the slightest mistake in distinguishing its infinite varieties. With the same organ she feels the presence of objects, animals, and men at a given distance from her. She can recognise acquaintances and name the kind of the animal of which she has scent.

This is an illustration of the infinite capacity of self-assertion possessed by **स्वयम्भू** the self-dependent soul in living beings. Senses are instruments fashioned by this self-assertive soul. The soul, when it has the will, can not only ply them, as they are, but may add to their serviceability by developing, widening, and if necessary, changing their powers. If it does not cognise itself, it is not in consequence of any inherent incapacity in it. Of its own will, it is forgetful of itself. It has marked on its senses 'Exit', and therefore looks only outside. There is need of a change in its angle of vision, which corrected, it will have a constant glimpse of its own grandeur along with that of a glorious universe of non-self, that it is having.

Ayaz was a favourite of Mahmud. From a humble slave the King of Ghazni pulled him up into a constant comrade, making of him beloved confidant. He had now his share all the pleasures of the palace, and whene the king indulged in any luxurious pastir the company of Ayaz was a part of the ro festivities. The secrets of the king were him an open book. One day. the king s him stealing his way into a hidden chamb Out of curiosity he followed his footsteps a without disclosing himself, observed his mo ments closely. Ayaz opened a chest, held its lid for some time and then let it dov The king was angered. It grieved him think that his own Ayaz, in whom he repo all manner of faith, whose slavery he had his love converted into royalty, should k secrets from him. He instantly entered i the room and demanded that the chest unlocked. Ayaz, for an instant, stood stunn The demand was repeated once. twice, thric The hands of the slave went automatically the lock, turned the key, and thr the box open. Looking into it, what sho Mahmud discover, but a bundle of filthy ra "Nonsense! why keepest these worthl waifs with such scrupulous care?" " own, my liege! The luxuries I am enjoyi the whole paraphernalia of royalty t gives me such importance in the eyes of people, that endears me even to thee, i gift, the gift of a king, of one other t myself. Bestowed in a moment of favo it may, in a moment of wrath, be ta away too. Boons, in sooth, are a borrow article, and should of necessity, be retur when demanded back. The rags howev that thou hesitatest to honour with a pe were a part of my humility, before t magic wand touched it. They shall stick me, when all else, with the breaking of spell of royal favour, falls off. Thy v disdain will spare them."

The words were piercing. They pinc the king's heart. He was disillusioned regards the slave, he had ransomed. A cared not to be his confidant. He prized former estate, the estate of a vassal. For t estate was his own. Favour of another v to him bondage. Independence of obligat was true royalty, *Swarajya* in its lite sense.

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Few, says the Rishi, have an eye on ir own humility. The commonalty seek ir gratification in royal gifts. The eman- ation that allurse them in their devotion matter is bondage of a most heinous form. rough realisation of their ultra-physical ture, their immortality, when all round m is mortal, they pick the power to stick themselves.

Running after desires is boyish. It ls immortality. Desire dies not. From very pursuit it gathers life. Its jaws end as we fill them with earthly viands. r deathlessness we have to look beyond dly dying delicacies.

Shall we destroy our senses then? Smash wn the doors that allure us out as mendi- hts, to the infinite shame of our self-suffi- ncy? Annihilate the very seed of desire, e root cause of self-abasement? Schaupen- ur may suggest that course. The tenets Budha may admit of such interpretation, anishads never advise immolation of ses. The powers of the spirit are immor- , even as the spirit itself is. You can not stroy either. Control thy senses or they ll control thee. The relation between the o is of interdependence. Through senses s the soul to manifest itself. Through them e revealed its glories. Yet it is the sight the soul that sees. The eyes are an instru nt. It is the soul that gives its smell to e olfactory nerves. No cognition but in- lves a reference to the soul. A repetition the same experience recognised as such at e time of every apprehension succeeding e first is an evidence of the immortality of e soul. I should cognise nothing unless I first cognizant of myself. This concomi- nt cognizance is, says the *rishi*, to be con- ntly borne in mind. It is excess that mars e beauty of indulgence. When the sanctity the spirit is disregarded, the enjoyment comes immoral. All glory to him who dicates bodily gratification to the gratifica- n of the soul. All gratification, argues , comes from, and should, as such, belong the soul. Of its both past and future, the l is undisputed master. Why live into joys of the present so much, as to rob the soul of all further capacity for joy.

Before the world entered into its present cycle, the soul stood in its cave. All material objects took their shapes in its presence. The soul saw them by their means. Its own glory eventually peeped through them, too.

Pay homage to thy own majesty. Such is the commandment of God in Veda. The mother bears the embryo in her womb and yet has no knowledge of its size and form. Of its subtler attributes she can have no idea. The world, however, has record of mothers that not only had before them a vivid semb- lance of the physical features of their child- ren, yet unborn, but were acquainted with the occult structure of their minds as well. In the formation, mental no less than physi- cal, of human embryos, their mother's is the most potent share. Veiled in similar ignor- ance is the greatness of the human soul. The culpability here is greater in as much as the embroy is distinct from the mother, while the soul is not distinct from man.

The poet exhorts his readers to daily adoration of themselves. An apt similie of the fire of Agnihotra is made use of. No Arya home can lack this fire at sunrise and sunset, as Agnihotra is an indispensable daily duty of Aryans. Oblate to thy soul as thou oblatest to this fire.

Open thy door to the rays of the sun of mornings. He who keeps the light of day waiting while he himself sleeps in bed is guilty of a sin against the god of immortality. From thy soul rise these rays. There too they sink at sunset. Thou surely art the Parnassus where gods revel. Feel thyself a part of the splendours of heaven or the Gods will mark thee an ugly stranger in an infinite sphere of beauties.

The state before and after death is, says Yama, the same. For what is death? A change of bodies. One that knows no change knows no death. Mortal in spirit are mortal in body. Transmigration through a series of births is a continuation of the daily round of transmigration that goes on constantly

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through a variety of mental moods. Steady thy mind therefore and strive for an equilibrium of the spirit.

The soul knows no measure. Subtlest of the subtle, it spreads itself through its workings over a whole world of being. It is, however, spoken of, in some places, as being of the stature of a thumb. This roughly, is a measure of the heart, wherein the soul is represented as heaving its seat.

Talking of the soul in abstract, no count is to be taken of individualities. The qualities that characterise persons are a reflection of the mundane contingencies that have perchance, befallen them. The innate nature of the soul is purity. It is a flame without the blemish of smoke.

Through what physical planes does the soul pass ? Is this his free will or is it his necessity ? To him that knows, the alternative makes no difference. The spirit adapts itself to the body it assumes. The material sheathe of an animal, brute, bird, vegitable, every creature in short that has life affords to the soul a field for its activities. It is through these planes that the souls strives for its elevation as spirit. Self-realisation is its goal. Its bondage comes from its ignorance. The soul confuses itself with its outer accoutrements. Hence its state as a vassal, a tool. The iroy of it is that by means of this very accoutrement, he has to fight his ignorance as regards both himself and it. The weapons he employs for the conquest of his enemy have first to be conquered from that same enemy.

Bradlaugh denied the existence of soul as to him it was inconprehensible how man alone could be accredited as being a soul, while animals whose movements as intellectual beings were in essence similar to his were regarded as devoid of one. If instead of Christianity the system of faith before him were that of the Veda he should not have renounced his belief in Theistic doctrines so readily.

The Upanishad avers not only that birds and beasts, and for the matter of that, plants and herbs also have souls just as men have, but that these souls, no matter in what physical sheathe, are in essence of the same intrinsic eminence. Their possibilities of rise and fall are the same. Their esoteric qualities differ not a whit. Every soul has power to fashion its own destiny. Without beginning, without end, every one of them has made its temporal estate what it is. It may change it, if and as, it will.

The soul of human beings is likened to Agni (fire) and Vayu (air). While in essence these entities remain what they are, without shape and without bulk, they mould themselves into whatever condition circumstances impose on them. So does the living soul. The sun sheds its light over what comes in its way. The colour of the rays changes as they pass through substances possessing various properties. Yet their spotless purity is beyond the possibility of being soiled with a speck.

For a glimpse of the soul, the position of the sun as the light that reveals, is reversed. For the soul, says the *Rishi*, can not be seen in the light of the sun. His insistence, on the contrary is on all physical luminaries being viewed in the light of the soul. As we remarked at the outset, it is the angle of vision that causes all differences in the outward aspects of things. With some the universe made of matter is the object of primary concern. The world of spirit is secondary. In their eyes all values, that this point of view sets on things, are nothing more physical than poetry. With sages, however, *Atma* is all in all. It alone determines the material worth of things. Their serviceability to this beneficent master is the measure of their status in the heirarchy of being.

The last section of Katha's sermon opens with the oft-repeated metaphor of a tree whose roots point up and branches shoot downwards. It is the well-known *Ashvatha*. bunyan of India. We see no necessity of referring our readers to the derivative meaning of *Asvatha*, viz., that which will not stand to-morrow. The external appearance of the

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suits the rishi. Hence the use of this aphor. That the derivative meaning also ps his purpose is an additional beauty. that he chose the word primarily on that ount. Some take the tree to imply the ective universe whose root is *prākriti* or tter in chaotic state. Others understand s signifying Paramatma, God. One epithet d for this tree is ब्रह्म. To the latter set expositors it gives the strongest authority maintaining their interpretation. The mer school avoids this fix by taking shelter ind the article तत्, while the article ad- ning the 'inverted' tree is एष 'this'. The o entities according to them are distinct. tween the two clauses oi which the shaloka composed they interpose another clause aning 'And that on which the tree stands?, is surely is interpolation. While we reject e far-fetched ingenuity of this school, the aning that commends itself to us is theirs. e word ब्रह्म itself signifies in some places ति or chaos. The rishi in his love for what subtle calls this a higher state, while smos that is evolved out of it, as are anches out of the trunk of a tree, he legates to a lower position.

Sankhya characterises the state of reso- tion of matter into its causal condition as state of equilibrium. A disturbance takes ace all of a sudden, a vibration as of a eath, and lo ! a miraculous structure at ce begins taking shape. The sun, the moon e air, the stars—all divinities that guide the hole creation to its destiny take their res- ctive positions in the firmament and begin eir work with the agility of a military nd on march. There is a Power that re- ulates their movements, keeps watch over ch step they take. The troopers proceed. them there is regularity, there is intelli- nce, not one step they take is false, there law. The whole performance is a mystery. ysical causes half explain and half confuse ysical happenings. The answer with which ysical science strives to silence physical eries evokes a further, a more ticulate. insatiate 'Why' ? There the Yogi ps in, he that has performed experiments the laboratory of things that are, as dis- tinguished from things that seem. His theories are, as a matter of fact, practical as those of a chemist or physicist. Only his processes of verification and investigation are esoteric. He employs his eyes, his ears, in fact every sense he has, but the angle at which the organs stand in relation to their objects is slightly changed. Hence the dif- ference between his discoveries and those of his materialistic opponents. The steadiness of his soul is the mainstay of his efforts. As he progresses in intuitional vision, his view of things gains in cl arness. Images fall on him first as on a mirror. As long as his de- pendence is on righteous deeds alone, he sees dreams of reality In a state of devotion, truth reflects itself on him as on the surface of water. When he is one with Brahma, he feels his own existence to be a shadow of a Luminous Light. He follows it and what- ever thing he turns to, he views in its true perspective. This intuitive insight is his strongest appeal to human souls. It carries conviction even in the heyday of materialistic tendencies. All morality is based on his conclusions. His enunciation of spiritual rules is the sole prop on which stands the social fabric of mankind. Most godless of govern ments draw on his codes for their systems of judicial legislature. Wars are meditated and plans most incendiary of battles laid down. The imagination of men refuses to be fired. Not a single hearty supporter is drawn to the cause, unless the originators of the scheme profess to be fortified by the force of con- viction that is inherent in his tenets.

In the presence of such an one, Yama, who according to the orthodox school was the God of death, but whom rationalists un- derstand to be a human preceptor, was Nachiketas. He had listened to the whole sermon from beginning to end. His doubts were settled. His queries had found apt answers. He was satisfied. Death, says the rishi, had revealed its mysteries to him. The fatal spell broke down. He ceased to fear a

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mere shadow. He was henceforth a deathless mortal.

The last injunction of Katha is that the story, with the instructions it contains, should be repeated by elders to their sons and daughters when the latter entertain them at dinner time. If immortality of soul were, as enjoined by the *rishi*, the topi household talk among us, India should h remained, what at the outset it was, a of heroes, ready at any time to be martyr the cause of truth. For truth is Brahma.

ANOTHER DAY IN EDINBURGH.

(By Mr. Manmohan Rai Hakumatrai Desai).

THE EDINBURGH CASTLE.

THIS castle is beautifully situated, standing as it does on a rock and commands a beautiful view of the country around from its high pedestal. Built of stone, near the arch way to it, one finds a tablet to the memory of Sir William Keikalde who held the fortress for Mary Queen of Scots from May 1568-73. Before, however, we enter the archway, from the main compound just outside the wall, we can get a beautiful glimpse of the City of Edinburgh lying in the grounds below. In the long distance like faint water-colour presentations appeared a chain of hills with the Firth of Foth playing in their lap. It was not a brilliant but a cloudy morning. And nothing was more beautiful than the fleeting shadows of cloud rushing along the landscape lighted by brilliant sun-light. After we entered the castle, we obtained a fine view of the country around from the parapet. Round about could be seen the big guns that must have played many an important part in the history of the castle. It is from the place where are kept the fire-wall batteries that one gets a beautiful view of the scenery. I could not help admiring, with all my soul the lovely stretch of country lying below with its beautiful towns, silent villages and vision-like hills. No doubt the glimpse of the French country from the Effice Tower was beautiful; the view of the Scotch lowlands from here was unique in magnificence. In the distance gleamed under the chasing sun-light the waters of the F like pearls. Just down below what must h been formerly a moat surrounding the ca but now converted into a beautiful park starred with many a delightful flowe enchanting colours. A bird's-eye-view large extensive country dotted with to and villages, full of buildings, domes, spi of green fields and verdant meadows, silv waters and sparkling brooklets may wel imagined than sketched in words. Her the castle itself could be seen the old Margaret's Chapel built in the year 1 being the oldest building in Edinburgh. Chapel has nothing much worth notice exc its hoary antiquity. The rooms contain jewels, arms, the state prisons may be s but unless one is familiar with the histor Scotland, these will look like the em carcass of a soulless body. We came acros couple of Scotch ladies, one of whom had b in India for nearly eleven years. She an old lady, who said, she loved India the Indians, and would love to go there o again. The world, she said, was full of b dens. We could be saved by pure and sim faith in Him alone. All of us are of one bl and a day will be when all who have b lost will meet us again. Faith—that is w we must have.

The Firth of Forth Bridge.

The Forth bridge about nine miles f Edinburgh can be conveniently reached b

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char-a-bane, costing a couple of shillings per individual for a return journey. The landscape was typically Scotch, plains and meadows, now rising high into distant hills blurred with hazy lines, now into low valleys thro' which merrily prattled tiny brooks, all under the spell of green and purple, violet and light-red colours which are the gifts of Scotland alone. Hay in the meadows, flowers by the road-side loadedthe air with a sweet smell, and after we had journeyed nearly half an hour, suddenly rose into our ken the beautiful view of the Forth with its splendid bridge, said to be one of the finest bridges of the world. I do not know in what words to render the glorious beauty of this vision. It was cloudy and shadowy and the play of colours on the faint hills in the distant clouds looking as if comouflaged is extremely difficult to describe in words. Green and blue alternated with gray to render the vision as somber and grave as could be imagined, for the Forth seemed to be absorbed in speculating on some deep problems of life. Above head at a big height like a gang way rested the iron bridge on huge columns of stone which in the middle of the Forth changed the view of the Bridge by a construction of huge steel frames at large distances supported on broad stone pillars unlike the stone columns at the end. It is a fine specimen of a cantilever bridge. It was built thirty-three years ago and took seven years in construction. A little distance from it is now the new naval base of the Scottish navy. The view of the Firth here is extraordinarily beautiful. The blue waters, the magnificent bridge, the dreamy hills, the dense landscape slumbering in green and dusk, the wavy outlines and the shimmering haze once seen can never be forgotten. How limited is the human mind! Look whither you will whether in cities or in villages it can create but a sameness, differing if at all different, only in the elaboration of details. Nature, infinite as it is can not but be divine. One can tire of man-made cities and villages, but of God-created Nature who will ever tire ? Not I. To me, Nature is a source of strength, of hope, of love it is to me a necessity of life, and a strength in sorrow. Thro' its soul, I realise Him and His love and so long as I have a heart and a soul that is moved by Nature, I am bound to be happy and generous. Know thyself says Pope. It is good in worldly wisdom but I think it ought to be 'forget thyself and in so doing, be at one with the spirit that pervades all creation for that alone is true at-one-ment. The Forth whishpered of love of Peace; the breezes becalmed an excited mind and the sea-gulls skimming like innocent flowers on the waters, adorned the picture—a calm and peaceful picture, not a stormy sea or billowy waters foaming with rage. And it was rendered all the more picturesque by a variety of water-craft on its bosom. A splendid vision !

This dream-like landscape caused my memory to flood with reminiscences of beloved ones lost to me for ever. My heart wept when suddenly I remembered the simple Scotch woman's words "Faith—all will meet one day" and I comforted myself with the faith that some day all our souls will be one and a regime of eternal happiness will be the crowning glory of loving hearts. Amen

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INDIAN ENGINEERING PHILOSOPHY.

(By Mr. K. V. Vaze I. C. E.)

V.

FOUNDATIONS.

BEFORE beginning to dig foundations one has to fix their width and depth. These are determined on three considerations *viz.* (1) the materials of which the structure is built, (2) the width of the structure between the walls and (3) the height of the structure.

प्रासादादीनिवास्तूनिचाधितिष्ठतियाद्धितत्।
अधिष्ठानंतदुन्मानं जातिभूमिवशात्द्विधा ॥

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अधिष्ठानस्यचोत्सेधंवास्तुवस्तुनिभूवशात् ॥
मयमत् अ. १४, १६

Though the requirements of food and shelter to each human being are almost the same the power to purchase these is very different in different individuals. A poor man requires as much food and shelter as a king but his power of spending money is far less. Engineering has to satisfy both these classes and it meets these differences by change in materials. For a poor man Engineering provides a hut of earth and leaves while the palace of a king is built of rare stones and is decorated with precious metals and jewels and thus both get the same comfort and yet spend different amounts of money. In preparing a design therefore Indian authors provide for full comforts of a man with the cheapest materials first and if a surplus amount is left suggest more precious ones. In changing these materials the most important parts of the building are considered first while the least important are left out if sufficient funds be not available. The importance of the various parts of a structure is in the following order:—(1) Roof (2) Walls (3) Doors and windows and (4) Conveniences. Roof is considered the most important as a human being can live without any thing under only a roof. Walls come next in importance and so on.

भोगोयज्ञानुसारीस्यात् यज्ञः शक्त्यनुसारतः ।
शक्तिस्तुविविधालोकेभोगोऽपिविविधस्ततः ॥
तस्मात्शक्त्यानुकूल्येनद्रव्यभेद : प्रकीत्येते ॥ यजु

There are four ways of meeting any inconvenience *viz*, (1) **यज्ञ** or expenditure of money (2) **दान** borrowing or obtaining from some body. (3) **कर्म** bodily exertion and (4) **तप** Patient suffering. Suppose for instance that cold is to be met with, it can be overcome in four ways (1) by the use of warm clothing purchased by expenditure of money (2) by borrowing heat from fire, (3) by bodily exercise (4) by patient suffering. On considering the matter minutely it will be noticed that each of these methods means some amount of exertion of blood and flesh. Warm clothing is purchased by money wh is obtained only on the exertion of bo organs. Firewood and the kindling of fire means similar exertion while exertion in last two cases is self-evident. The only faci in the first two cases is that the exestion r be made at any convenient time and by conve..ient person, while that in the last cases has to be undergone at the partic time and by the particular person concer In the last case the sufferer incurs no from anybody and hence is not oblige leave any legacy. In the first two cases gets advantage of the exertions of his an tors and is consequently under obligatio make similar provision for his successors.

As society progresses the use of mechan powers **यंत्र** or of natural forces **मंत्र** taken advantage of for these exertions.

दंडैश्चैकैश्चदंतैश्चसरणिश्रमकादिभिः ।
शक्तेः संवर्धनंकिंवाचालनंयंत्रमुच्यते ॥
मंत्रज्ञाः ब्राह्मणाः पूर्वेजलवाय्वादिस्तंभनैः
शक्तेरुत्पादनंकुर्युस्तन्मंत्रेत्युच्यतेबुधैः॥ यंत्रा

By the use of these, comforts are prod in excess of requirements and are stocke **यंत्रज्ञ** or **मंत्रज्ञ** and inequality in society begins which goes on growing *ac finitum*. Owing to these inequalities diffe materials have to be used in the construc of buildings to suit different cases.

According to their status in society man beings are divided into four cla Buildings and building materials are sim ly classified as shown below:—

(1) **वासः**—this is the cheapest bu ing and is made of sheets There are kinds of sheets,

viz, 1) **कृत्ति** or skins, (2) **वार्क्ष**, **वल** or barks of trees, (3) **लोमज** woolen cloth and (4) **कौषेय** silken cloth.

पशूनामंगनिहार्यः कृत्तिरित्युच्यतेबुधैः ॥
वृक्षत्वक्संभवंवार्क्ष्यंतज्ज्ञेयंतुचतुर्विधं ॥

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जंतुलोमोद्भवंवस्त्रंलोमजंनामकीर्तितं ॥
कृमिकोशसमुद्भूतंकौषेयामितिगद्यते।पाराशराऋषि

It is worthy of note here that cotton cloth is not mentioned by Parashar, which shows that it was a very late production. The walls, doors and roof of these buildings are made of sheets kept stretched on posts held together by heavy ropes and pegs,

(ii) कुट्टी–this is a building made of mud only. The earth for this mud is (1) white श्वेता (2) red रक्ता (3) yellow or पीता (4) black कृष्णा.

श्वेतारक्ताचपीताचकृष्णा कापोतसन्निभा॥ म.अ३

The walls of these structures are made of mud, doors &., of split bamboos and roof of leaves of trees or grass thatched together and besmeared with mud.

(iii) मंदिर—this is a building built of brick or stone and mud. The four classes of mandir named in the books are (I) अश्रेणी uncoursed. (2) विश्रेणी—uneven—coursed (3) सुश्रेणी well—coursed and (4) plastered सौध.

The walls of these buildings are of stone and mud, doors &c,, of planks and roof of tiles on wooden structure.

(iv) प्रासाद—this is a structure of stone and lime. Its four classes are (1) टंकित. chiselled, (2) शित. dressed (3) स्निग्ध fine-dressed and (4) अखंड प्रासाद or monolithic caves. The walls and roof of these structures are of stone and doors etc. of wood and metal.

शिलामयेशिलामोक्ताचेष्टिकाचेष्टकामये ॥
जन्माद्याशिखरांतंचयैद्रव्यैर्यच्चनिर्मितं ॥
तैरेवादौतथांतेचकर्तव्यंभूतिमिच्छता॥ मय.अ.१७

For tents no width or depth of foundations is to be determined and hence for calculations of foundations buildings are classed as

(1) शाला. (2) आगार 3) हर्म्य and (4) प्रासाद.

शाला is a long structure of one span only

आगार is a quadrangle of four shalas combined.

हर्म्य is a building having more than one floor.

प्रासाद is a building of many floors and many quadrangles.

The rules for determining the width of walls are given as under:—

शाला–शालायानवधांचपंचकमितामानाचभित्तिः
भित्तेरेवचतुर्दशांगुलमितंमानंसपादंकरे ॥
शिल्पदीपक.

At the ridge a wall should be 14 अंगुल thick and it should widen out at the bottom to from $\frac{1}{5}$ to $\frac{1}{9}$ of the span.

शाला–आगारस्यचषोडशांशसहितोप्यर्धेनिहीनोभवेत् ॥ शिल्पदीपक.

The thickness of the walls of a आगार should be $\frac{1}{16}$ of the width between the end walls. Half a hand may when necessary be added to this measure.

हर्म्य—पादहीनं नकर्तव्यं प्रासादमठमंदिरं–

The width of the wall at the ridge to be 14 अंगुल and the walls to grow by $\frac{1}{4}$ the width at each change. Thus for a two storeged building thickness will be as under:-

At Ridge	At Truss	First Floor	Ground Floor	Foundations	
14	+ $3\frac{1}{2}$	+ $4\frac{1}{2}$	+ $5\frac{1}{2}$	+ 6	= $33\frac{1}{2}$ अंगुल

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प्रासाद-अंतर्मंडलभित्तश्चविष्कंभंसार्धहस्तकं ॥
तस्मात्त्रित्र्यंगुलाधिक्यात्चतुर्हस्तांतमिष्यते ॥
क्षुद्रालपाशानांतुशालानांभित्तिर्हस्तप्रमाणतः ॥
सार्धहस्तावधिर्यावत्पूर्ववद्वर्धयेत्क्रमात् ॥ भृगु.
पंचभागद्वयेकृत्वासप्तभागत्रयेतथा ॥
चतुर्धुनवभागस्यात्शालादीनांप्रमाणतः॥शिल्पदीपक

Ordinarily the thickness of walls should be $1\frac{1}{2}$ hand and adding off-sets of 3 अंगुल this may be increased to 4 hands. For small buildings the wall should be one hand thick and may increase to $1\frac{1}{2}$ hand as noted above. At the second story the off—set should be $\frac{1}{5}$, at the third $\frac{1}{7}$, at the fourth $\frac{1}{9}$ and so on.

Depths of foundations are given as under.

शाला-जानुमात्रंखनेद्भूमिः । शिल्पदीपकः

The foundations should be dug knee deep.

आगार-पुरुषार्धप्रमाणतः । शिल्पदीपक.

The foundations should be waist deep.

हर्म्य-अधःपुरुषमात्रात्तन्नशल्यदोषंगृहे। शिल्पदी.

There is no objection if defects are below the depth of one fathom.

प्रासाद-जलान्तिकस्थितंशल्यंप्रासादेदोषंवदेत् ॥
भित्तेर्मूलंस्थापनीयंजलांतेपाषाणेवासुस्थिरायां धरित्र्यां ॥ शिल्पदीपक.

If there is defect even at water level it is bad. Foundations of walls should rest on rock or on water level or on very firm soil.

The tests for the firmness of soils are as under:—

(1) खातंभूमिपरीक्षणेकरमितंतत्पूरयेत्तन्मृदा ॥
हीनेहीनफलंसमेसमफलंलाभोरजोवृद्धितः ॥

A One-hand cube pit should be dug at the founadtions. It should then be well filled with the same earth. If the earth is found less the foundations are bad and if more, it shows that the earth below is more compact than the filling that would come over it.

(1) तत्कृत्वाजलपूर्णमाशतपदंगत्वापरीक्ष्यंततः ।
पादार्धनविहीनकेत्थलिभृतेसम्यक्समंजले ॥

A similar pit should be well filled with water and then examined after walking a hundred paces. If the pit is full or $\frac{3}{4}$ full the foundations are good, if the water is less than this the foundations are bad. This shows how porous the earth is and how it would be saturated with water trickling down the walls,

(3) प्रहारैः स्थपतिःशंकुताडयेदष्टभिः क्रमात् ॥
यंदाचिन्हनंभूम्यैस्यात् साभूमिरुत्तमोत्तमा॥
भृगुः।

A peg 3 inches by 3 inches of ivory or hard wood is held on the bottom of the foundations and struck hard eight times. If it makes a mark the foundations are bad. It shows the incompressibility of the earth.

After the foundations are lined out, excavated and tested as noted above the pit is to be levelled carefully before foundation are filled.

यंत्रेणावनतादिनाचनिपुणंयद्वांबुसंपूरणेनोर्वीचारुसमीकरोत्पथदृष्टंस्यात्पादसंपूरणं ॥

The levelling may be done by a level or by filling the pit with water and noting the depth of water. It should be the same all over.

In India the foundations are filled with the same sort of masonry as the walls.

इष्टकोपलमृद्भिश्चसैकतैर्वाथचूर्णकैः ॥
शर्कराभिः क्रमात्पादंनिच्छिद्रंपूरयेत्स्थिरं ॥
घनीकृत्येभपादैश्चकाष्टखंडैर्बृहत्तरैः ॥
समत्वंसलिलादिभिः साधयेच्चपुनः पुनः॥ म.अ.१

In filling the foundations there should be no voids which should be rammed with rammers of the size of legs of elephants made of big logs of wood; the foundations should be tested as regards level with water from time to time.

In filling the foundations materials as under are to be put in a box made of copper and laid down on the foundations.

(1) Eight metals हम, राजत, शुल्व, त्रपु, कृष्ण, सीस, अयस, वैकृंत.

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(2) Eight jewels पद्मणा, विद्रुम, पुष्पराग
र्य, वज्र, इंद्रनील, महानील, मरकत,

(3) Eight corns शालि, व्रीहि, कुलत्थ,
र, मुद्ग, कोद्रवं, तिलं, अयस,

(4) Eight plants विष्णुक्रांता, त्रिशूला,
, सहा, दुर्वा, भृंग, अपामार्ग, अब्ज,

(5) Eight scents चंदन, अगरु; कर्पूर,
ग, एला, लताफल, नक्कोल, अष्टगंध,

त्कदधान्यसल्लोहधातुरत्नौषधैः सह ।
धद्रव्यैश्चबीजैश्चविधेयाप्रथमेष्टका ॥
लेशिलामयीप्रोक्ताचैष्टकेचेष्टकाशुभा ॥
र्भभाजनविस्ताराविस्तारद्विगुणायता ॥
पुलार्धघनासर्वहर्म्यकेचतुरिष्टका ॥

मयमत.अ. १२। १० 2 to to 4.

Each Building is required to be built with गर्भ as noted above but this गर्भ is l not in the foundations of walls but a separate pit in the center of the dragle and on this place which is sidered sacred the तुलसी plant is nted. In this case the depth of the pit is the same as the height of plinth

द्रव्यैस्तुसपन्नंगर्भंतत्संपदास्पदं ॥
यहीनमसंपन्नंगर्भंसर्वविपत्करं ॥
स्मात्सर्वप्रयत्नेनगर्भंसम्यग् विनिक्षिपेत् ॥
श्वश्रस्यगांभीर्यंस्वाधिष्ठानोन्नतैः समं ॥

The natural ground in any building is called प्रकृति, the foundations up to this ground are called गर्भाधान, and at the ground level the building is said to have its जन्म. The floor of the quadrangle in the building is called जगती and the portion of the building up to this height is called उपपीठ. The floor of the building is called भूमि and the building up to this level is called अधिष्ठान or plinth.

उन्नताप्रकृतिंभूमिंकृत्वाहस्तप्रमाणतः ॥
घनीकृत्यतदूर्ध्वस्थंमुपानंजन्मचोच्यते ॥ ९
यदुपानस्यनिष्क्रांतंतत्त्र्यंशेनविभाजयेत् ॥
त्यक्त्वैकांशंबहिस्तत्रजगतींकारयेद्बुधः ॥ १७

This plinth is the beginning of the whole structure.

प्रवेशनिगर्भंकुर्यात्सर्वांगानामदूरके ॥ मय.अ. १४

Thus a building is divided into five parts as noted below. (1) जन्म or foundations, (1) अधिष्ठान or plinth, (1) भूमि or ground (4) floor, or तल and (5) roof or आच्छादन and the builder should use in the construction of these various parts the various materials specified for them.

जन्मादिपंचवर्गेतुतत्तत्तुंगावसानके ॥
यद्यत्रैवोचितंप्राज्ञस्तत्तत्रैवप्रयोजयेत् ॥ मय.अ१४

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NATIONAL EDUCATION FOR GIRLS.

(By Shrimati Chandra Kumari Zutshi).

THE system of education in vogue in India is subject to much controversy, as it was at the time of its origin. The Anglicists supported by the eloquence of Macaulay won the day and the English language was allowed to reign supreme. Eighty years have elapsed and we have since made great progress. Every child begins his education by learning the English a, b, c, and our educated brethren can scarcely talk a few sentences without introducing into them English words and phrases. A single instance will show what ascendency the English language has acquired among our people. An Indian gentleman in America was reading his letters from India when a child of his landlord came running up to him and eagerly demanded to see the Indian script; to his disgust and surprise the letter was in English. Writing letters in English is so common among us, that we no longer think it to be strange or unnatural. But when we chance to hear of such instances as the one quoted above the truth of our error is brought home to us.

It was a general belief at first that English education was one of the many blessings we enjoyed under the benevolent British rāj. Was it, however, a purely unselfish motive that actuated our Sircar in making provision for such education? We must go back to the Council of 1857 to hear Macaulay saying with the unerring foresight of a statesman that this education would create "a class of persons, Indian in blood and colour but English in tastes, in opinions, in morals, and in intellect." And as we all know, success in the realisation of this dream has been complete.

The chief feature of our education is the employment of English as medium while the natural thing to do for us would have been to be educated in our mother tongue—in which we speak and dream, and which with natural force expresses our thoughts and emotions. Foreign language as a medium hampers progress and to a certain extent prevents intelligent study, as can be judged from the well-known practice of cramming common in the Indian universities. I once heard an English lady say—"Indian girls always cram." As if the Indian intellect was incapable of anything better! Few students attain a complete mastery over English and when they do succeed it is after many years of study. The average student, unable to express himself fluently has no alternative but to cram. This comes within the experience of all university students and need not be fully dilated upon.

A new standard of living has also gradually developed among us and there is a change in our thoughts and ideals a foot. This is called progress. The experience half of a century has however taught us that mere imitation is no progress. While the English speaking class has advanced, the masses have remained as they were. An impossible barrier has been raised between the two. The former have no sympathy with the latter.

Science is the one thing for which English has been of some use. It is also a help for intercourse with the outside world. The gain is insignificant as compared with the loss and could have been achieved if English were taught as a second language in our schools. Foreign language, however useful it otherwise may be, is never used as medium in any free country. This curse is universally imposed by conquerers. Instances of this may be found even in comparatively modern times. The Germans after the conquest of Alsacce Loraine, and the Russians when they got possession of Poland, tried to substitute their own languages there for French and Polish respectively. The change was resented by the people and met with

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tle success. Perhaps India is the only ample in history where this method has en allowed to be resorted to so long and widely.

If the mind of a conquered people is nslaved, conquest rests on a safe ground, for mpires are otherwise based on force which not a strong foundation. So our English ducation has created in the words of the lahatmay 'a slave mentality', which continues degrade and demoralize a people that is lready in bondage.

A nation is truly great only when its omen are educated. It was no doubt rtunate for India that the zeal for English ducation was confined to the boys. Had he women been educated side by side with he men, India would have lost her indivi- uality among the nations of the world. It s a well-known saying that the hand that ocks the craddle rules the world. On the irls of to-day—mothers of the future, epends the destiny of our country, yet heir education is not considered half as im- portant as that of the boys. No one thought f educating girls in the days of our mothers nd grandmothers. Ideals changed later on nd now-a-days it is the fashion to send girls o schools. Being, however, educated on the ame lines as the boys they labour under an dditional disadvantage. The duties of man nd woman are different. Each should be rought up for his or her special sphere. Ruskin says—"each completes the other, and s completed by the other."

Women are physically weaker than men, nd therefore their course of study should e lighter so that their health may not uffer. Another important point we must onsider is that generally Indian girls are married at an early age and all the education they can have stops at the age of sixteen or seventeen.

National education can only be given in national institutions which have no connection with the Government. Patriotism and a spirit of independence, that cannot grow in the unhealthy atmosphere of the Government institutions, must be fostered in the former. A knowledge of history is an essential factor of patriotism. The present books on history taught in schools should be changed. We must learn to take pride in our glorious past. Teaching English is out of the question, for it needs long years and cannot be learnt in the limited time that the girls can devote to education. The medium of instruction should be either Hindi or Urdu. And for a good grounding in either, Sanskrit and Persian or Arabic must be taught in addition. Sanskrit is also valuable in itself. It helps in the understanding and learning of all the various languages of India, such as Bengali, Marathi and Gujrati. In it are written the religious books of the Hindus. One of the greatest causes of the ignorance of the Hindus about their religion is that very few know Sanskrit. Sanskrit literature is rich in poetry and philosophy which still evokes wonder in the civilized and learned West. Needlework and cooking are things which every girl ought to know. Provision should also be made for such subjects as Geography, Arithmetic and Hygiene. More important than the syllabus is the attitude of the teachers. As Mahatma Gandhi wishes for a change of heart' in the Government so I would wish for a change of heart in the teachers. Unless their sympathies are with the girls, no amount of national education can achieve success.

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LIFE ON THE OTHER SIDE.

(By Mr. Harish Chandra Choudhry).

A man has a very strong motive to be moral. What if he lives after death ? Of course there are men who have no faith in the Immortality of the soul, which they say, cannot be proved. But it can be said, in the same manner, that neither can the mortality of the soul be proved. The safest course for an intelligent person, therefore, is to make provision for the next world by leading a good and pious life. For he loses nothing if he dies with his body; but he creates a terrible fate for himself by violating moral laws if he survives. An after-existence, however, is not quite a myth. It is based, according to a large number of people whose sanity and intelligence cannot be questioned, upon conclusive evidence.

Let us examine the nature of this evidence. Immortality of the soul has been testified to by the scriptures of all nations, by the prophets of all ages and all climes and by the majority of the people in all parts of the world. Even savages and semi-savages believe in it. As rational beings we cannot reject this chorus of universal-testimony. One can also find by examining one's own heart that one can not conceive the idea of annihilation. A man sees others passing away before his eyes, but he feels he shall never die. Is this not a proof palpable that he will continue to exist for ever ? Man would not have been born with this desire for continued existence if it had not been meant to be fulfilled.

Here is another way of looking at the subject. 'We must be immortal", says Berthold Averhach, "or it were a cruelty to let us men alone know that we must die: he thinks the burning light is a gay, and brilliant flower, and he dies in the flowery flame". Then why is this yearning for a re-union with a dear departed one permanently implanted in the human mind alone, if death is the dissolution of all individuality and soci affections ? A cow, when she loses h calf, will forget all about it in about a wee but a bereaved mother will never cease wee ing for her lost child till the latter is re tored to her. Indeed, if there is no life beyo the present, then is this life a lie and a moc ery. This is what Mrs. Elizabeth Smart Phe says:—"If the Creator has a planet full suffering never to be relieved, of mourne never to be comforted, of grief never to assuaged, innocent hope never to be fulfill noble power never to be exercised, aspirati never to be realised, evil never to be conquer and doers of evil never to be either punish or purified—if in a word, this whole sche of things is a freak of malevolent fancy or accident of a blind force—then we are face face with difficulties as much greater th the difficulty involved in the doctrine of i mortality, as madness is sadder than san and despair blacker than blessedness."

Add to the above the testimony of t of thousands of distinguished men–scientis savants, philosphers, literary men—men l Wallace, Crookes, Lodge, Myers, Hyslop etc.. who have after years of investigat into modern spiritualism on a scientific b publicly declared their firm faith in, n actual knowledge of, the survival of n after death.

If we therefore assume that the imm tality of the soul is a fact then what h pens is this. A man dies, which means t he loses his physical body, and his soul f to some unknown place. The body is eit eaten up by worms or burnt to ashes by fellows. The material part of the man be thus destroyed, he can not carry any mate objects with him. If he has money he to leave it behind, if he is an autocratic r of men he can not exercise his authority o any one. In short, after his death he fi

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that his connection with matter has been completely cut off, and he has no longer a material body or material surroundings.

Now fancy his position in the other world. If he was addicted to drink on this earth he carries his thirst for drink to his next plane of existence but no liquor to quench it. His spirit, therefore, with unsatisfied desire, has to frequent liquor-shops without being able to touch a drop. If he loved money and had a passion for earning it, he only carries the passion and not the money with him; and what is more, he discovers that he can not satisfy it by earning more mony. So he has to come down and hovers over his accumulated wealth when perhaps, to his horror, he finds that he can not, with all his efforts, prevent his successor opening his iron chests and squandering away the money he had earned by means both fair and foul.

The man of authority, accustomed to be drown into a passion when disobeyed, finds that he is only jeered at when he commands his fellow spirits to serve him and carry out his order.

Let us take the case of a mighty emperor ty, Czar Nicholas. When he entered the ther world he could not, of course, at first alise his condition. He saw himself surunded by myriads of human beings like mself. He beckoned one, but the latter oided him. This threw him into a paroysm of rage. His commands to those who ere near enough to catch the offender, ere not heeded. This incensed him all the ore and he himself ran in pursuit of the ending phantom. The result was an outrst of derision from the spectators. An tocrat of autocrats, accustomed to be imicitly obeyed, he found himself suddenly the most helpless and miserable of men, and his very soverignty and love of lording it over others proved his hell.

The envious and the spiteful, the cruel and the vindictive, the arrogant and the selfish, the despots and tormentors of the weak will find, in the other world, that their victims are far better off than theyand that it is they themselves who have been vitally hurt by the exercise of their base passion, not they who were the objects of their base persecutions.

Hatred, envy, spite, cruelty, selfishness, arrogance, heartlessness --these qualities always repel, and those who cherished any of these feelings would find themselves very uncomfortable in the other world as they would be shunned by all good spirits. On the other hand, the loving, the generous, the charitable, the philanthropic would find themselves surrounded by the spirits of the high-souled. Like attracts like. As you sow, so will you reap.

What we have said above goes to show that we must spend our lives in this world in such a way that our souls may live happily in the next. As we are here for a short time, and shall be on the other side for ever and ever, our supreme duty consists in preparing the soul in such a way as to be able to enjoy bliss and not to suffer misery in the future spiritual environments.

Those men, therefore, who, for the sake of some abnormal pleasure or for the satisfaction of baser passions, give themselves up to evil propensities, only bring disease and misery to their souls. Man, in other words, has to be loving, sympathetic, charitable, just and merciful for his own sake.

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THE ANTIQUITY OF THE VEDAS AND THEIR ETERNITY

VEDAS THE SOURCE OF LANGUAGE.

(BY MR. COVARDHAN M. A.)

NOW we come to the second part of the subject, namely whether the post-Vedic language is an improvement on the Vedic language, or on the contrary is a decayed form of the latter. The subject requires a knowledge of the principles of philology which cannot be discussed at length here. However it is to be noted that philology maintains that man is the means of the development of language, though to a large extent he remains quite unconscious of the evolutionary processes involved therein. Language is the work of not one man, but of humanity at large. In a way philology itself admits that all language originates from non-human sources, and thus proceeds from ear to ear and is *sruti*. The phenomena of language having no reference to individualists, this science has propounded several theories as to the origin of language—a bow-wow theory, a pooh-pooh theory and a root theory. Some are of opinion that man built words from the animal and other sounds by imitation and began to express his own ideas by means of them. Others say that the sounds Pooh-Pooh, and Ha, Ha that man emits while expressing some peculiar state of his mind supply the origin of language, while a third group of scholars declares the subject to be very complicated and beyond the pale of philology. According to this last school we can proceed as far as roots. Whatever is beyond that does not deserve to be called language however interesting it might be for psychological research. Similar ideas regarding the origin of language occupied the minds of the ancient Indian sages. An instance is recorded in Yasak's Nirukta Ch. 3,28. The derivation of word 'kàka' is the subject of discussion. The Passage runs *'kaka' eti sabdanukrtis tadidam sakunisu bahulam. Nasabdanukrtirvidyatetiaupamanyavahkakoa pkalayitavyobhavati.* Rendered into Englis it would stand thus:—"The word 'kak is an imitation of a sound. This often met with in birds. There is no imit tation of sound here according to Aupamai yava who holds that a 'kaka' (crow) is called because of its being *Apkalayitavy* Then again Max Muller's root theory ma be compared with the following passage tha occurs in the fourth kanda of the Satpath Brahmana :—

"Tadetat turiyam vacho niruktam ya manusya vadanti athaitaturiyam vachoa n ruktam yad vayamsi vadanti athaitat tur yam vacho aniruktam yadidam ksudra sarisrpam vadanti."

This fourth part of speech is nirukta i. e that which is spoken by men. Anothe fourth part is anirukta. It is that whic the birds speak A third quarter of speec is again anirukta, *viz.*, that which the insignificant crawling creatures speal The portion of speech used by men 'nirukta' *i.e.*, traceable to roots and fo mative elements. But the other portions a *Anirukta i.e.*, they cannot be traced to roo and formative elements. But this is nothin more than an explanation of the Vedic ver *catvari vakparimita padani tani vidu brahmana ye manisinahguha trini nihi nengayanti turiyam vaco manusya vadant* Is it not that Vedic verses indicate to ma the lines of research ? Can it not be tha the science of language is but an expansio and explanation of the Vedic words *'turiya vaco manusya vadanti ?* But that is b yond the range of our present subject—l us keep to the point. Those who hold th root theory describe what precedes the origi of speech as the work of nature. Ma has to do only with what follows it. Her

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oo, no one man is concerned in the process, ut the whole humanity, That is what they ay. Max Muller consigns the phenomena of he origin of speech to the category of the *Ever-unknowns*'.

Modern Science of language owes much o the discovery of the Sanskrit language by Europeans. Whether the Vedic language is he work of man, or has proceeded from ome superhuman source may be discussed ater on. What concerns us here is to decide whether the Sanskrit language as exhibited by the Vedas has resulted from the decay or development of a certain language, that might be assumed or inferred from certain indications pointing to such a change.

Lut us take the letter-sounds. They are almost the same in the Sanskrit of the post-Vedic period as in the Vedic language. Their *contacts* and *efforts* have been admirably determined by grammarians. Why are there so many sounds ? Max Muller ascribes this to the variety in the mode of conveying thought. In his opinion there were certainly three if not four Prayatnas, in the language of the Aryans before sections of this race separated from one another, at the time of their emigration from their original home. Keeping this number in view, he criticises the several well-known languages of the Aryan group in this respect in the following words:—

"This rich variety of consonantal contact is to be found, however, in highly developed languages only. Even among the Aryan dialects Sanskrit alone can boast of possessing it entirely Greek is driven to merge the difference between Sonant and Surd aspirates and, where Sanskrit uses Sonant aspirates it has to employ Surd *aspirates*. The other Aryan languages having no sonant aspirates use *sonant tenues* instead. They all, in fact, cut the coat according to their cloth."

Here we see that before the time of the Aryan separation the existence of four contacts is doubted but partially by Max Muller, yet he clearly admits the existence of three. In the passage quoted above he wanted to show that the fourth contact preserved in Sanskrit is of later development. These three contacts, and the fourth one, too, are still preserved in Sanskrit and what is more worthy of note, all the four continue to exist in all the modern languages spoken in India. But in Greek and other European languages they do not appear to exist in their totality. Would you attribute this to the process of decay or that of development ? The fourth letters Gh., Jh., Dh., Bh., comprised in the Sanskrit letter groups (vargas) have disappeared in almost all European languages, nor there do we find their equivalents. The remaining sounds have been altered beyond recognition. This difference in the character of Sanskrit and other languages, may in my opinion, be due to the fact that here in Sanskrit the idea of preserving the Vedic texts has all along been predominant, and consequently instruction as to a proper mode of pronouncing the several letter-sounds has continued all along. Such has not been the case elsewhere. Laziness, neglect, weakness, and human loss were the causes by which the practice of regular instruction in phonetics in order to preserve the Vedic texts was discontinued there. According to the development theory it might be said that the disappearance of certain letters and words in certain derived Aryan languages had been due to the fact that other methods of conveying the variety of meaning were invented and resorted to. But the philologists do not insist on the acceptance of this view. So much as regards phonetics.

What as to the grammatical forms ? No other language can vie with Sanskrit in this respect. Not only this, the perfectness and regularity of the forms is another point where the Vedic language yields to no other language. Max Muller might conclude from the deficiency presented in this respect by other languages that the languge before the breaking of the Aryan family was itself deficient in forms which were both imperfect and irregular, and that the richness of the Vedic language in this respect was a later development. But with equal force can this too be asserted that laziness, neglect, weak-

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ness and human loss caused this degeneration and deficiency in the forms that already existed in the Vedic language that gave birth to later European languages.

What I want to impress on the reader is the fact of a universal agreement on the extreme antiquity of the Vedas. The evolutionists in the light of that theory cite the Vedas as witness to the existence of Nature-worship in those hoary ages But I have shown the fallacy of the argument adduced by scholars like Deussen to prove evolution in thought. Evolutionary development of ideas on the one side and the explanatory expansion of them on the other side are two different things. But in the particular case that is before us the truth lies on the sid of the latter view. The problem of th origin of speech is complex. I pointed ou that neglect &c., worked vast and huge chan ges in language. Such changes cannot b called developments. The conscious an willing efforts towards the fixity of languag with the ultimate object of protecting th Vedic texts were nowhere so earnestly kep up as here in India. Consequently no wonde if laziness and neglect crept into the languag of other countries. Thus degeneration an development in language differ but in nam It is only the point of view that makes th difference and thus both the views may wit equal force be supported.

IS CHRISTIANITY A SPENT FORCE ?

(By Princess Karadja),

I have read with interest the article on p. 637 of the "Vedic Magazine" entitled "The Decay of Christianity". As I am convinced that the brilliant Editor and his readers seek "The Truth, the whole Truth, and nothing but the Truth", I hope that space may be found for a few brief remarks.

It can hardly be denied that the Church has lost its hold upon the people, but the *Church* and *Christianity* are not synonymous terms. *Theological systems* based on acceptance of antiquated creeds are crumbling—but *pure religion*, the law of Divine Love, such as expounded in the Sermon on the Mount, is immortal. It is the essence of all that is best in the faiths of East and West.

"Suitable Missionaries" are indeed needed not only to *preach*, but above all, to *practice*, this universal Gospel of Love, the only thing that can bring Peace to our distracted world.

There are many hopeful signs of a powerful religious revival in the West. The Modern Churchman's Union organises every year a Congress at Oxford and Cambridge, to which members and outsiders flock from all parts of the Empire. Many eminent m are active members of this Union. Amo the admirable literature brought out by th Society I wish specially to mention Can Glazebrook's.* "The Faith of a Mode Churchman".

A few extracts from this book will co vince Indian readers that the age of "Eff superstition" is passing away.

Page 19. "By faith is meant, not m belief, but love and trust and devotion."

Page 47. "If all are trying to climb t same hill of truth, led by the same Spi some must be ahead of others, yet neit the forward nor the backward may repu ate the rest".

Page 48. "Christianity is essentially Brotherhood, and he who acknowledges brothers is not a Christian"

Page 80. "What the Church needs i new comprehension of Charity".

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*(It is published by John Murray, Al mare Street. 2/- + postage).

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On page 103. The Canon declares that he Church at large has often degraded ligion into a selfish care for personal sal-tion: the new Christian law is active nevolence."

And on page 109 he says that "A ue Christian citizen desires that the Govern-ent who represents him shall deal fairly th other states, whether large or small, ver trying to gain an advantage by force, fraud, or threatening."

The transition stage of vanishing faith t of which we are now—thank God—pidly evolving, is clearly depicted in a little ok called* "An Englishman's Farewell His Church".

The seven reasons which made "An Eng-hman", leave his Church are summarised p. 24. Canon Glazebrook, in his little book, solves all the difficulties which motiva-ted the Englishman's exit.

The Western world is keenly conscious of the need of reformulating its creeds.

Among the various suggestions made for a new "Credo," (instead of the obsolete Athenasian) I wish to quote the following one which is so simple that its acceptance—possibly with a few slight modifications—might become universal.

"I believe in God, The Father of All, and in Jesus Christ, the Revealer of God, and in the Spirit of Holiness, by which Spirit man is made Divine. I acknowledge the communion of all faithful peoplein beauty, goodness and truth, and I believe in the forgiveness of sins, the glory of righteousness, the victory of Love, and the Life Eternal".

THE WORLD OF BOOKS.

Faith and the Future. By Joseph Mazzini, Published by S. Ganesan, Triplicane, dras. Price As. 12.

Nations justify their existence by fixing fore themselves a mission that will make em live for humanity. Selfishness, national well as individual, is the curse of life. It s Mazzini who raised patriotism in Italy the level of a religious feeling. You live y when you live beyond the limits of your rrow individual self. The fight you wage omes moral when the motive that guides s not the defence of your own rights alone t of the rights of humanity at large. Prin-les stand higher than men. Even the dern age, steeped deep in Materialism and tter, responds more readily to the call principles than of interests. Classes, as their intelligence advances may grow wise in the worldly sense, but the conscience of the masses is never warped. To them appeal is ever made in the name of First Principles. However torpid and lazy the soul of a nation may have become, there is never room for despair to an apostle bent on reform. The first sound of the moral tocsin will awaken the people to their duty. They will follow a true guide. Only discover the necessity of the age, its innermost cry, and sound yoar trumpet in consonance with it The people will hear you and follow you. Mazzini did this in the case of Italy. Gandhi is doing it in the case of India. The teachings of the two apostles coincide in their essentials. Neither would allow his movement to be sullied by the slightest speck of immorality. Freedom, with Mazzini, too, had a religious

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basis. In his scheme of things, the place of honour was assigned to belief and faith in God. Politics he thought was a temporary temporal game, Religion was everlasting. And his aim was to rouse 'the everlasting in man.' 'Trust in God and do the right' seems to have been his motto in politics no less than in relgion.

These are the ideas that find forceful expreesion in the book we are reviewing. To Indian nationalists the counsels of Mazzini coming from the distance of a century and a half should prove very useful when they are themselves engaged in a similar struggle under the guidance of their own Mazzini.

From the Council to God—By Joseph Mazzini. Published by S. Ganesan, Triplicane, Madras S. E. Price As. 12.

Joseph Mazzini had to fight against two, fold tyranny. On one side was temporal power concentrated in the monarchy of the day. Those who wielded this power were, bent on keeping humanity fettered in temporal bonds. On the other side was Power Spiritual, whose earthly representative in the Christian world was the Pope. The brochure we are reviewing was addressed to the Recuminical Council of the day. It was a sort of warning by an apostle of a new faith to a custom-bound clergy. The faith that the latter represented appeared to Joseph to have served its term. Christianity was no more a solution of the problems that surrounded the daily life of the seriously thinking man. At the time the creed was first announced it may have supplied a genuine want of the people. At the time, however when Mazzini was working for the salvation of Italy, the dogmas of Christ had no living value. The services that the Church divines had rendered in the hey day of Christian enthusiasm were no doubt a pleasant dream for all time. The philosophy however that the Chuch reprsented was a fossil that belonged to long-past ages. The essential sinfulness of human nature, liable to be redeemed simply by faith in a crucified Man-God staggered the lowest man of toil, whose undivided confidence was in the fruit earning capacity of his own labour. To Mazzini the abhorrence show by Christianity to Earth and what appertain to it was nothing more than cowardice, confession of the inability of the Christia divines to tackle earthly problems. Th idea of heaven in some upper region ha been exploded by astronomy. Beneath geological excavations and researches ha demonstrated the impossibility of discoverin it. Heaven, if anywhere was to be foun eternally surrounding the spiritual existenc of man. Mazzini believed in the infinit capacity for becoming divine in man. H who utilized this capacity was an angel an was advancing towards heaven. What true and convincing idea of religious bli and how Vedic? If Mazzini could by an means come in contact with Vedic culture he should have found what he preached already enunciated in the primitive faith o Aryans. Then certainly he should hav removed his theory of progressive revelatio to which he so often reverts in his writings That the theory is untenable is obvious, bu the present is not the place to discuss an refute it. Differing from him on this poin we appreciate without reservation his othe sentiments, those that he has uttered a regards the criterions that alone test th living value of faiths and systems. He ha shown true insight into religious philosophy in the diagnosis he has made of the disease religious system of the day, and the remedie he has offered in the form of a new faith the dawn of which he with such prescienc foretold.

The Dawn of a New Age, by W. W Pearson. Published by S. Ganesan, Triplicane Madras S. E, Price Re. 1.

To W. W. Pearson as to so many other the world appears to be ripe for a new age Its ideas of 'Standards' and 'Values' are o the point of abruptly changing. In spite o the discouraging attitude of Europ and America the confidence of Pearson in better dispensation does not waver. Th height of materialism that appears to domi nate the matter-of-fact West is in his opinio the last attempt of the tiger to tear at hi opponent before it succumbs. The cordia

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ception accorded to Tagore by the idealistic ction of the European and American eeples—and that section surely was not an nsignificant one—is a sign unmistakable f the new spirit which is bidding fair to trike its roots in human hearts. The young verywhere are full of new ideas and new spirations. Their fo mer moorings they re for cutting in as short a time as possible. ow, says Pearson, is the opportunity of India. Vith its lofty idealism, with its sublime piritual heritage India alone can be the pre-eptor in the Academy of the New Age. The ppearance of Gandhi at the present juncture the political arena of India is a phenome-on not without its meaning. The present ader of this land of Ideals and Inner Reali-es keeps in tact its most antique traditions f sages and ascetics. His fearless insistence n truth, his unyielding tenacity where the uestion is of the national honour of India, is solicitousness for ultimate results in tter regardlessness of present losses, his bstinate insistence that the fight he makes hall be clean, are traits that the world needs imbibe. Economic necessities of human eings crave for a juster treatment than eace Conferences are prepared to extend to pponent nationalities. Under the present rcumstances the question whether India hall remain within the Empire or outside oes not appear important to Pearson. The hole Empire, thinks he, is unanimous in its ractical decision to exclude India. Between dia and the colonies or even the mother untry there is no organic tie. Necessity the case shall compel India to carve out independent career. What behoves her, preparation for that juncture is to set her vn house in order. Agricultural co-opera-on going on at a steady progressive pace Ireland may with some modifications be und an effective solution of the economical fficulties of this country. More than politi-l propaganda will this attempt to re-habili-te the wrecked yeomanry of India make r Swarajya. This and education. Educa-on on right lines. Education in keeping with e traditions of the country. Mr. Pearson s been in touch with the best mind of India. advice coming from such a person should not only welcome but useful.

The Gospel of Swadeshi—By Prof. Kalekar Published by S. Ganesan, Taiplicane, Madras S.E. Price As. 4.

This is an essay by Prof. Kalekar whose own name is sufficient attraction to the reader. The value of the treatise has been enhanced by the foreword, covering only six lines though, of Mahatma Gandhi. The Mahatma approves of the thoughts expressed in it and recommends a study of them to the Indians. After deep deliberation, therefore, and with perfect sense of the seriousness of this unpleasant task, we join issue with the writer in most of his opinions that his essay embodies. To Swadeshi he assigns a very wide scope, wider perhaps than the term can properly and legitimately admit of. Dharma, for instance, except so far as particular times and countries go, is a sphere wider and sublimer than Swadeshi. Religions cannot be confined within political borders. While in other things the limits of Swadeshi are the physical confines of a country, in religion the parochial fold of every sect determines, in the opinion of Mr. Kalekar, the pale of Swadeshi. The idea of Swadeshi appears to the learned professor as God incarnate. In this we have no quarrel with him. The justification of his assumption, however, by comparing the *avatar* in the present case to earlier *pauranic* forms, viz., Fish and Boar, etc., is indecorous. 'Hindus never made prosylites', is an assertion as bold as unwarranted. The Veda itself enjoins

कृण्वन्तो विश्वमार्यम्

making the whole world Arya. We wonder how in the face of this explicit commandment, our brethren of the orthodox school, lay down arbitrary rules of conduct for the Arya community to follow. Mr. Kalekar differs, however, from the common species of divines he represents, in that he is willing to take in men who will of their free will come into the Hindu fold. We are at one with him if he simply means that methods of persuation and conviction by reason alone should be employed with a view to conversion of Non-Aryans. Propaganda work, however, such as the Arya Samaj is carrying on at present is not only permissible but necessary.

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The learned professor appears queer when he sets his face against the return into the Hindu fold of Neo-Moslems who in their ignorance have once strayed from it. In strong contrast with the tone of perfectly passivity in action which characterises the whole essay stands the robust counsel 'to root out' untouchability. The gospel of Kalekar is one of slothful fatalism. In the economic field he will not only anathemise undue exploitation of the resources of one country by another, but would prohibit mutual co-operation among them as well. We confess the philosophic spirit of complaisant renunciation is beyond our earthly power of understanding.

The Foreign Policy of India—By Bernard Houghton. Published by S. Ganesan. Price As. 4.

When freedom in internal administration is yet a dream, a dearly-cherished dream though, of Indian politician, Mr. Houghton, in this booklet, advances a plea for freedom in foreign affairs. Foreign complications, argues Houghton, hinder internal growth. He is dead against secrecy in the foreign department. All policies and proposals of the Government, says he, should be open and overboard. If people at large be taken into confidence in matters of war and peace, before negotiations for either of these are entered into, much of the misery of the human world would be reduced and remedied. Armies recruited from the masses are driven blindfold at the instances of classes into fields of battle. As much as 63% of the total expenditure of the Indian Government goes to the maintenance of an army, the necessity for which exists only in the imagination of its rulers. The need of defence from external invasion appears to Houghton a myth. The reasons he assigns for his assumption are convincing. The actual purpose that the Government have in view in bearing this exorbitant expenditure is two-fold. The aggressive design of Whitehall on Mesopotamia, Persia, and other helpless powers of the world that Britain perchance be able to take unawares, and their fulfilment through Indian budgets. A foreign administration, too, which cann of necessity, be based on voluntary, mo and physical support of the people has shelter itself behind force. India pa crores of rupees to be kept in order by foreign agency. Such is the irony of Briti administration in India. The book for bulk and price is a wonderful productio Nationalists of whatever creed and colour thought should make it a point of reading

Agitate:—By Bernard Houghton Pu lished by S Ganesan, Triplicane, Madras E. Price As 4.

This is another tract by Bernard Houghto written in his usual lucid and vigorous sty to bring home to the Indian his patriotic du towards India today. Selfishness and gre are the two forces ranged against him. T present bureaucratic rule whose existence is p sible only in circumstances of national torp and the never-too-magnanimous, and some B tish traders who hold tight the purse of the co quered contry, will not allow India to come its own. Those who rouse the masses, urge th to shake off lethargy and be themselves, sh win for themselves and their associates nic names, such as 'Agitators,' 'Rebels, accon lished or nascent, and so on. Yet the reb of today are to be the heroes of tomorro Examples from the history of England a Ireland are cited to establish this propositio From step to step has England risen alo the ladder of democracy. And how ? At t continual push of agitation. Shall India m this lesson. Self-satisfaction in national l is death even in the case of self-governi countries. Struggle, never-ending strife the life-breath of living nationalities. F India that has yet to gain the right to li the duty is doubly incumbent.

The Menace from the West—By Berna Houghton. Published by S. Ganesan, Trip cane, Madras, S. E. Price As. 4.

It is not only political domination fro outside that is crushing out gradually t life-soul of India. A greater and more serio danger lies in Western Civilization securi

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ay by day a footing in this hoary oriental nd. The god that the West worships is Mammon. Wealth is the life-passion of men nd women there. Wealth is the fulcrum ound which the lever of the society moves. ll power is centred in the hands of the wealhy who exert their influence through two gencies, *viz.*, the school and the press. The nterests of its Government are the interests f wealth. All international tugs of war, hat prolific cause of misery among human eings, are in reality struggles between capialists of any two greed-ridden countries. The oor of both such lands who attract to their ide men of their own station from other laces as well, are employed as pawns in he game. The rules of the game are anyhing but honourable. The international inegrity of modern countries of which so much s made on the platform and in the press inds following the brief notice in the characeristic wording of Houghton:—

"In 1904 Great Britain made a secret reaty with France and Spain by which the atter were alloted Morocco between them, et at Algeria in 1906 she fraudulently guaanteed the integrity of Morocco. Though n 1914 she guaranteed the integrity of lbania, during the war she secretly bartered hat country to Italy, Servia and Greece. So oo with the independence of Korea. During he war again she made a secret treaty with rance giving her Syria and the oil region f Mosopotamia, but she seized the latter with er troops. There is not even honour amongst hieves.

India, says Houghton, is threatened with imilar problems of capitalist greed and 'Laorite' poverty. Capital, not only European ut Indian too, the latter instanced by the triking prosperity of Tata Company, will nake itself rich at the cost of the labourer. andhi's movement on behalf of the operative omes not a moment too late.

Shall we then eschew mills and factories ltogether ? In the opinion of Mr. Houghton, o. All mischief in Europe has been wrought ot by machinery, and the system of produc- ion it connotes, but by a hand-maiden of it, not an indispensible hand-maiden, *viz.*, Capitalism. India, says Houghton, may utilise machinery and avoid capitalism. The alternative that Houghton suggests is that of 'labour guilds'. He aims at putting up a democracy of labour that may by their collective strength and genius, control every branch of machine production. In a small booklet of only a few pages details of neither system could even with brevity, be worked out. Yet a new method of organisation, brought for the first time to the notice of the reader, deserved a fuller and more detailed treatment. A passing notice of an experiment that is yet to be tried will not beget in the reader enthusiasm for the movement at its back. The book, still, is thought-provoking and will repay more than its monetary price to the reader.

Ahimsa and world-Peace—By Wilfred Wellock, Published by S. Ganesan Triplicane Madras S, E.

The writer of this book underwent two years' imprisonment for refusing to go to war in the war days. To him war is abhorrent. He regards it as a devilish method of settling disputes. To the inner conscience of the people in every country fighting never appeals. Those at the helm of affairs in administration. drive them on from selfish motives of their own. The explicit purpose for which every war in history has been waged till now, is to make an end of all war. Every war was designed to be the final one. Experience however has shown that bloodshed once commenced can never be brought to a stop. Hatred begets hatred. All carnal strifes lead to further strife. The machinery of warfare too has of late been so multiplied and made so destructively effective, that for mankind under the present conditions there will be no chance for existence except that a common agreement may voluntarily be made among nations to eschew sanguinary struggle in future. Which country will set the example is the crux of the question. When a pacific nation is confronted with a belicose army, let it welcome the latter as a sister nationality. Love, says Wilfred, will disarm anger and ambition. There may at first

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some show of strength and strife, but if the Pacifists persist in their pacific attitude, the invaders will at once turn from foes into friends. In case they don't, there is whole humanity to ostracise them. The moral effect of the sacrifice will be great. Let a nation die in the spirit of Christ and all mankind will be redeemed from its mad course of ambition and bloodshed. Mahatma Gandhi may personally believe in non-violence as a creed but in India in its present struggle insists on it as a policy. Wilfred Wello attaches himself to no country. He preach the gospel of Non-violence as a matter necessity, expediency and morality. Wh gives the author a special claim to be re by peace-loving people of the whole world his own suffering for the principle inculcates.

A PLEA FOR SOCIAL REFORM.

(By Mr. Rala Ram B. A., Hon.)

SOCIETY needs the services of every kind of worker but more than others it stands in need of true social workers. Society is the foundation of all the institutions one sees flourishing in a country. England and the United States of America are free countries. What is the basis of their freedom? Does their freedom rest on so insecure a foundation as the flimsy leaves of their statute books? Would they cease to be free countries if anyhow their statute books could be destroyed? No sane man can contemplate even the slightest or remotest possibility of such a mishap. They would continue to be free countries The reason is that their liberty does not consist in the laws found on the statute books. Those laws are merely an outward expression of their inner collective life. Their liberty lies secure in their lives. They live that liberty and hence none can deprive them of it so long as they are alive. The Government of nearly every country takes its shape according to the genius of its people. Who creates and moulds this genius? A bare glance at history tells us that it is the social reformer who to a very large extent creates and nourishes it. The people of free states were free first and then they expre their inner freedom in the shape of th institutions. The free institutions of co tries such as England and France ex because of the people of those countri Suppose the French system of Governm were to be planted among the barbar Negroes of Africa. This grand edifice w at once collapse like a house of cards beca it will be some thing foroed upon the Negr and not a natural growth from their in selves. The state of society there can nourish and keep this system alive. I n not enlarge at length on this point. The v fact that writers on the science of poli trace the growth of all sorts of Governm from the state of human society as it exis at one time or another in the world's hist proves my point to the hilt.

Some people say "First win Swara and then the legislature can at one str remove the evils for abolishing which y may have to labour for a quarter of a c tury." I have absolutely nothing to against the winning of Swarajya; the soo we get it the better, but I object to t wrong idea, this erroneous way of thinki

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hose who think in this way dont under-
tand the essence of democracy. In a demo-
ratic system of Government the real power
es in the people. The ultimate source of
uthority is the electorate. The legislature
as no business but to voice the sentiments of
hose whom it represents. The representa-
ves of the people sitting in the legislature
annot go against the wishes of the people.
uppose the people do not want that inter-
aste marraige should be legalised. Has the
gislature got the power, the courage to
galise it ? If the members enact a law lega-
sing it, they may be called progressives,
ey may be styled philanthropists but they
n not be termed representatives of the
eople. In a truely democratic country they
annot after such a thing sit in the council
ven for a day. How can then a legislature
weep away evils, which are evils no doubt,
ut for the sweeping away of which the
eople temselves are not prepared as yet. ?
o one but a social reformer can prepare
em. It is not the task of Democratic
overnments to carry on an educative prop-
ganda. The task of Governments at present
merely negative. Thus S. Smiles says in
elf-Help, "Moreover it is every day be-
oming more clearly understood that the
nction of Government is negative and rest-
ctive, rather than positive and active;
eing resolvable principally into protection—
rotection of life, liberty and property. Hence
he chief reforms of the last fifty years have
nsisted mainly in abolitions and disenact-
ents. But there is no power of law that
an make the idle man industrious, the thri-
less provident or the drunken sober, though
very individual can be each and all of these
he will "....." Students of contem-
rary and past history can never fail to
ark that Governments are always *Compellled*
o do things good and useful and they never
o great things of their own accord. Will
people force it; Government to do a thing
pugnant to its own tastes ? Never. No
use could have been nobler than the aboli-
on of slavery. Yet a Wilberforce or a Clark-
on had to labour hard for more than a gene-
ation before they could induce the legislature
o abolish this nuisance. When the people had been prepared the Parliament of England could not delay the measure for a single day.

The truth is that it is the social reformer who prepares the ground and scatters seeds. The legislator comes in at the last moment and reaps the harvest. He merely translates the will of the people into an act. Thus for healthy progress one true social reformer can do more than a large number of politicians sitting in a council.

The tyranny of a despotic Government is bad. It stunts the bodily and spiritual or mental powers of man; powers, the full development of which is essential both for the good of the individual and the community of which he is a member. But there is also a tyranny which society exercises. It is worse than the tyranny of a despot, a man who tries to do away with the tyranny of a despot is accounted a patriot and is honoured by his fellow countymen.

But a hard fate awaits him who rebels against the tyranny of society. Threats of social boycott are held out to him. He feels that he must either be content to do things against his conscience (as most of us do at present) or face the danger of being ostracised. Suppose he thinks that to regard a man as untouchable is a sin against humanity. He resolves not to be guilty of this sin any. more. He touches a sweeper. His Bradri (Brotherhood) at once boycotts him. He learns that no body is going to give the hand of his daughter to his son and that no body is ready to marry his daughter either. What should the poor man do now ? What Government will step in now to help him.? It is only the social reformer who can combat and subdue such a prejudice by his incessant propaganda.

We have got a very good instance in the prohibition of widow-remarriaage. All that a Government can do is to legalise such a marriage. Widow-marriage is for instance legal in India. No sane Government, least of all a democratic Government, can compel the people to remarry widows. But is widow remarriage any the more popular in India

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because it has been legalised. There are hundreds of fathers, and mothers, fathers-in-law and mothers-in-law who wish their widowed daughters and dughters-in-law to be remarried. There are many cultured widowers who wish to marry widows. But none of these has the courage to do what he thinks proper in the matter. How can parents re-marry their daughters when they know that for this breach of custom they will be looked down upon in society? How can a widowed girl prevail upon herself to accept a new husband when she sees the finger of scorn pointing at her while she sits amidst women. Very few men will be bold enough to marry widows with this terrible prospect before them; Viz. that their sons will have to go unmarried for life and no man of their own social position will marry their daughters. Therefore in spite of the provision in law, widows are still rotting in Hindu homes, filling the air with their cold sighs, hated by all, prey to every misery and privation and cursing their fate and the day when they were born. Wh can improve their lot? The Government ca not do more than it has done. It is only th social reformer who can prepare society f widow-remarriage and better the lot of w dows. We have only to cast a glance at th many evils prevalent in our society at prese to come to the conclusion that the true soci worker is our one hope at present. He is th last man we ought to disparage. We shou on no account delude ourselves into th belief that democracy is the panacea for a ills of society. Let us not ascribe to it fun tions that are really outside its domain. is a potent weapon but not an omnipote one. Let us learn a lesson from the we where eqally obnoxious evils and sometim more so are prevalent and where democra has done nothing worth the name to put stop to them. In many cases it has on t contrary strengthened them. They too at o time expected more from their govrnme than it could legitimately do.

MANORAMA OR THE NEW WOMAN REDEEMED

A Serial Story *Specially written for the Vedic Magazine.*

(By 'Kaushala').

Chapter XVIII.

The Green-eyed Monster.

VISHNU is pacing to and fro in his bedroom. His eyes are bleared and blooshot. His hair is dishevelled. It is clear that he has not slept for the night. He appears to be violently agitated. At times he touches his face as if a spasm of pain has shot through his body and shaken his frame. Sometimes tears come unbidden to his eyes a streams thereof trickle down his fair chee and make of him a piteous sight to look These tears are hot and blinding. It is n ten-o-clock and he has neither perform his daily ablutions and prayers nor tast anything. The door of his bedroom is bolt

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om within and the occasional knocks on e part of the servant have met with an phatic "wait" uttered in a determined d sullen tone. All at once, in obedience an overmastering impulse, he takes out a, mpled and creased letter from his pocket, ds it many times and then with the ex- mation "damned scoundrel' dashes it wn. He drops it as one would drop a t coal. He again lifts up and reads aloud follows:—

Lahore,

7—6—19.

ar Sir,

This is to inform you that you will be mmitting a terrible mistake if you will rry Manorma. Her first lover was Ishwar tta. She was pledged to marry him. She ed him for your sake. Now she is vio- tly in love with your friend Hari. Watch m when they are together. Just see how face beams with delight when he comes her house. Have you not noticed that invariably takes the side of Hari when- r there are differences between yourself l your friend ? None are so blind as those t would not see. This is to warn you. woman who has two lovers before her rriage will, of course, keep them even when is a wife. Would you relish being ed a cuckold ?

Yours &c ,

A Well Wisher,

er the letter had been read and re-read, thrust it into his shirt pocket and an to solioquise thus.

"Lord Lord ! Is it possible that Hari is acherous—Hari the soul of honour, Hari ose probity is beyond question. And yet, now occurs to me, Manorma feels sup- nely happy when he is with her. She gs upon his lips, she shares his triumphs, is unhappy when he is depressed. A smile m him, a pat on the back exalts her to the es. Oh what a consummate fiend am I ! Can this not be due to the fact of Hari being my best friend ? Have I not told her myself many times that my future wife and my best friend ought to be on the best of terms ? Yes, it is so, but being on the best of terms is very different from casting amorous glances at each other. What an accursed wretch I am ? I am sure I have gone mad for no sane man can utter such a terrible accusation against his goddess. Is it not possible that Hari may have aroused her emotions and yet she may be loyal to me ? Cannot there be emotional relationship between brother and sister ? All love is not amorous. It is not possible to be loving without being amorous ? Is all love between men and women who are not related by consaguinous ties sexual ? Is it impossible for a pair to love each other passionately without the sexual element entering into it ? Does not the mother love her child passionately and do not some sisters tenderly love their brothers ? Cannot two persons be related to each other as brother and sister without being born of the same parents ? Then there is no proof that Hari reciprocates Manorma's love. His glances are always cold. His tie with her is purely intellectual. For him Manorma is no more than my beloved. He is madly in love with Medha. Surely if he had been making love to Manorma, she would never have tolerated his marked attentions to Medha. Is, then, Manorma's love one-sided ? Is she suffering from the pangs of unrequited love ? My God ! I am again flying at a tangent. I speak as if Hari is My Manorma's chosen lover. Oh what has happened to me? Where has my chivalry fled ? Why have I become so utterly boorish as to disregard the requirements of delicacy which every gentleman has to observe in his relations with the other sex ? Where is now my love for my darling Manorma who is for me the holiest of the holy. Ah cruel Destiny ! Why has thou dashed the cup of happiness from my lips ? I was in paradise. Thou hast dragged me down and cast me into the bottomless pits of hell ! If I could trace this graceless rascal who by sending me this anonymous letter has transformed me from the happiest of youngmen into the most miserable of my

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kind, I would blow out his brains. But why should I let a cowardly and dastardly scapegrace—who may perhaps be a disappointed lover and rejected suitor—inoculate me with the deadly poison of jealousy? Is, then, my faith in my beloved so weak that an anonymous letter can shake it and are there any grounds for it? Ishwar Datta, the lover of Manorma! How can it be imagined that that dandyish boor, that boorish oaf, that sanctimonious hypocrite, that foppish nincompoop, that caddish windbag, that effeminate uncultured brute, that blithering idiot, that swaggering fool be the lover of the most charming, the most superbly beautiful and the most refined girl in Lahore! It seems that my Manorma has been making a fool of him and has been converting him into a target for the shafts of ridicule and the clown has taken her jokes seriously and has pursuaded himself that his heart is broken because his *"belved"* has been snatched from his arms by another. What infernal inpudence! Perhaps this infamous letter has been written by him. I am sure, he has his hand in this pie! He shall burn his fingers! Why should his devilish designs succeed! He wants to sow bad blood between Hari and myself. By Go he shall fail and fail miserably! There i not the slightest evidence to show that Ha has any warm feeling for Manorma. an what if he had. Is she not the most ravish ingly beautiful woman in the Punjab? An why should not a scholar be moved by suc supernal beauty? Hari has been left un moved because he has severely ascetic taste and also because his heart is in the keepin of Medha. What wonder that Manorma i devoted to Hari. When has scholarship an intellectual power not appealed with an irr esistible force to cultured womanhood! Ar not all the beautiful and highly educate women of the Punjab already at the feet c Hari? As regards the possibility of thei intimate connection degenerating into crimi nal intrigue, the very idea is sacriligeou and revolting! I cannot be a traitor to m beloved and my best friend. I will fly t Hari, lay my head at his feet and seek hi assistance in tracing the author of thi hellish epistle.

As soon as he uttered the last words, h opened the door and with mingled emotion saw Hari standing outside with pain an agitation stamped upon his face.

Contemporary Thought Reviewed.

A TRUE ESTIMATE OF THE EURO-AMERICAN DRESS.

To the 'educated' Indian, the English garb appears to be a part of the civilization of England, a perfect imitation and hearty popularisation of which secures to him his God-appointed mission in India. It used to be argued by nationalists—nationalists not only from their demand of a particular form of government for India, but those to whom nationalism meant the nationalisation of the very manners and customs, including dress and language, of their country, that the dress of every nationality was suited to its natural environments, the chief

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of which were the geographical conditions of the country in which that nationality lived, and that therefore the English, or which is the same thing, the American art of a man's or woman's dress could be useful only to the people of those two climes. In India that cut was an exotic. The man or woman who adopted that fashion of dress put himself or herself as it were, in a hot-house where the region itself was tropically hot. The unnaturalness of that art has since been felt by the thinking section of the population of those countries themselves, as the following criticism of it appearing in the *Nation's Health*, Chicago, will abundantly show. The writer begins with a condemnation of stockings and shoes and goes on till he has exhausted the whole habiliments of the western man

"The feet are incased in stockings which hold both heat and moisture, and over this layer are shoes made of leather and canvas, and rendered almost watertight by an outer coating of wax or enamel. They bind the feet to deformity and the muscles are atrophied by non-use. The leg is constricted by stocking and garter, outside which is a pair of trousers which bind the knees, thighs and hips."

"The thighs are incased in drawers which may extend to the ankles, binding calves and knees still more, and tightly buttoned over the hips and around the waist. In the case of breeches, motion is still further restricted by their being buttoned from the knee downward, and this is accentuated by puttees, either of stiff, unyielding leather, or a bandage of wool tightly applied. Trousers or breeches tightly encircle the waist, and to make sure that the abdominal muscles shall be thoroughly crippled a belt of leather or non-elastic cloth is worn."

"An undershirt of cotton or wool envelops the body from the neck almost to the knees, and perhaps from the shoulders to the wrists. It may interfere with respiration, and over it is a shirt with constricting bands of stiffly starched cloth which binds the neck and wrist. In the case of the dress-shirt, a cuirass-like plate extends downward."

This adds to one disadvantage of a tight dress, viz. that it impedes free movement. Another, no less serious, is the humidity it occasions in the atmosphere immediately enclosing the wearer. Continues the contributor.

"A stiffly starched collar which impedes the use of the muscles of the neck, and a necktie of no imaginable use whatsoever, top off the shirt. A snug vest of cotton or wool tightly clinches the thorax, only to be covered by a coat which restricts the shoulders, arms and trunk.

"Add to this a heavy overcoat or raincoat, and a hat which tightly encircles the cranium, and the custume is complete, unless a cane, which is necessary in order that this poor beswaddled male may walk, be included."

"If industrial hygiene has brought forth one incontrovertible fact, it is that there is a direct relationship between the ventilation of the workroom and the efficiency of the worker. Phisiologists have determined that the reason that moist warm temperatures reduce efficiency is because of the difficulty in those situations in which the atmosphere is stagnant. Conversely, those who live and work in an environment approaching that of the outside air are not only more useful workers, but they also lead longer, healthier lives."

"The reason is not far to seek. Man gets rid of excess of heat by perspiring, and this physiological process is as necessary to his well-being as is panting to that of a dog. Unless this perspiration is evaporated and

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heat-loss produced thereby, he is surrounded by an envelop of moist air, an excellent non-conductor of heat, and, in consequence, a greater or lesser degree of heat prostration results. Thus many of the ill-defined ailments observed in certain trades are nothing in the world but chronic heat poisoning."

"These facts are well recognized, and factory laws in general require that work-shops shall be well ventilated.

"It is curious that this principle has not been more generally applied to the clothing of man, i. e., that steps have not been taken looking to the improvement of the body of the individual.

The dress of women in the West is a bit looser than that of men. The point finds full appreciation in the following para in the above writer's criticism.

"Women have displayed far more intelligence in reforming their clothing along hygienic lines. A man's clothes average about nine pounds in weight, a woman's usually less than five, and it is a well-known fact that a girl in an evening gown can dance a man in a dress suit to death.

Man, as compared with woman is more conservative. In taking a step, the utility of which has been thoroughly demonstrated to him, he hesitates :—

He (man) fatuously cleaves to the necktie, a vestigial remnant of the Middle Ages: he demands a ribbon for his hat for no other reason than the floppy headgear of Louis XIV was liable to be blown off; buttons which once supported a sword belt still adorn the back of the cutaway of the disarmament era, and three or four buttons at the cuff are the fossilized relics of the days when men used to roll up their sleeves. Men cling conservatively to uncomfortable, unhygienic garments, and they will stiff-neckedly resist a change unless there is a subtle appeal to their vanity.

The natural garment of man, viz. that which would barely meet his necessity of dress and entail on him no physical handicap from its tight redundancy is the dress of an Indian ascetic—the dress that Gandhi wears in these days and Dayananda has worn before him. To quote from the article of the same writer :—

"A pair of sandals and a loincloth would be about right, but, as Carlyle has pointed out, such a garb would detract from the dignity of the courts, so it must be said that the *one-piece dungaree* which automobile mechanics wear is about the best to which we have attained at the stage of our sartorial development.

BARBARITY ON THE INCREASE IN A SO-CALLED CIVILIZED COUNTRY.

America, of free countries, makes the biggest boast of its recognition of the rights of man as man. Its recent gift of self-government to the people of the Philipines has added to its list of claims to that boast. In the midst of the white population of the republican United States, however, lives the black Negro. Of the White civilization of America he constitutes the principal black spot. He was brought there originally to serve as a slave. The diabolic institution of slavery has since been abolished, but the free Negro has all along been denied the social footing of a human civilization. In that liberty-loving country there strangely obtains a law, which the judicial codes call the Lynch Law. Contrary to the very spirit of law, this law, instead of making provision

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or it, expressly denies to the Negro population primary right of personal security. In the course of a trial in a judicial court, the Negro culprit is liable to be taken hold of by a white mob and used by the latter as their lawful victim. They may cut him, burn him or otherwise dispose of him as suits their barbarous frenzy. Cases of *lynching* occur every year. Instead of going down the record has of late shown a remarkable increase. A recent issue of the *Unity*, U. S. A. has the following remarks on this progress of this barbarity :—

The recent outbreak of lynching in the South has broken all records of horror. The month of May was the bloodiest ever known. Twelve Negroes were killed by mobs in thirty-one days. They were hanged, beaten to death. or burned at the stake. Five were tortured in flames—one, a boy of fifteen, roasted for fifteen minutes over a slow fire. Eleven of these twelve lynchings were in Texas, and one in Georgia. This latter state stands first in number of lynchings since 1880, and Texas second—all of which sounds like a league race for a world championship! Or shall we say national championship, since there is no other country in the world that burns black men in public squares for the entertainment of mobs? Meanwhile, the Dyer anti-lynching bill, passed by the House of Representatives by a large majority, is tied up in the Senate with the declaration that it is "absolutely unconstitutional." The recent decision of the Supreme Court on the Child Labor Law would seem to lend colour to this opinion; and we are inclined to agree with Senator Borah, chairman of the sub-committee in charge of the bill, that it is better to have delay now than frustration and defeat later on. That there is not some constitutional way for the nation to handle this abomination, however, is ridiculous to our unprofessional mind, that a Constitution, written for the express purpose of establishing justice, should stand in the way of this purpose. What are constitutions for, if not to enable a people to meet, by orderly processes, their social needs? The lynching evil must be taken in hand by the nation, and if the Constitution does not permit this, then it must be made, by amendment or otherwise, to meet it.

CHRISTIANITY HAS FORFIETED ITS CLAIM TO HUMAN HOMAGE.

One aim of churches and religions on earth is to preserve and promote peace. When inspite of them war breaks out, impartiality, both advocacy and administration of it, becomes their sacred role. A church at once forfiets its claim to the homage of humanity when it identifies itself with a country or a set of countries, even if one of these latter be brimful of its followers. Like unto the founders of the sacred missions that they represent churches are messengers of human equality and goodwill. Christianity which professes to be the faith of the majority of the European and American peoples is being judged according to this standard in connection with the recent European war. The following remarks of the *Unity* on the subject are, to the letter, apt and to the point :—

"I can't imagine how the church has the face to exist," says Bernard Shaw, "after its recreancy during the war. Neither can we! But if the church were content merely "to exist," it would not be so bad. What makes the situation intolerable to a person equipped with even a rudimentary sense of decency, is the insistence of the church upon posing to-day as an advocate of peace. Suppose a man who had been guilty of a monstrous offence of adultery, and had never repented of it, should suddenly begin talking about chastity and the sanctity of the home, and present

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himself as a champion of family love. Who of us would take such a man seriously? Who of us would not denounce him for his hypocrisy and impudence? And yet this is exactly what the church is doing to-day in talking about peace, and asking men to support it as an instrument of international concord and amity. If any fact of history is plain it is that the church, as a whole, in 1915 and after, supported war, denounced peace, preached hate, and persecuted them who plead for reconciliation. If any prospect of the future is certain it is that, if another war should come to-morrow or next year, or a decade hence, the church would support it with every weapon in its control. It would make no difference what this next war was about, with what nation it was fought, ad to what end it was conducted, the church would still support it, as it supported the last war, in the Name of Jesus Christ. This is an old story, of course, and it has been often told in these columns. But it is worth repeating in view of what the church is now doing, or pretending to do, for peace. All its present activities in this matter are just as much open fraud as the selling of shoes with paper soles, or of fire-extinguishers loaded with gasoline.

WHAT IT IS TO BE A PRINCE.

The *New Statesman* has the following interesting description of the pleasures and pains attaching to the peculiar position of a prince. The special privileges that birth confers on him are verily a boon from heaven. The formalities, however, that dog his steps whichever way he turns are a bondage that even a page would fain escape :—

There are worse jobs than being a prince, but we fancy that the child's saying about the purple cow—"I'd rather see than be one"—is applicable to princes as well.

Life is a game and the pleasuresof success are keenest where rivalry is keenest. To be a prince in these days is to be robbed of one's natural right to rivals—to be engaged eternally in races that are an eternal wa over. Every man must long for equ against whom to pit himself. It is pleasure to be so far above everyone e and never to experience the rigour of t game. It is because of this that ma princes have stepped down from their pub position to contest with their fellows sports or the arts. The ex-Kaiser longed challenge the artists of Germany not as Emperor but as an artist. He felt, doubt, an Imperial annoyance when he w criticised merely as an artist. But t desire to paint and compose was the natu outcome of a craving to be distinguish among the fellowmen not only by birth b by personal achievements.

Young Prince Henry sought equali even in the gross and delightful company Falstaff. King Edward VII., as Prince Wales, seems also to have had some o companions. But even in company of t kind it seems likely that a prince will fi flatterers rather than equals. And flatere are the worst company in the world. Th will destroy even a pretty girl or a Pri Minister.

In our time the organisation of flatte is more widespread than it has ever been any other time in history. A prince is no a-days flattered not merely by courtiers a by the mob in streets: he is flattered eve time he opens a newspaper. How wea he must become of the daily gush wi lady journalists pushing past each other tell him that he is "our Fairy Prince," 'o Prince Charming,' "the world's sweethear It must be like living on a diet of ja one can easily have too much of it. The is, we fancy, no man in England who enjo Christmas day more heartily than the Prin of Wales, largely because it is a day which no newspapers appear.

Artists have frequently deplored the fa that the Royal Family should have been consistently indifferent to great art but t seems to us to be not altogether a matter regret.

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We doubt whether the desire to have a ince an arbiter of taste is not as foolish as e desire to have a prince an arbiter of litics. Under a constitutional monarchy, e arts like politics will do well to treasure eir independence. King Charles II, they y, did something for sciences, but litera- e did not improve under him and indeed urshed more brilliantly under the indiffe- ice of George III.

A prince, then has not so much to com- in of in the daily boredom of the daily ind. It is not the things that he has to but the things he may not do, that serve our sympathy. He cannot go to a eatre or a race meeting without letting ople know about it. He cannot stroll out the streets in the afternoon without ng recognized and stared at. Every time goes out, it is a matter of public impor- ice and if he travelled third class in the derground it would be the theme of a sational story in the papers. Like the pe though not to the same extent he is prisoner of his position. If he went into mon and Gluckstein's to buy a packet of jors' there would be a crowd round the r to see him coming out. He cannot go o Lyons' for a cup of tea. If he went to ow a bread to ducks on the Serpentine would be mobbed by enthusiastic women l children. He lives under the public eye l to live in the presence of a ubiquitous is to live under an appalling tyranny. ery prominent man is to some extent the tim of this tyranny but most famous men not become famous till they are middle- d or elderly. A prince is doomed to fame m the craddle.

Austrian princes developed a habit of ming away from home and losing them- ves in South America. But this in a nce is not to be commended. If one is n a prince, it is better to play the game lording to the rules and when all is said must be very pleasant if every tiresome be popular as a prince who plays according the rules is sure to become. Hence perhaps, s as foolish to pity as it is to envy princes. The life no doubt, like most other lives, has its compensation. It has one great advan- tage, indeed. On days of royal pageants there is no one except the coachman who has such a magnificent view of the crowd in the streets.

GHI AS FOOD FOR INFANTS.

Prof Nibaran Chandra Bhattacharya contributes to the *Calcutta Review* a valuable article on the Ancient Medical achievements of Indians'. In his paper there occurs the following as regards the use of Ghee as food for the nutrition of children :—

Due to the deficiency of fat various diseases are developed, and children cease to grow. It has also been found that butter is the most important of fats. Fat from the flesh of animals or oil or artificial butter cannot replace butter fat. Butter fat contains an important constituent of food, called fat-soluble vitamin, which is absolutely necessary for the growth of children. For want of this substance growth stops. This substance is also found in green vegetables, and herbivorous animals like the cow obtain their supply of vitamin from grass. The milk of cows which are fed on fresh grass is richer in vitamin than that of cows which are fed on dry grass or straw; for during the process of drying a good deal of the vitamin disappears. Vitamin is also considerably damaged by heat. Thus butter contains much more vitamin than *ghi* which is produced by heating butter. A much larger quantity of *ghi* than butter is required to supply the vitamin content of food. Probably the difficulty of preserving butter led people to store it as *ghi*.

The writer quotes the following lines from Short's *Newer Physiology* :—

Rickets is no doubt another deficiency disease. Infants are usually fed upon a diet containing too much starch and sugar and too little fat and protein. The observations of Bland-Sutton at the London Zoo rather point

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the deficiency of fat as being the more important. A lioness there was unable to suckle for long and litter after litter of cubs had died of rickets. Investigation of the diet showed that they were fed upon London cab-horse which naturally did not supply any fat, and their little teeth were not able to crush the bones and obtain the marrow. When they were given milk, codliver oil and pounded bones they did excellently.

Ghi as Tuberculosis cure

The same writer has the following lines on the medicinal virtue of Ghi in curing cases of tuberculosis :—

That fat is a very useful remedy in tuberculosis is well-known in Bengal. Not only such patients are given plenty of fat in their diet but a large number of Kaviraji medicines used in this disease consists mainly of fat. A Bengali professor was once cured of it by excessive use of fat in food prescribed by an ascetic, whom he saw when he failed to get any relief from ordinary medical treatment. He was given daily a large quantity of *ghi* to drink. At first he had diarrhœa but he still persisted in the treatment. The quantity of *ghi* was gradually increased and after some time he could drink and digest a large quantity of raw *ghi* without much discomfort.

Homa a Disinfectant Ceremony.

While on this subject, the learned writer could not omit to notice, however, briefly, the benefits of Ghi, when employed in the *Homa* or *Havan* ceremony.

The room really undergoes purification through the process and any noxious disease germs which might have got a lodgement in it are removed or destroyed in the process. First of all the room undergoes thorough cleansing with water before the ceremony can take place. Then a good deal of smoke is produced by the fire which is seldom allowed to burn freely causing complete combustion. From time to time Ganges water, milk, raw fruits and green leaves the *bel* are added to it; these nearly extinguish it and considerable amount of smo is produced. The result of the operation that the whole room, even the house, remai filled for two to three hours with smo containing water vapour, carbolic ac creosote and the essential oils of flowers a *bel* leaves (these last contain a good deal essential oil): Thus every crevice a corner of the room is more or less complete disinfected by the process.

The Disinfecting Properties of Smok

Objection is often raised to *Hav* on the ground that the process emi smoke. There is a clear injunction the Shastras that the fire of *Hon* should be kept burning brightly. Th some quantity of smoke is yet enge dered cannot be denied. The smok too, has, however, its beneficent effec Says the learned Professor :—

I have come to the conclusion that witl limits, smoke is not an unmitigated nuisan but is a good disinfectant. If a room house is not properly purified by the su rays and currents of fresh air, it is far bet that it should be purified by smoke. T smoke of wood is probably better than th of coal.

WOMAN UNDER HINDU LAW.

In successive issues of the *Hind* Madras has been appearing a series articles by Mr. C.P. Rama-Chandra o very important legal subject, *viz.* T Right of Women to inheritance unc the Hindu Law. These articles sh a flood of light on the social position women in ancient India. For t enlightenment of our readers we quo the following from one of them :—

Generally speaking, the position women under the Hindu Law is far bet

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an under any other law, ancient or modern. he position of the widow was deplorable Europe until Christianity ameliorated her . Under ancient Mohammadan Law the isband's heirs inherited the widow. But en in the days of Rig Veda, the interest of e widow was protected by the king or the urt granting a portion or whole, as the case ay be under certain circumstances, of the sband's property. " Usha, goddess of the wn " says the oldest document known to n referring to this provision " goes to et the Rising Sun to partake of his splen- ur just as a widow goes to the king's court gather husband's property." (I. 124, 7). e present position of the widow has been mmarised for us by their Lordships of the dicial Committee in one short sentence. r right " is a right of property ; her posi- n is that of an owner ; her pioneers, in at character are, however, limited ; but long as she is alive, no one has any vested erest in the succession " (43. I. A., 207) all peoples, the Hindu is distinguished m the earliest times for his tender respect women. When women were regarded as ttels in other parts of the Globe, we ve in India this majestic note proceeding m the sacred mouth of India's most revered thority. Manu : " Where women are ho- ured, there all the deities are pleased ; ere they are dishonoured, there all the tuous acts become fruitless." There was necessity for a Married Women's Property t, for, though the Hindu is a believer in identity of husband and wife as one rsonality, he has not allowed this fiction be a means, in the hands of a tyrannical d prodigal husband. to waste the wife's perty. A Hindu woman is absolute mis- ss of almost all varieties of *stridhan* pro- ty. The husband cannot touch that perty under any circumstances, " save in e distress " (' apada '). A popular verse ich I as an infant standard boy got by rt at school says, " don't quarrel with a fe don't falsely charge her with any sdeed ; for if that sweet one sheds tears, ur prosperity will pass away." Such is e sentiment with which Hindus regard men. They love them, they revere them, they regard them as prosperity incarnate in their houses. And if the British Legisla- ture which is the historical successor of Manu Yajnavalkya and Vignaneswara, carries out, by suitable changes, the spirit of their chivals rous words, would any one in Aryavarta feel offended ? None; echo answers' · none.'

Industries open to Women.

Opportunities of an honest inde- pendant living were open to women under the old regime. They could ply home-industries which were by no means, the meanest handicrafts avail- able. Money earned by women was called *stridhana*, of which they were absolute mistresses and which after them passed to their female descendants. Of a hard-worked husband they could be help-mates and could add to his earn- ings a little without endangering their chastity. The writer, from whose article we made the above quotation has the following significant remarks on this head :—

In Hindu India women and men were both earning wealth by the sweat of their labour. Men's wealth went to his sons: women's wealth went to her daughters. So boths sons and daughters were well off. If we look at the kinds of *stridhana* we see every school of law mentioning " wealth acquired by mechanical arts." Women were not merely passive donees of property from relatives. They used to work. And one may, wondering, ask what kind of work formed a source of wealth to the women of old. The texts say "silpaistu," i. e., sculpture and other arts. Weaving, spinning, paint- ing, sculpture and such fine arts were the work that women were doing at home with- out risk to their chastity, and without risk to their young ones. Women now-a-days, too, in India in the hot open sun are break- ing stones, carrying loads, or drudging away for a miserable pittance in a dingy, smoky factory. These kinds of work tell terribly

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on their constitution. The fine arts have been deserted; home industries are kicked away like a foot-ball out of our ken: so that women have now only one alternative if they want to earn money,—go to the road contractor or the factory manager. Many sources of feminine income have, thus, been closed up. Women have, therefore, become poor. They are now a burden on their husbands, fathers and brothers. They do not leave property when they die. Hence females have now to be made the heirs of the male as well as of the female owners, so that they may have two chances of getting wealth. The one chance that they at present have is a useless one, an, "*ajagalastana*," as a Sanskrit Lawyer would say, that is, the breast that hangs from the neck of a goat. What is the use of being the heir of one that has no property at all? And especially one that depends for wealth on chance gifts in these hard days? Leaders of thought in India should encourage women now-a-days to take to delicate and remunerative work such as the fine arts and spinning and weaving, so that by opening, thus, new sources of family income, they may enrich the average family. Female hands are by nature delicate. They are fit for delicate work. They excel in delicate work. I learn that the famous Dacca muslins were the outturn of female hands. "The Hindu woman working up raw cotton into thread for the incomparable muslins they call 'running waters' or 'webs' of woven air' with no other instrument than a fish bone, a hand roller, and a little spindle turning in a bit of shell, is at all events an artist endowed with the rare gift of making the most of simplest and nearest materials."

EXPLOSION OF THE ATOM.

The world of science is engaged today on a very risky experiment, the possibilities of which on the side both of the benificial and the dangerous are equally tremendous. That every new discovery in the realm of science may be calculated to do incalculable good to mankind is a truth that no sane person will deny. All depends, however, on the use that is made of these discoveries. Scientific investigations into the hidden mysteries of nature are an occupation truly religious. If only the mentality of the scientist that is called upon to make a practical application of these 'new' truths be humanitarian, his laboratory may be the most humane institute, a veritable 'Mandir'. What at present disgusts the world is the fact that science, instead of a handmaid of divinity, is handmaid of devilishness, whose one aim on earth is the extinction of the human race. The discovery after which scientists are hankering with an impatient heart and for which their exertions now-a-days are indefatigable and incessant may bring about this consummation too, if it were so desired. We make the following quotation from the Hindu of a recent date;—

Is the world on the verge of the greatest scientific triumph of the ages? Is the world on the verge of extinction?—These, writes the London correspondent of the "English man" are the questions hanging in the test tubes of modern laboratories where scientists are trying to explode the atom of Hydrogen in order to harness its energy. The stakes are these. Success means that earth becomes a paradise. The work of the world can be done with 1/7,000 part of the present effort. Mankind will be freed from material shackles and will soar to undreamed of mental and spiritual heights.

Golden age will dawn.

Failure means explosion of every atom in the world. Every man, beast and tree, the waters of all the seas, mountains and the whole mass of the globe itself will be shattered in an instant into microscopic dust or gas. No man living has any idea what will happen when the atom is turned into energy. The great men who in the past few years

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have delved deeper into the secrets of Nature than toilers before them through all the centuries, acknowledge when they do learn how to turn the atom into energy and to control the process they hope to harness the Atom to do work that now takes man's muscle and brain, but they admit the possibility that the explosion of one atom may have the same effect on all other atoms as the ignition of one grain of gunpowder in a magazine. They cannot tell. They are willing to take the risk. Humanity at large shares it with them. Already the great achievement seems within grasp. Great progress has been made by physicists in the University of Chicago by inflicting the greatest electrical shock that has shaken an atom and almost exploded it. Oxford, Cambridge, Continental and American Universities are vying with each other for this the greatest honour a scientist has ever won, if there be any of the scientists left to receive the honour or anybody left to bestow it after the explosion.

Peril as well as promise.

Two famous Oxford professers agree that the peril exists as well as the promise. "We may gain knowledge too late" said Professor Nevil Sidgwick of Lincoln College, Oxford, "the world may cease to be in its present form and become a new star. It is our theory that new stars have been created by the peoples of the worlds exploding an atom. Years may elapse before the discovery is made. Of course, some physicist may effect the change of an atom at any time. It is always possible to those who are carrying out researches into Radio—Activity. Experiments in America, in which very high voltage electrical discharges were used, were, it has been reported to me, the work of a man suffering from a disease which he was told was incurable. He thought that he had only a short time longer to live to make known the results of his researches. Now, however, he has been cured and regrets that he published the data. He claimed Helium was revealed in the spectrum during his experiments. That may be so, although it appears rather doubtful whether Helium was not present in some of the apparatus beforehand. The possibilities of atomic energy are infinite. There is so much energy latent in an ounce of water that if it could be harnessed it would derive a motor-car for 7000 miles."

Professor Frederick Soddy, Professor of Chemistry, Oxford, expressed the view: "It may be unfortunate for the scientist who releases the energy contained in an atom. Special experiments are, I understand, being carried out with electrical power in California. Money for scientific work is always more easily obtainable in the United States than here."

Mr. Charles Nordmann, the famous astronomer attached to Paris observatory, says the explosion of an Atom is perfectly feasible, but once accomplished it would mean either total extinction or a new era beyond man's comprehension. On that day, he said, it will be possible, by the explosion of atoms in a few pounds of matter such as a few sheets of paper, to blow up a whole continent. The scientist who discovers this will be the greatest benefactor this unhappy race has known. He will be able by the action of a little finger to end all sorrow since he will be able to put an end to the human race itself.

Meanwhile other people who take a more cheerful view of life than Mr. Nordmann are asking why scientists should take this risk with the world without the world's consent!

BUSINESS IN MARRIAGE. A FRENCH INSTITUTION.

How things have changed in the matter of marriage in France since the last war, is depicted by the president of an Institute of Marriage in her description of a match that the Institute arranged. The affair of marriage is like all other affairs of this commerce-ridden age becoming a commercial concern. In carrying on this business brokers play as great a part as in other

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trades where lucre is the greatest pawn of the game. French beaux cannot miss romance even in money-ordained marriages. Matches therefore are so arranged that even in cases where wedlock is a pre-ordained destiny, the 'lover' and 'the queen of his heart' are for a moment allowed the pleasure of wooing and talking in strains of frenzied affection. We quote *in extenso* the statement of the lady-president:—

"Before the war it was that Louise should wait patiently untill Hector who lived in her village or in her neighbourhood or perhaps had a business close by, discovered her and decided she should be his wife. Then Hector went to the parents of Mlle. Louise and proposed himself, taking with him his bank books and a statement of his business affairs.

"Or perhaps it was that Hector never thought of Louise at all, never saw her and was caught by Cecille, who was equally attractive. So Louise became a little old and had to marry Henry, who was old and who had no money whatever and who considered that he offered a good bargain when he agreed to take Louise and her 50,000 francs at all

"But now after the war, France cannot wait until Hector picks out Louise or until she grows old and accepts Henry. France wants Hector and Louise to marry while the romance flowers around them, while they are young and so—

"The Institute of Marriage! It is very simple and very business like. Hector knows very well he cannot see all the Louises in France and take of his choice. Perhaps there is a prettier, a more gentle a more attractive Louise in the next city, in the next district, than the one who lives near by. And Louise—her parents want the best Hector in France for her, of course. So, "Hector writes to the institute and gives a full description of himself and his belongings. And the parents of Louise write also and send a photograph of their daughter and an accounting of her dot and her future inheritance—together with letter from the Cure in which is put down a list of her virtues.

"It is, indeed very simple. Hector writes that he wishes a sweet and gentle young woman of 17 or so, who has something of a dot and whose parents are good people of some standing. He has a little business of his own and he knows how wisely to enlarge it. Which he will do when he is married with his wife's dot. He sends his photograph to prove that he is not altogether unattractive physically.

"The parents of Louise are somewhat timid. They wish to have it appear in their letter that their Louise would be able to arrange a match with youngmen of high estate—that she could in fact marry well into the aristocracy if she wished. She has her 50,000 francs and she will inherit another 50.000 francs from an aunt. She is a good girl, and meek, and pious and it is funny that before consenting to her engagement to the many promising young men who seek her hand they wish to feel that they have discharged their duty toward their daughter and sought all opportunities that they have decided to write to the institute: "photograph inclosed; not a very good one and it does not do Louise justice but it will perhaps serve."

"The institute acknowledges Hector's letter and the letter from the parents of Louise. They will hear from us latter, we say, and no doubt all will be arranged. Then goes a long letter to the secret representative of the institute whose office is close to the home of Lousie and another letter to the representative whose residence is nearest that of Hector.

DISAPPOINTMENTS.

"The first representative visits the gentle Cure and asks more about Louise. The Cure is very discreet, so he may see the letter written by the parents of Louise. Most often he laughs broadly and assures the representative that her parents have not

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id half enough about the virtues of Louise r nearly all girls have many virtues which heir parents do not recognise. It is only arely that the Cure is embarassed; that he peaks little sentences that are general and o not say anything; that, in fact, he does ot commit himself too enthusiastically about he discretions of Louise. It is then that the nstitute writes to the parents of Louise and ells them the institute is very sorry—oh, ost distressed—but there are so many oung ladies on its lists of similar merit to hat of the beloved and desirable Louise that fears it would be unwise for them to de- end upon any satisfactory outcome of their pplication in her behalf.

"For the institute is very careful and eeds not think only of the one per cent. It inks of Hector and France first," says Mme e Blance. And she continues:

"But when the Cure smiles and says: Bless her little heart, she's my especial pet" h, then the representative writes back uickly and the institute waits impatiently r the letter from the city where lives Hector.

"Perhaps Hector has concealed something, erhaps he has had one wife, who has died r one who has left him. The representa- ive in the former instance, seeks out the elatives of the former wife. From them he arns intimate things about Hector. If hey are good things he then turns his ttention to Hector's business and to his eputation for honest dealing and for in- ustry. His parents or his relatives are nquired about; his banker is interviewed— f Hector is an important business man, why more expert representative is sent to his eighbourhood—one who can best determine hether or not he is a shrewd business man s well as an important one. For Louise ust be protected—and her 50000 francs s well. It would not do to have her dot nvested in a business which would not be orthy of them.

How to Win the Bride.

"If all is well the representative of the nstitute writes his letter about Hector. But the matter is not closed abruptly. Louise is only 17 or so and must be romantic. Hector, too, must be sentimental—all Hectors are sentimental.

"The institute forgets for the moment its 1 per cent. It thinks very humanly of a young girl's right to be wooed and won and of a young man's right to look back upon his marriage days with the reflection that he won his bride in a race with many other young men. A letter is sent to Hector advising him to go at once to the city where- in lives Louise and her adoring parents. Also there is sent him a letter of introduc- tion to the Cure, who by now, has been admitted to the secret and where is there a Cure who will not help at love or conspire in the keeping of a secret?

"Hector visits the Cure. He realizes there is something mysterious afoot. He is not told by the institute or by the Cure that the parents of Louise, the young woman he is to meet, do not know he is a client of the institute, for we do not misrepresent. But he is not told either that they do know it. He is allowed to believe, from the mysterious way in which the Cure manœu- vres under the direction of the institute, that they do not.

"The Cure receives him gravely and reads his letter. Ah, indeed,! Nearly all gentle old Cures are actors. The priest does not let on. He taps the letter. 'It is that a mutual friend of ours in Paris desires that you should have opportunity to meet Mme. and Monsieur Germonde. Tell me Monsieur, is it by any chance that you have heard that Mme. and Monsieur Germonde are parents of a very desirable young lady, Mlle, Louise, who is of the marriageable age and disposition and who will have comfort- able dot," asks the Cure gravely.

Secret Manœuvering revealed.

"I am seeking a wife, Father—I desire to make proposals for Mlle. Louise', says Hector, very matter of fact most probably. It puzzles him a bit why this manœuvering. Is

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it possible after all, this young lady, Mlle. Louise and her parents do no know? It seems so, truly."

"Then we shall arrange for you to meet Monsieur and Mme. Germonde', says the Cure. And he does. He goes himself, first. and most solemnly, to M. Germonde, declares that he is the bearer of important messages. That there has come to see him and to ask him to be intermediary a young man from somewhere, who seems to be well commended who desires to make proposals for the hand of the lovely and estimable Mlle. Louise. 'He comes bearing good letters from Paris,' adds the Cure. May I present him?

CURE PRESENTS THE MAN TO HIS FIANCE.

"So Hector is presented to Mme. and M. Germonde by the Cure, who, his duty thus performed, withdraws Hector convinced now by the manner of Madame and Monsieur that the institute has sent him a wooing upon his own account, knowing in some mysterious way that where he was sent he would find a maiden to his liking, who would not be averse to some sensible proposal, tells about himself and, bashfully perhaps makes it known that he has heard of the charms of the Mademoiselle and has presumed to think that he might be acceptable to her.

"So Hector and Louise meet. Most often Louise does not know at all what her parents have been up to. But she does know, as does every other girl in France these days, that a proposal of marriage from a responsible, likable young man is not to be dismissed in scorn. They sit very stiffly in the parlor, Monsieur and Madame in the center of the room by the table, on which stands the lamp and while Monsieur and Madame and Hector make conversation Mademoiselle listens meekly and looks at her hands, folded discreetly in her lap.

"Hector is delighted. Louise feels the urge of romance. In a little while they are duly engaged, the banns are published and the Cure goes about with a knowing little twinkle in his eye.

"So Hector and Louise are as if they had fallen in love with each other and had coquetted and wooed and pouted, and fussed a bit, and had given into each other most sentimentally before agreeing to be married. Theirs has been a romance "just as Hector and Louise wanted it to be. And France is satisfied."

THE CASE FOR THE NON-BRAHMIN.

A "Chandala" writes thus to *The Hindu.*

THE recommendations of the special committee appointed to submit proposals for the improvement of Sanskrit Education in the State is in accord with the personnel of the committee. Nothing better can be expected from a committee, the personnel of which is composed of men of very strong bigotted religious views and avowed champions of conservative Brahminism in Mysore and whose reading and interpretation of the Vedas are of those of the speculative puranic period which gave rise to the antibrahmanical Budhistic revolt against the then existing Brahmanism.

It surpasses my (a chandala's) comprehension how and by what right these self assumed modern Vedic dignitaries came to this definite conclusion, that a Brahmin and a Brahmin alone should learn the Vedas—the "Brahmavidya," which was disseminated among mankind for mankind and not solely for the Brahmin kind. The Vedic and Upnishadic lores, as they embody the highest knowledge obtainable by man—the knowledge of the first principle—for the destruction of ignorance and bondages of man, cannot either be their or our sole property but the common property of the humanity. What right has the Brahmin to claim the Vedas as his own? Is it because that he has cunningly and most sacrilegiously contrived to keep away the other communities from them for so long? or is it because of the trust that

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e others placed in him from the immemorial st that he would popularise the Upanishadic e that the Brahmin now claims the registered hts over the Vedas ? or is it because that is a Brahmin by accident of birth ? What kes a Brahmin a Brahmin is not Jati rth), Varna (Colour). Panditya (Learhg) but the Brahmavidya (he who knows e Brahman is alone a Brahmin). How far e so called Brahmins of the day are justid in asserting their Brahminhood and ir right of monopoly over the Vedas reins to be examined. Apart from these, it only men with Asura instinct, devoid of e spirituality will deny others of that hich is good to oneself.

The special committee and the public at ge concede that as a matter of course a hmin alone is entitled to learn the Vedas. what right has the Brahmin secured this solute ownership of the Vedas for himself ? ve not Vyasa—the Mythic arranger of the da and founder of the Vedanta, Kapila, the hor of Sankhya, Sakhya Muni, Janaka, swamitra and a host of others belonging to er castes of both ancient and modern days tributed largely to the Vedic Lore ? I ture to ask the learned committee or any rned gentlemen to kindly explain to me special qualifications of the Brahmin for assumption that he alone possesses the olute right for learning the Vedas while other communities are denied this prige.

Assuming that the so-called Brahmins ve the monopoly over the Vedas because- their questionable erudition and usage— Vedas that recognise the essential same- s of the individual souls, emanating all ke from the ultimate spiritual essence ra Brahman) 'as sparks issue from fire' d destined to return thither from the est to the highest directly at the close of mundane existence—and the learned hmin who recognises these principles can- but be aware that the knowledge of the (Atmajnanam) can only be acquired by lya (knowledge) and remaining absorbed —Avidya (ignorance) is falling into impenetrable darkness. The great seers would never have meant as these assert, that an obscure learned aristocracy should alone be the absolute owners of this knowledge. An erudite "Vedantin" who asserts that he can only teach or learn from a Brahmin the doctrines of Vedanta is devoid of all moral bonds that are imposed on him as a man and Vedantin and such as one is still immersed in Avidya with all his knowledge of the Veda. It is as debasing, cruel and inhuman as denying light to the blind, water to the thirsty and food to the hungry.

I cannot abstain from quoting here a beautiful legend from Chandogya Upanishad as told by that great historian Mr. R. C. Dutt.

It runs thus:—"Satyakama, the son of Jabala addressed his mother and said, 'I wish to become a Brahmacharin, mother. Of what family am I ?"

She said to him "I do not know, my child, of what family thou art. In my youth when I had to move about much as a servant I conceived thee, I do not know of what family thou art. I am Jabala by name and thou art Satyakama. Say that thou art Satyakama Jabala". He going to Goutama Haridrumata, said to him "I wish to become a Brahmacharin with you, Sir. May I come to you, Sir." He said to him. "Of what family are you, my friend ?" The boy replied: "I do not know, Sir, of what family I am. I asked my mother and she answered "In my youth when I had to move about much as a servant I conceived thee. I do not know of what family thou art. I am Jabala by name. Thou art Satyakama'.— " I am therefore Satyakama Jabala Sir." Goutama Haridrumata said to him "No one but a true Brahmin would thus speak out. Go and fetch fuel, friend; I shall initiate you. You have not swerved from the truth."

And this truth-loving young man was initiated, and, according to the custom of the times, went out to tend his Guru's cattle. In time he learnt the great truths which

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nature and even the brute creation, teach those whose minds are open to instruction. The young student then came back to his teacher, and his teacher at once said "Friend you shine like one who knows Brahman: who then has taught you ?" "Not men", was the young student's reply.

How explicit, how simple, how truthful, how poetic is the hero of this legend ! His high morals stand so unique, though of unknown parentage and the Guru struck by the youth's frank truthfulness initiated him "disregarding" his "birth". It is not birth or parentage that matters but earnestness and truthfulness with which the seeker after truth endeavours. It is not all that seek for this knowledge of the self but only the few whose minds are open to instruction who do really thirst for Brahmavidya.

The learned members of the committee with preconceived notions, like the rest of the members of the Brahmin community in general,—of their high Olympic seat among the Hindus irrespective of their qualifications required—apart from his birth—to be styled a Brahmana, view things from a narrow selfish and individual point of view. We think of the self in us as a small thing and cannot let ourselves to think that it is as large as the World or rather larger than the Universe—for self transcends time and space. The self has two sides: Universal—which is the larger welfare of humanity and individual—which is narrow and selfish. As universal, as the "paramatman", it is infinite and comprises everything, as individual, as the "Vignanathman", it is finite, it knows only a part of the Universe. In individualising, one practically limits himself and fetters one's infinitude. This is the case in the present instance. If the learned members of the committee had only viewed the matter unprejudiced from the Universal point of view—the committee would not have submitted to Government the narrow sectarian and inimical recommendation that they have submitted.

At Benares and Calcutta.

The learned committee was careful enough to ascertain the practice obtaining in other Sanskrit colleges in India. The rules governing admissions to the College at Benares, the oldest seat of Oriental Learning in India, do not forbid either the Brahmin or the Non-Brahmin from entering the College but depends upon the choice of the Adhyapa. This does not mean, as the learned committee takes it to be that the portals of Benares are shut against the non-brahmins. The are as much open or shut to the non-brahmin as in the case of a Brahmin. I am aware that some time back a few Non-brahmin Hindus (Mysoreans) were studying in the higher classes of the College at Benares and have obtained the highest Degrees awarded in that institution.

In the College at Jaipur, the non-brahmin is forbidden from seeing the Vedas, lest the Vedas become polluted from "Drishti-dosha". But in the College at Calcutta admission is open to Hindus occupying a respectable position (for it is the money that matters much now-a-days) in Hindu society irrespective of castes. Out of the 3 modern institutions quoted by the learned committee, two institutions including the College at Benares do not forbid the admission of a non-brahmin. For the information of the learned committee and the public I give below the practice obtained in ancient India, which the committee has, perhaps, in its hurry to formulate proposals, passed over.

Ancient Practice.

In the school (not College) at Janakpur under the patronage of (not His Highness or His Excellency or His Holiness) King Janaka the teachership of "Yajnavalkya" whose fame as a teacher of the Vedas spread all over India brought such a large number of Vedic students to him that he could not board them in his own house, as was the custom in those days. He had a large boarding house built for them with the King's munificent help near his own house. The students lived there under the immediate care of Yajnavalkya's assistants, while he superintended the arrangements and taught his pupils at stated hours. The scholars belonged to all the three two

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born castes and were gathered from all ranks of society, including princes of royal blood on the one hand and sons of common traders, artisans and farmers on the other. But all were treated alike and had the same kind of food, the same kind of athletic sports except in the case of those, who in addition to their academic studies received training as warriors".

"The rigours of the modern distinction of castes were unknown. The students all ate and drank together and behaved with one another as perfect equals."

I really wonder Yajnavalkya or his assistants did not refuse to teach the non-brahmin or did not contemplate to provide them separate buildings or restrict them to the study of all subjects other than "Veda, Vedanta, and Vedanga." "the classes teaching these latter subjects being held in a separate building," in keeping with the tradition of Sanskrit Learning at Benares—the seat of Oriental Literature—and in Sanskrit College at Jaipur and Mysore and as opened by the learned committee and His Highness the Ex-Raja of Cochin. I am afraid that Yajnavalkya perhaps, was ignorant of the Sastric injunctions that no other than a Brahmin should learn or be taught the Vedas etc., or perhaps might have been influenced by the liberalising influences of the West, even at that age while our orthodox pandits keep to this day, with their profound erudition the ancient orthodoxy unalloyed which contributed so largely towards the preservation of the ancient culture in all its bungled purity from decay. I leave this here without further comment to the better judgment of the learned reader to decide the equity of the proposals of the learned committee in the matter of admissions of the non-brahmin into the Sanskrit Colleges at Mysore and Bangalore.

Since I have at some length dealt with the main issue raised in the proposals of the learned committee, I leave the other issues to be dealt with later pending the non-brahmin public opinion on the question of the admission of non-brahmins into the Sanskrit Colleges at Mysore and Bangalore. Lastly, I appeal to the non-brahmin members of the Legislative Council of Mysore and to my non-brahmin brothren in and outside the Mysore State who understand the force of arguments with which the committee clothes its recommendations asserting the absolute birthright of the Brahmin for the exclusive study of the Vedas, to leave no stone unturned to fight in and outside the Council in the State to do away once for all with this unhealthy Brahmanical domineering and self-assumed superiority of the so-called Brahmin in this respect. It is a deliberate challenge and an insult to the non-brahmin intellect which cannot be let go unchallenged by all self-respecting non-brahmin Hindus.

EDITORIAL REFLECTIONS.

YAJNOPAVITA IN JAILS.

The news of the death in Andamans of a Hindu convict who insisted on the restoration of his *Yajnopavita*, but being denied the privilege (?) to wear a sacred mark of his religion launched on a long hunger-strike which ultimately led to his desmise and ranked him with the Irish Martyr MacSwiney has since been contradicted by the Government. Whichever way the truth may be the fact is incontrovertible that

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criminals before being admitted to jails are in many cases divested of their sacred thread. According to the Shastras, this sacred thread is a degree or diploma, showing that the wearer is twice-born *i. e.* has received proper education and is living up to the higher ideals of his *dharma*. Those found guilty of a social or moral crime are the last persons that should deserve such distinction. We should on no account have found fault with the action of the government, were anything there to assure us that condemnation by present-day courts is always for violation of some moral rule or law. As things stand, jails of modern governments are sometime filled with men against whom charges have been found of opposing bureaucratic rules. Justice, too, that the modern judiciary deals out, is not always acceptable to all. The confiscation therefore by the present Government of the sacred thread of criminals is sometimes interference in their religion pure and simple. The plea that the Government advances for such a step is that there is a possibility of the criminal using his *Yajnopavita* as a means for committing suicide. This possibility remains even in the absence of the sacred thread as there are a hundred and one other objects at hand in jails that may be used for the purpose if only the prisoner be bent on killing himself.

LANGUAGE TEST IN JAILS.

Till lately in the Calcutta University—and even now in all other Government controlled Universities of India—English was the medium of instruction and examination. Only recently the Calcutta University has seen the futility of employing a foreign medium and passed a resolution declaring the Vernacular of the province to be the medium in future Has it struck the jail authorities of another province to make up the deficiency that the above resolution may perhaps cause in the number of the English-speaking population of India by appointing English as the medium of conversation in jails ? We understand this condition was appended to permission granted to Bi Aman and Be Mohammad Ali for an interview with the Brothers. Another instance of a sim order has also come to our notice thro newspapers. The ladies concerned in former of these cases belong to a genera when "English" was not yet one of qualifications of well-equipped females India. To them the permission granted meant a bar. We heard there was a langu test to be undergone by an Indian desir of securing the citizen's rights in some of British colonies. Has the regulation e to be applied in India to relatives seek privilege of a short rticulate interv with a dearly loved prisoner ? In case it beneath the dignity of jail officials to le the languages of the country they gover serve—whichever job suits them—Indian terpreters of these languages—such in preters as the Government can trust with fear of being duped—are not yet a scarcit

SIR SANKARAN'S BOOK A REVIE

AND REFUTA O

Since Sir Michael O'Dwyer gave notice Sir Sankaran that he would sue him court, the book written by the latter, wh the bureaucratic author has been pleased entitle, 'Gandhi and Anarchy', has come i special prominence. The original purp of the book was not to cast aspersions the administration of Sir O'Dwyer. It w written with the simple and sole object maligning Mahatma Gandhi and his mo ment. The terrorism that Sir Mich initiated and brought to its logical a only consistent end, finds notice in it o incidentally. To Sir Sankaran, who in position as member of the Viceroy's Coun had unique opportunities of ascertaini things, are known certain facts regardi the Martial Law Regime which neither t Hunter Committee nor the Committee Enquiry appointed by the Congress has its report been able to bring to light. S Sankaran mentions this circumstance to co

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e the reader that his feeling for the ng done to his country is, in its intensity, less than that of any body else. To Sir wyer this appears a libel against the inistration over the workings of which presided. Sir Sankaran, we understand, taken up the challenge thrown out by Ex.-Governor. Whether the case will hushed up at the instance of the Governnt that knows its interests better than ber of these retired pontiffs of the church bureaucracy, or the two knights will be owed to fight on the issue, we are not in osition to foretell. The net effect of the rrel, if it is allowed to continue, will be t additional light will be thrown on the rk days of Martial Law Regime.

With Sir Sankaran we are in deep symthy. He had set out to hit Gandhi, ose overwhelming influence he could not the least check at the Malviya Conference er which he had gone to preside. While e Mahatma warded off his attack by his preme non-chalance, from a quarter, hence there appeared to be no possibility response, a threat has been held out which is now a matter involving Sir Sankaran's nour whether to take up or not.

For the benefit of our readers we shall, a few paras, review Sir Sankaran's book which so much has begun to be made, ough not in a manner which Sir Sankaran ould relish.

To understand the mentality of Gandhi, r Sankaran begins by referring to his book *ndian Home Rule*, wherein the Mahatma as sketched out his Ideal State to the ealised status of which it is his ambition to evate his motherland. For railways, courts, achinery, present day schools, government n parliamentary lines, hospitals and all ther so-called comforts devised and so lavishy provided by western civilization he evinces strong dislike. On each of these heads wo opinions have always been held. Men ossessed of a spiritually bent mind have felt hysical science, as it is studied and applied t the present day, as physical prostitution of the human intellect on the one side and of the resources of nature on the other. All responsibility for the gradual deterioration, physical as well as spiritual, of the human race they throw on weak-hearted concessions that scientific ingenuity is never tired of giving to sinners against natural laws. Hospitals have aggravated, instead of checking, disease. Courts have encouraged litigation and crime. Railways, instead of knitting up in bonds of equal brotherhood sections of the human family, are serving at present the double purpose of commercial exploitation and military subjugation of weaker nationalities. Governments employ schools as agencies for the promulgation of selfish half-truths. Hatred and jealousy between nations or sections of nations are the watchwords of present-day educational institutions. Indian schools especially were explicitly designed by Lord Macaulay, the originator of the idea and the scheme embodying it, to be factories for the production of 'dark coloured Europeans.' If Gandhi regards them as agencies intellectually enslaving the youth of India, he does not hit very far from the mark. The mother of parliaments that to the infatuated eyes of Sir Sankaran appears to be the model of democratic development of political administration does not meet the wishes of those, over whose destinies it is intended immediately to rule. One interest, alone, *viz.* that of the capitalist class monopolises the whole representation that the popular lower house in that Representative Assembly admits of

We hold no brief from Mahatma Gandhi. That there may be another side to the picture or that at any rate these institutions and instruments devised and fashioned by modern science may be manipulated in a way that may benefit humanity we do not deny. Our contention is that Mahatma Gandhi's view is one possible view and that confronted with that view one does not feel in the ridiculing vein as Sir Sankaran does.

This as to the ideal that Gandhi has set before himself. In captaining the movement he is guiding, his opinions no less than his actions

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are of necessity influenced by the restrictions that social and political environments impose on them. If his followers are not yet ready for the full transformation of things and their values, he is content to work for their partial redemption to which they are at present willing to submit. This to us appears to be the explanation of the discrepancy that a casual observer may perceive between the ideal of his book and the goal of his practical activities. 'Indian Home Rule' is an ethereal dream. The actual Swarajya for which the Mahatma is working is its partial physical realisation on earth. The latter falls short of the former. But where is there an antagonism between the two ?

We have perhaps given more than due space and consideration to this part of Sir Sankaran's book. The whole argument of Sir Sankaran hinges on this aspect of the question. His entire calumny can have no legs to stand upon, once both the spiritual ideal and the physical goal that the Mahatma appears to be pursuing are seen in their true perpective. Sir Sankaran finds fault first with the causes that have been assigned for the adoption of the Non-co-operation programme. The claim of the Khilafatists is according to him preposterous. The question of a 'promise' made by Lloyd George that sent the roll of Mohammadan recruitment suddenly up when the exigencies of war required such a phenomenon but which later British diplomacy feels loth to fulfil, he tries to evade. The problem is not so trifling as Sir Sankaran regards it. It was difference of opinion on this question that cost Mr. Montague his seat in the cabinet.

The Punjab wrong continues to trouble Sir Nair, as it was bound to. He asserts however, that circumstances have since changed and a repetition of the Martial Law atrocities has been rendered impossible. By what changes in the constitution of the Government we are eager to know.

Mahatma Gandhi has somewhere in his book, to which reference has benmade above expressed his appreciation of the intrinsic God-fearing nature of Afghans. Thi the view of a Mahatma whose allow for human nature is very great. I a reflection of his own greatness. For expression of opinion, Sir Sankaran him either a fool or a knave. Of whole writing of Sir Nair, mistrus the keynote. Here is a man whom whole Geod-fearing humanity adores a saint and Sir Sankaran who shonld natu feel proud of being his compatriot atte wilfully to vilify him !

With the 'temperance' item of Maha Gandhi's programme Sir Sankaran expr himself in agreement, though the poli bearing of agitation on this score unintelligible to him. He disappr also of the method of picketing ado to check drunkenness. To corroborate objection to his method he can find better authority than the provisio the 1 P. C. as if the latter were a reve book embodying God-made law. Hu conception of morality and justice i best conventional. That actions of Maha Gandhi whose sole moral monitor is voice of his conscience should be ju by sections of the I. P. C. is a trav of moral judgment. Did not Gov ment-made law refuse to bind hin Champaran ? Was not British judic ashamed of itself when it condemned to six year's imprisonment after historic trial ?

We cannot excuse even in Sir Sanka the ignorance he shows of Mahatma Ga views as regards caste. However the latter may support the basis birth for the allocation of caste, on w issue we have always differed radi from him, he was never known to b favour of preserving untouchability. removal of this last curse is an ite the Non-co-operation programme i The Congress has lately set apart a la sum of money to be spent upon the u of the so called 'untouchables'. remarks of Sir Sankaran, therefore, impute blame to Gandhi in the face his oft-repeated professions and exp action to the contrary, can be rega

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their most innocuous reading, as wilful orance.

o hand-spinning and hand-weaving as ubsidiary industry Sir Sankaran is ready xtend his half-hearted support. Boycott all mills, Indian as well as foreign, he udiates as an impracticable idea. The orrence that Mahatma Gandhi evinces all machinery appears to Sir Sankaran esult of the former's ignorance. Gandhi's ourn in England, says he, fell in days en the anti-machinery movement was at highest. The literature he studied on subject presented a one-sided picture. ndhi therefore could not have a full up-to-date knowledge of things, such as Sankaran had the opportunity to gather. Sankaran, however, cannot be unaware t there persists to this day a school economists that denounces machinery. ounts among its followers some of the t lights of England. Thus if Gandhi s, he errs in good company.

he last point that Sir Sankaran urges inst Mahatma Gandhi is that he held out romise to his people to win them arajya in a year. and when that pro- e became impossible of fulfilment he ed his already duped followers with satisfaction that they had attained iritual Swarajya.' This Sir Sankaran ards as 'dishonest and fraudulent.' thank Sir Sankaran for the concern evinces as regards the intellectual usion to which the followers of Mahatma ndhi have been subjected. For whom Sir nkaran holds the brief for his gratui- us advocacy is yet to be known. Non- operation counts among its followers ne of the best brains of the country, o, without the guidance of Sir Sankaran, take care of themselves. The argu- nt that to the promises was tacked condition, on the fulfilment of which ne the achievement of Swarajya depended es not appeal to Sir Sankaran. We n, it is the business of a political leader form an approximately correct estimate the practical capacities of his followers raise thereon his superstructure of probable achievements. The demand, if made of Mahatma Gandhi, is a right demand. We can impute to him an error of prospective judgment as regards the possibilities that would accrue from his programme. The country, however, refuses to relinquish Gandhi's lead. It foregoes all errors, and reposes implicit confidence in his motive. Sir Sankaran too recovers his balance a few pages further where he pronounces, though not a totally different, yet a milder verdict on the character of Gandhi. Says he :—

"Judged by ordinary standards Mr. Gandhi's whole procedure with the promises, the persuations, the evasions, the subterfuges and all the other manœuvres would be characterised by men of the world and of sane judgment in language I hesitate to reproduce, for the simple reason that I believe that Mr. Gandhi is honest in his self-hypnotisation.

Even if Gandhi were to succeed in bringing round a great part of his country to his non-co-operation programme, Sir Sankaran fears there will be left, 'sufficient men, with the aid of those who will be imported from England and elsewhere, to carry out the administration.' As if governments could live and continue to rule without the moral support of those whom they govern!

The attempt to connect the Mopla revolt with non-co-operation is to take the most liberal view of it blinding one's self to facts. Leaders of non-co-operation were never allowed to visit the area. The revolt has cost the popular cause more than the trouble it has entailed on the Government. Its worst effect has been the danger it has caused to the cause of Hindu-Moslem unity, Mahatma Gandhi has at least as much cause to execrate the untoward occurrence as the Government has.

The concluding pages of the book are devoted to a discussion of steps that will quell the spirit of revolt to which Non-co-operation has given rise. A Round Table Conference, unless Mahatma Gandhi [illegible] a 'change of heart'—what

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a clever turning of tables—will be of no practical benefit. Gandhi, says Sir Sankaran is eager for such a conference; only the Government does not allow it. A new and novel revelation! The only measure that appears to Sir Sankaran to have the likelihood of proving an effective check on the impending dangers with which the movement of non-co-operation is fraught is incarceration of Gandhi. In his own words.

"The Government should give Mr. Gandhi and some of his chief lieutenants who accept the whole programme the rest, they sadly need."

The same suggestion was made by Sir O'Dwyer. Mr. Shastri joined suit a little late. To all the valiant champions of bureaucracy our congratulations are due on the full and timely realisation of their long and dearly cherished dream.

With the personal temperament of Sir Sankaran, there is, we believe, nothing wrong Active participation in beauracratic rule has given him the calibre he reveals. In the utterances of Sir O'Dwyer, Sir Sankarah and Mr. Shastri, in spite of their unanimity on this point there is discoverable a difference, which to us appears to be a result of the degree of identification that each of them has had the opportunity of developing with the bureaucracy. The suit of Sir O'Dwyer, if it is actually filed, will bring this difference into bolder relief. To a psychological observer of the present struggle, it will be a study in which he may find further elucidation of Mahatma Gandhi's plea for total non-co-operation with the bureaucracy.

DARWINIAN EVOLUTION.

The ape-ancestory theory has, of late, received a succession of blows from which it cannot recover easily Mr. C.J Ryan, writing in the *Theosophical Path* for July rightly says that no biologist can give us one single fact to prove, from the ordinary biological standpoint, where or how intelligent man, *Homo Sapiens*, came first into existence. Everything is in the melting pot. The famous professor Sir Arthur Keith says:—

"Even expert geologists, anatomists, and archæologists will have some sense of the humorous situation we have reached in human palæontology."

The famous Java "ape-man" *Pithecanthropus Erectus* presents a problem that affords genuine humour. To quote from the *Journal of the American Medical Association* for April 22, 1922:

"At the last meeting of the Berlin Anthropological Society, the Berlin anatomist Dr. Muir gave an illustrated lecture on the bregma (the point of junction of the sagittal and coronal sutures) discussing more particularly the pithecanthropus. Mair has made researches on 2,000 skulls. . . . Following the statements made by Gustav Schwalbe the lecturer gave a description of the skull-cap of Pithecanthropus erectus, which was found by Dubois in Java, some thirty years ago, along with a femur bone and a tooth. Whereas Rudolf Virchow considered these remains to be those of an anthropoid ape, Schwalbe recognised in them a combination of human and animal characteristics. Mair, however, expressed his opinion to the effect that the pithecanthropus skull did not differ essentially from other types of human skulls, and that *it conicided very closely with that of the Aurignac man.* (Italics ours.) An extensive discussion following the lecture led to no common agreement with reference to the position of pithecanthropus in the chain of highly organized mammals."

Upon this Mr. Ryan quite appropriately comments as follows:—

What is the Aurignac man? According to Professor Keith (who says the Java man is probably *sub-human*) the Aurignac race made carvings in ivory, necklaces, barbed implements of bone as well as flint imple-

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ents; their brain-capacity was much larger than the modern average, they were very tall and well-developed, and altogether a magnificent race "capable of conceiving and appreciating high works of art." (Keith, *The Antiquity of Man*, ch. iii.) Surely there is some element of humour in the fact that one authority can speak of Pithecanthropus as practically the missing link, a sub-human creature, while another determines that he "coincided very closely" with the splendid Aurignacian race!

Professor Heck of the Berlin zoological garden is reported to have said in a lecture on Anthropoid apes and man:—

"Whereas apes during the juvenile period show a certain resemblance to human beings, with increasing age an ever greater diversity can be noted. On the basis of anatomical findings and from comparisons with the skeleton of the Neanderthal man, Heck shows that the present-day apes cannot possibly be our ancestors. The anthropoid apes must have at a very early period branched off from an ancestral type common to man and owing to their arboreal habits got 'stuck' as it were, thus failing to develop."

Professor Coutiere has just stated before the Academy of Medicine that "man evolved parallel with monkeys, but not from monkeys, and that in the evolutionary process the monkeys split into a multitude of species while man only one?" Says professor Pocock in the *Conquest*, for January 1922;—

"An answer can now be given to your question: 'Have researches into the past history of man revealed the existence of a species combining to such an extent the characters of apes and men as to deserve the title 'Missing Link"?' The answer is emphatically 'No.' Admittedly, every one of the species above enumerated shows in a varying degree ape-like characters more or less lost or existing man; but so far as the material available warrants an opinion, they all belong unmistakably to the human family. Even the so-called ape man of Java. . . ."

As regards the age of the earth and the order of succession of the geological periods also, the old hypotheses are breaking down. Says Professor Price of California U. S. A.

From the rate of the breaking down of uranium into radium, the Eocene, the earliest Tertiary formation has been calculated to be not less than 31,000,000 years old, instead of a paltry three or four million as generally supposed, and the Oligocene, *in which human flint implements* have been found, dates from at least 6,000,000 years ago.

A very curious discovery is reported from the Humboldt Mountains in Nevada, and if true as described, may be possibly explained on the basis that the geologists have actually got the order of the stratified rocks out of place in their tables. This discovery consists of what appears to be a petrified sole of a shoe with smoothly cut edges and with a double row of stitches, one near the outside edge and the other about a third of an inch inside the first. It has been submitted by Mr. J. T. Reid, a mining engineer of Lovelock, Nebraska, to several eminent scientists. Mr. Reid says that under a strong glass the tiny holes appeared with such exact regularity that it set at naught the laws of probability to believe that the fossil was anything except the handiwork of man. The symmetry is preserved throughout and the edges are rounded off as if it were freshly cut leather from the hands of an expert shoemaker. Yet as it comes from the blue limestone of the Triassic period (a later division of the Secondary Age) which may have been laid down a hundred million years ago, no orthodox geologist can possibly admit that it is anything more than a 'freak of nature.' Dr. Matthew, Palæontologist of the American Museum of Natural History, and Dr. Kemp, Professor of Geology at Columbia University, both agreed that it was the most surprising imitation of man's work that has ever come to their attention, but Mr. Reid was told that any detailed study of the thing was

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useless because man did not exist in the Triassic period according to the theory of evolution, which only allowed the human race 500,000 years or so in Europe and perhaps 300,000 in America. Mr. Reid is apparently not satisfied with being put off this way, for he says:—

"The two scientists that I have talked to take their stand that the Darwinian theory is so completely proved that man could not have possibly existed during the Triassic period, that only lower forms of life then existed, and they say that no amount of evidence that this was a genuine fossil shoe would convince them that it was such, althouh they admit that the resemblance to the sole of a shoe is exact and extends to so many particulars. Under a glass, it is perfctly plain that the leather was first perforated by a five perforating machine before it was sewed. But they admitted that they would not consider any evidence of the genuineness of the fossil because they were so wedded to a theory which would make it impossible."

We need not accept the authenticity of the so-called fossil shoe-sole without further corroboration, but we must remember that these are several well-known cases in which human remains have been reported in strata of such enormous antiquity that the anthropologists refused to accept them as authentic because they put the existence of man "too far back." For instance, there are the famous Calaveras County (California) remains—a skull and stone implements, weapons ar ornaments—about which Dr. Keith says: "were such discoveries in accordance wit our expectations, if they were in harmon with the theories we have formed regardin the date of man's evolution, no one woul ever dream of doubting them, much less rejecting them."—*Antiquity of Man*, p. 284

And Dr. Munro:

"If the so-called Calaveras skull be accep ted as a genuine relic of the period . . . would prove the existence of a highly dev loped man earlier than the Pliocene period People who profess to believe that the . . stone implements, weapons, and ornaments are relics of a human civilization of tha period, are upholding opinions, which, if tru would be absolutely subversive, not only o the doctrine of human evolution, but of th principles on which modern archæology i founded."—*Archæology and fake Antiquities*

Darwinian evolution is now going and we are sure that, in course of time Vedic evolution will take its place, the theory of eternal progress is going an that of cyclic progress is taking it place, and the age of the earth i being rapidly pushed forward and w are confident that the Vedic figure o 200 millions will be soon reached.

GURUKULA SAMACHAR.

Motto I.—By force of *Brahmcharya* alone have sages conquered death—*The Veda.*

Motto II.—The welfare of society and the justice of the arrangements are, at bottom dependent on the character of its members.....There is no political alchemy by which you can get golden conduct out of leaden instincts—*Herbert Spencer.*

THE STAFF.

The staff of the medical department has been enriched by another valuable addition:—L. Radha Krishna B. Sc., (with honours) M. B. B. S., of the Punjab University has been appointed professor to teach Allopathy to students of Ayurveda. He is an enthusiastic young man of simple habits and unassuming manners. We hope he will prove very useful to the institution. Mr. Kalyan Sunder Aiyer

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. A. Professor of History and Economics signed his post and was relieved about the iddle of July. L. Dev Raj, an energetic nd zealous young man, has been appointed o teach Economics to the Senior Classes, hile Pt. Bhim Sen Vidyalankar will teach he Junior Classes.

EXAMINATION.

The session is nearing its end. The ollege and the School will break up for he summer vacation on the 15th of August. he term examinations will take place on the th August and the following days. The re-ults will be announced before the vacations.

THE SAHITYA PARISHAD.

An ordinary meeting of the Sahitya arishad was held about the beginning of uly. Pandit Indra Vidya Vachaspati read a aper on the Evolution Theory. He explained n a very lucid manner the meaning of the heory but intentionally avoided all discus-ions regarding its merits and demerits.

SWAMI SACHIDANANDA.

Swami Sachidananda visited the Guru-ula a few days ago. He is a specialist in Vedanta philosophy. He delivered a lecture n Sanskrit on Vedanta philosophy in the College Boarding House. On the following morning, he delivered another speech in Hindi in which he narrated his personal reminiscences regarding the foreign travels.

The principal of Hindu College Ceylon came to the Gurukula in the second week of July and stayed for a couple of days. He delivered a lecture in English on Education.

DACOITS.

A gang of Vanditti has perpetrated atrocities at some places in the Bijnor District. Remours are afloat of the ruthlessness of their conduct. They are said to number more than a hundred and to be armed with guns and other weapons. The news that they have been guilty not only of robbery but of Arson and rape also caused the Guru-kula authorities also to take measures to preclude the possibility of criminal attempts against the people of this place. The Brahamcharies are in high spirits. They are eager for an opportunity to brave danger. Arrangements have been made for a night-watch. The police too is patroling the jungle and the neighbouring places. But perfect security is impossible unless we have a number of guns in the institution. The Governor has applied for licence for a number of guns and we hope the authorities will grant it.

FUNDS.

The Gurukula is one of the principal institutions of the Arya Samaj and it is the Arya Samajists mainly that support it. The several Arya Samajes of the Punjab, naturally enough, contribute a handsome sum towards the Gurukula funds annually. But this year some of the Samajes have not fulfilled their obligation so far. The responsibility if it is not discharged piecemeal is likely to grow heavy: the fact is incontrovertible that the institution must be supported by the Samajes. So if they do not make contributions every now and then, the burden on their shoulders will accumulate. We request all the Samajes to contribute their quota every month so that they may not experience any difficulty when the anniversary approaches.

THE SHRAVANI DAY.

The Shravani day was celebrated with becoming zeal. A grand Havan was performed, Veda Mantras were chanted and a very touching edifying atmosphere was created.

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The weather is one of the pleasantest. Huge masses of clouds are always hovering in the sky. It rains daily without fail. Verdure is agreeably luxuriant The Ganges is enormously swollen. There is one gorgeous expanse of furious waters as far as the eye can stretch. The sunset when viewed from the Bank of Ganges, is a phenomenon of enthralling beauty. The hues of the evening clouds are transcendentally lovely.

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THE VEDIC MAGAZINE

AND

GURUKULA SAMACHAR.

Edited by Professor RAMA DEVA.

KARTIK 1979, SEPTEMBER 1922.

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THE VEDIC MAGAZINE.

सर्वेषामेव दानानां ब्रह्मदानं विशिष्यते । (मनु०)

" Of all gifts that of Divine knowledge is the highest and noblest. "—*Manu.*

VOL. XVIII. No. III. | ASHVIN 1979, SEPTEMBER 1922. | WHOLE No. 1 NEW SERIE No. 27.

The Glory of the Vedic Self-government.

(By Pt. S. D. Satwalekar, Swadhyaya Mandal, Aundh, Dist. Satara)

यदजः प्रथमं संबभूवः ।
स ह तत् स्वराज्यमियाय ॥
यस्मान्नान्यत् परमस्ति भूतम् ।
अथर्व १०-७-३८ ॥

(अजः) The *agitator, when first united, got such a (स्वराज्यं) Swarajya ; than which there is nothing higher or greater."

This Vedic Mantra expounds the glory of the (स्वराज्य) self-government, every word of which requires a thoughtful consideration. The word अज, derived from the root अज् to move or to lead, signifies the mover, the agitator or t leader ; meaning thereby one. who takes t lead ; or one, who being in the van also le others to the forefront.

The work of carrying on agitation, in society or community or even a nation, of such (अज) leaders known as *the great* The prominent movers in the community a nation are known as अज leaders.

The *individual soul* also is named अ because of its being a mover of the bod the existence of which depends upon t moving force called soul force. The mo ment of the body is guided by solely instigation ; and therefore he is the leader animal frame.

Similarly the '*Supreme Soul*' insinua of the whole world, also is called (अज) t

*अज् To move, lead, agitate. अजः—mover, leader, agitator.

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rover' or the *'leader.'* He is the leader of all the world. He is the mover of all the universe being himself the chief in it. The work done by the individual soul in an individual body is the same in kind, though not in degree, to that done by the *'Supreme Being'* in all the world; and the same holds good in the case of a leader in a nation. Hence the leader of a nation also gets an epithet 'अज', as he has the credit of carrying on the movement in nation.

When in a nation, all the leaders being united and making common cause carry on their work; then only the 'Swaraj' is secured or established, greater than which there is nothing. Such is the glory of the 'Swaraj.'

(1) (अज्) Effective movement and (2) (संऽभू) action, these two are the essential elements to obtain the (स्वराज्य) Swarajya.' This is the clear meaning of the above Mantra. Hence as long as there is no effective movement, and combined effort, so long there is no prospects of 'Swaraj.' This circumstantial inference can be easily deduced from the Mantra in consideration. In short, no Swaraj can be had, as long as leaders of the nation do not work out the programme carefully, as long as they allow communal differences, foster hatred, jealousy or effect no oneness or unity of opinion. The attainment of Swaraj, rests on the united effort, perfect agitation and continuous work. This is the purport of this Vedic passage.

It also clearly states that no other powerful means of national uplift can be had than Swaraj.' Hence it is the most effective means of soul prosperity of people. Hence the nation, desirous of prosperity, needs in the first place, united effort for 'Swaraj'; and should not give it up till they have it. In this connection the following Mantra is worth consideration.

आ यद्वामीयचक्षसा मित्र वयं च सूरयः ।
व्यचिष्ठे बहुपाय्ये यतेमहि स्वराज्ये ॥

ऋ० ५-६६-६.

"Oh (ईय-चक्षसौ) far-sighted and oh (मित्र) friends, you and we the learned shall strive our best for the (व्यचिष्ठे) comprehensive (स्वराज्ये) Swaraj, which is (बहुपाय्ये) protected by many.

Rig. 5-66-6.

This Mantra explains the nature of 'Swaraj', and the qualifications of those who try to achieve it.

The three words (ईयचक्षस्) farsighted, (मित्र) friends, and सूरयः learned, show those virtues :—

(1) ईयचक्षस् *Far sighted*—those who take a far-reaching view are ईयचक्षस् Sight is two-fold, far-reaching and a short one. That, which circumscribes a considerably long period or space or state, is the first or the long sight. Those are the far sighted men who observe the situation prevalent in far off lands; who recall the past history and estimate the future; and who take a comprehensive view of humanity at large. Opposite or contrary to these are short sighted. They consider only their present state, their present time, leaving future to itself; and ignoring past completely, try only for their own self-interest. Not these, but the former are fit for 'Swaraj.'

(2) Secondly the word (मित्र *friend* indicates one who is a friend to all, is intent upon their well-being: who hates none and thus is the real benefactor to all, is fit for an achivement of 'Swaraj' those who hate others, work with some self-interest, or do not care for the interest of all are unfit.

(3) The word (सूरयः) means *learned or spirited*, of course the learned only are entitled to 'Swaraj' and not the ignorant.

In this way these three words show who are fit for 'Swaraj' indirectly suggesting those that are unfit. (1) Far-reaching sight, (2) fraternity and (3) knowledge or spirit; these are the only qualities which make every man fit for the attainment of 'Swaraj.' As long as there is short-sight, jealousy and ignorance, so long no Swaraj can be had, or if got cannot be maintained. 'Swaraj', the best of all rules and to none inferior, can be had by dint of these three. Hence the nation, trying for Swaraj, first should endea-

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vour to have these qualities, on these only can the 'Temple of Swaraj' be based and erected.

Now let us consider the nature of 'Swaraj' as propounded by this Mantra.

The three words (व्यचिष्ठे, comprehensive, बहुपाय्ये protected by many, and स्वराज्ये) Swaraj, bring home to us the idea of Vedic Self-government.

(1) व्यचिष्ठे means far-extending, far-reaching or comprehensive. This extension is not in point of space but of object, the extension is from the view-point of well-being of all communities without consideration of caste, creed or colour.

(2) How can this be so? बहुपाय्ये) *being protected by many.* That form of government which is guarded by many, which is carried with the consent of majority is बहुपाय्य and therefore it is also far-extending. That rule, where one will is dominant, is not far-extending, because only one single mind is toiling at it. Not only that but the individual ruler's loss or gain is pre-eminently considered therein. Hence it is short-sighted, but in an other form, with the consent of majority, the rule is for the good of the many; and hence it is far-extending from the object point of view.

(3) Self-rule or (स्वराज्य) Swaraj is that which is propelled with the voice of people, wherein the opinion of many distinguished persons, representing the people, acts pre-eminently. Considered in this light, this form can be very well distinguished from other forms. In this, people will take up that policy which they like; in this popular consent is the potent factor. The government, conducted with the consent of the people is thus fit to be known by the ter 'Swaraj.'

Thus the above Vedic Mantra expoun the nature, the fitness, the importance a also the competency of those working for i The following Mantra also exemplifies t same subject.

इत्था हि सोम इन्मदे ब्रह्मा चकार वर्धनम् ।
शविष्ठ वज्रिन्नोजसा पृथिव्या निःशसा अहिम्
अर्चन्ननुस्वराज्यम् ॥ ऋ ७-८०-

"Thus in the Soma, in the great joy, t Brahman hath exalted the ideal: Tho mightiest, well-armed hast driven by for the enemy from the land, following t worship of Swarajya."

The wise should promote the sound a healthy thoughts, the warrior should resi the enemy, and all, being united, shou strive for the 'Swaraj.' This is the purpo of this Mantra.

Whatever powers one has, he shou utilise them to uphold the cause of Swara and there should be none, in the land, w is not adding his quota to it. To glori 'Swaraj', it must be highly valued by a because the most glorious thing in the wor demands best respect; and as 'Swaraj' is best rule and no other rule is superior to demands special devotion to it by all.

The word 'Swaraj', may also mean t 'spirit' of the self. In the absence of 'Swara therefore, the spirit of the people cann grow. The glory of people multiplies on in Swaraj the other forms of rule, put th spirit down; hence the superiority 'Swaraj'

Thus 'Swaraj' is a covetable one a demands consideration from us all.

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Eugenics and Hindu Marriage.

(By—Pt. D. W. Nimkar, Ratnaparkhi Home, Nasik City.)

EUGENICS is that study of social agencies under social control that may improve or impair the racial qualities of ture generations either physically or ntally". Francis Galton, who founded e science and coined its name gave the ove definition,

As a science Eugenics is of a very cent origin amongst the Westerners. It s its beginning to Galton, who was t convinced of the current opinion that rsons at birth do not differ very much intellectual endowment and that eir differences in achievement are incipally the result of differences zeal and industry. This premium given eminent scientists to nurture over nature l Galton to his study of heredity and ite a series of articles under the title Hereditary Talent and Genius" in 1865. ese articles, as they showed that better n could be bred by conscious selection racted much attention from the scientific rld and so Galton expanded and printed em in a book form under the title Hereditary Genius" in 1869.

This work is an elaborate and painsking study of the biographies of 977 rsons, who, according to Galton's estimate, uld rank as about 1 to 4000 of the neral population in respect to achievent. The number of families found to ntain more than one eminent man was 0, divided as follows : Judges 85 ; Statesen 39 ; Commanders 27 ; Literary 33 ; ientific 43 ; Poets 20 ; Artists 28 : Divines . The close groupings of the interlated eminence led to the conclusion that redity plays a very important part in hievement and is due to actual biologil heredity rather than to the good portunities afforded the scion of the ustrious family.

This heredity is given to the offspring by the operation of the laws of heredity. These laws operate through the continuity of the germ-plasm and transmit to the offspring in a complex manner the physical and mental traits of the parents and their ancestors. According to Galton the parents contribute $\frac{1}{2}$, the grand-parents $\frac{1}{4}$, the great grand-parents $\frac{1}{8}$, the gr. gr. grand-parents $\frac{1}{16}$ and so on. Prof. Pearson of Galton's Eugenics Laboratory from his studies of eye-color in man and coat-color in horses gives this contribution as :

Parents.	Gr. Parents.	G. G. Parents.
.6244	.1988	.0630

G. G. G. Parents.

.0202

.....etc.

In almost all of the human societies mating of males and females resulting in procreation is favoured only under the honourable form of marriage. It being so, Eugenics, in its relation to marriage, becomes the fundamental method of human progress. And to achieve this, the vital question for a marriage ought to be whether the persons to be married are carriers of desirable traits.

The marriage-institution of Hindus and other people differs to a great extent. India is a land of child-marriage. The marriages are settled by the elders. And for the settlement of this certain religious injunctions are laid down by our ancient Smritikaras. And when one looks at them through the glasses of Eugenics he becomes convinced of their importance.

For a Hindu marriage first of all the parties must not be related by the blood

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of गोत्र and पिंड. This is meant for the prevention of consanguineous marriages. These marriages result in evil effects on posterity. But the Western Eugenists are not unanimous on this point and as an advanced type of consanguinity the close-inter-breeding of Ptolemies the rulers of Egypt is cited by some of them to show that intermating does not necessarily lead to immediate evil effects. They say that mating of like with like intensifies the inheritance of the offspring, which gets a double dose of any trait, which both parents have in common. The Ptolemies practised this system of inter-breeding with the selfish view of keeping the throne in family. This selfishness, a mental trait was developed and intensified by the 'double doses' of close-inter-breeding of some 8 generations and in the end resulted in giving a death blow to the kingdom itself by overselfishness of Ptolemy XIII and Cleopatra VII (mistress of Julius Caesar and Mark Antony), the last of dynasty.

About skin affection known as Icthyosis, Xerosis or Xeroderma Mr. Davenport in his 'Heredity in relation to Eugenics' says it is specially apt to be founded in families in which consanguineous marriages occur and this fact, together with the pedigrees (which he studied) suggsets that it is is due to the absence of some factor that controls the process of cornification of the skin. On this hypothesis a normal person who belongs to an affected family may marry into a normal family with impunity, but cousin marriages are to be avoided. In short to prevent the recurrence Mr. Davenport nears the Hindu system.

To find out the cause while Mr. Davenport feels vaguely of the absence of some factor which controls the process of cornification of the skin, our ancient scientists seem to have dived deep to make sure of nature's laws which control the process of the formation of human body. For while commenting on Shloka 52 of याज्ञवल्क्य स्मृति about the undesirability of सपिंड marriages we find मिताक्षरा quoting from गर्भोपनिषद् as एतत्षाटकौशिक शरीरं त्रीणि पितृतस्त्रीणि मातृतः। अस्थि स्नायु मज्जानः पितृतस्त्वङ् मांस रुधिराणि मातृतः इति meaning in a body composed of 6 categories the father's share is of अस्थि (bones) स्नायु (muscles) and मज्जा (brain) and mother's of त्वक् (skin) मांस (flesh) and and रक्त (blood)

The next point to be observed in a Hindu marriage is that it must be a अनुलोम within सवर्ण or सजाति people, if not at least with females of next order but never a प्रातिलोम *i. e.* within males of lower order and females of higher order.

The society of ancient Hindus, as it progressed, got itself divided into 4 Varnas, the Brahmin devoting himself to the pursuits of religion and science, the Kshtriya to protection and war, the Vaishya to Agriculture and Commerce and the Sudra to service and industry. These occupations first by circumstances and force of will and then by habit, gave different mental and physical traits to them; and as the civilisation progressed the functions of the ever increasing occupational social units began to be specialised which in their run gave birth to the wonderful caste-system.

Thus the castes were built up on the foundation of biological heredity and in their utility to society were carriers of particularly developed traits. And from the Eugenical stand-point in the interest of society mating of equal with equal became desirable, nay ever preferable. Hence the Smrities have laid down that marriages should come off in सजातीय communities only. The good results of such assortative mating were pointed out long ago by Galton from a custom obtaining in Germany whereby College Professors tended to marry the daughters or sisters of college professors. And the authors of Applied Eugenics say that "a tendency for men of science to marry women of scientific attainment or training is marked amongst the *biologist* lecturers in United States."

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Next we come to the marriage of a male of superior order with a female of next or inferior order. Such unions are not so valuable as that of **सजातीय** but looking to the word **जाया** used for wife and as the offspring inherits brain, that spring of intelligence from its father they are not so condemnable as the **प्रतिलोम** ones. In these the inheritance of desirable traits of the higher order of societies is impaired. The father being of a lower order transmits the accumulated mental traits of his lower order to the offspring. And as the progress of society largely depends on the higher mental functions this is not desirable.

In Chapter X of Manu Samhita, Manu has given the origin of these mixed castes and the occupations they should follow. The offspring of **ब्राह्मण** father and **क्षत्रिय** mother is called **सूत** and given the occupation of **सारथ्य** charioteering. This occupation in the light of inheritance the child receives according to **गर्भोपनिषत्** clearly shows its sociological importance based on the foundation of biological heredity.

Then we come to the qualification of family. For a girl to be taken in marriage Manu clearly lays down in Sh. 7 of Chap. III that the following families should be avoided.

> "a family of doer of mean acts,
> "a family in which no male child
> "is born, a family of men devoid
> "of Vaidic Knowledge, a family of
> "hairy men and women and a
> "family in which consumptive,
> "epileptic, leprous or leucodermic
> "members are born ;"

And when we read with preceding Shloka we find him clearly saying that such families, however, oppulent and illustrious should be avoided. **याज्ञवल्क्य** the next in importance to Manu says the same in Sh. 54; and in the case of bride-groom these very family qualifications are laid down by him in Sh. 55

This list of Manu includes the undesirable classes of Western Eugenists, *i. e.* the feeble-minded, epileptic, delinquents germinally insanes and germinally weaklings with a hereditary diathesis towards some serious disease. And looking to their society and custom of marriage it is but natural that the Eugenists should come forward to suggest coercive measures to prevent their procreation. In the case of some of these classes such measures are already in use in some of the states of U. S. A. Even Manu in Chap. VIII in Sh. 105 and 224 make the giver of such a girl in marriage by deceipt liable for punishment.

Next we come to the more important question of the personal chastity of the bride and bride-groom, who are to join in holy wedlock for married life. This life has two aspects, one of the couple itself and the other of the progeny to be born members of future society; and from the stand-point of heredity, which the offspring gets from its parents in a major portion this aspect becomes more important eugenically. In the case of a bride **याज्ञवल्क्य** embodies all these qualifications in a single word **अनन्यपूर्वायाम्** (one, who had not been known by any one before or who had not previously been promised to any one), and in the case of a bride groom by the word '**अविप्लुतब्रह्मचर्य**' whose celibacy has not been disturbed'. This **अविप्लुतब्रह्मचर्य** for a bride-groom is also desired by Manu. It is needless to emphasise what these qualifications of celibacy mean in a married life both for the happiness of the couple and the biological heredity of children.

Virginity from a bride according to Westermarck in his History of Human Marriage is required among Jews a much more civilised and advanced community of ancient times. They have a custom of handing 'the tokens of the damsell's virginity to her parents to be kept as evidence in case of later accusation. A practice not very dissimilar to this prevails in China

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and Arabia. In Persia as also in Circassia a girl who is not a virgin when she marries runs the risk of being put away after the first night. Among several nations of the Russian Empire a fine was claimed by the bridegroom in case the bride was found to have lost her virtue. Among ancient Germans by their laws virgins only could marry.

To what this requirement of virginity in a bride owes its origin? Was the origin due merely to the husband's jealousy or to something else?

The history of the institution of Hindu Marriages gives the explanation. For it was Swetaketu श्वेतकेतु son of Uddalaka उद्दालक who established the rule that wives should remain faithful to their husbands. Then comes Deerghtama दीर्घतमा the blind cousin of Brihaspati बृहस्पति, who ruled that a woman should have only one husband whether he is a living or dead. In the cases of both of these it was not the case of a husband's jealousy. Shwetaketu vide कामसूत्र of Vatsyayana is said to have comprised the treatise on Erotics. And Deerghtama laid down the rule, when his wife Pradweshi being disgusted with his poverty and overworked, expressed her wish to desert him and marry another. Even in the Mantras of marriage the giver of the bride in marriage tells that she is अपतित not fallen from the virtue of chastity. In this light the reader will understand why Draupadi was called अनुपभुक्ता at the time of her marriage with each of her five husbands the Pandavas. It will also make clear why a boon of virginity was given by Parashara to Satyawati, mother of Vyasa and who was later married to Shantanu the ancestor of the Kauravas and Pandavas. The same virginity was given by God Sun to Kunti after she gave birth to Karna.

This special importance laid on the chastity of women tells its own tale of telegony. The influence of telegony was first detected by a horse-breeder when an English mare was first crossed by a African Quagga. The mare gave birth t a mule spotted like its father the quagg After this the same mare was given Ara stallions for three times, when at eac time the mare produced colts spotted lik Quagga. How this occurred remained u explained satisfactorily till Darwin wh in studying the fertilization of plants di covered the key to this mystery. H observed that foreign pollen not onl affected, in accordance with its propo function, the germ, but also the tissu of the mother plant and that by this mea crossing had an effect upon the subsequen generation. "The analogy from the actio of the foreign pollen upon various par of the mother plant" he remarks, "strong ly supports the belief that with anima the male element acts directly upon th female and not through the crossed embry Or in the words of Mr. Nesbit Autho of 'Marriage and Heredity' "a wi becomes innoculated so to speak with th husband's qualities."

The same is said by Manu in Sh. 2 Ch. IX. He says "As a river in conta with the sea becomes brimy so a woma acquires traits of mind and characte similar to those of man she is united wit In the next Shloka he refers to Akshama अक्षमाला and Sharangi शारंगि wh became highly glorified, though born vile castes, being united with Vashisht वशिष्ट and Mandapal.

From this it seems that the requiremen of virginity in a bride among the Hindu is of Eugenical importance. Similar is th case with bridegroom. By अविप्लुत ब्राह्मच they were required to be of undisturbe celibacy to be united with a bride chastity for an ideal married life.

This ideal marriage life of a Hindu coup has for its goal the attainment of Dharm Artha, and Kama धर्म, अर्थ and काम th threefold objects of life अर्थ (Wealth and काम (pleasure) are the means o maintenance and procreation, and ar

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to be achieved with Dharma धर्म (righteousness) only. For in the interest of society these three ought to be interdependent and are to be pursued harmoniously. Its equilibrium is never to be allowed to break through greed or lust. Our ancient Rishis who can well be called the modern sociologists taught this vigorously for avoiding the occurrence of miserable life of an individual to himself and society. They say that if any of these is pursued wholly by neglecting others the civilization, that criterion of happiness and progress stops automatically and breeds the germs of decay. It was these germs which erased the civilizations of ancient Egypt and Babylonia out of existence and made the downfall of Rome and Greece at their heights possible. Keen observers of the modern Western Civilization observe the working of these harmfull germs in their civilization. This has made an American psychologist and philosopher Prof. Mc. Dougall of Harward College, to say recently in 1921 that "as I watch the American Nation dancing gaily with invincible optimism, down the road of destruction, I seem to be contemplating the greatest tragedy in the history of mankind". This he says because in his opinion "the American people are laying the foundations of the American Nation, a nation which already outstrips every other in its influence upon, or its capacity of influencing the future history of mankind"; and to an observer of modern events his assertion becomes patent. The trend of Western Civilization has also made both the critic and the writer of H. G. Wells' standing, to pen his "Salvaging of Civilization". Many more could be cited but for want of place. Eugenists, psychologists and many others are writing about the question of social re-adjustment, for the maintenance of their supremacy through race-betterment over the rest of the world as they feel that they are on the 'curve of decline'.

But how could this be effected? To have the desired effect they must go to the bottom and tackle the system of marriage.

"Marriage," writes Mr. Cole, in his "Social Theory," is at once a Civil and religious institution. The State regulates the relations between individuals by exacting laws dealing with marriage and its dissolution, the care of children, the conduct arising out of sexual relationships in all their forms". And it is this *civil* nature of western marriage which, between the interest of individual and society favours the former. In this light the Authors of "Applied Eugenics" aptly say to every young man and woman that "Something more is expected of you than a selfish, shortsighted indifference to all except yourselves in the world". This short-sighted indifference of the higher educated intellectual classes is seen from the ever increasing decrease in their marriage rate, the rising scale of divorces and limitation of family by birth control. And from a racial standpoint this is suicidal.

The causes of the racial suicide of the higher educated intellectual classes are many and inter related, and are the products of that over-praised western civilization—a convenient word for exploitation and plunder. In this dollar-age these causes are generally attributed to economic pressure, and from the standpoint of economists it may have some truth in it. But with education at its worth, and when education is given to make people morally, physically and intellectually strong to wipe off the evils this truth ought to melt away of itself. Present education is not of this quality and so the authors of "Applied Eugenics" say "that higher education in general needs to be re-oriented. It has too much glorified individualism and put a premium on 'White Collar' work."

Youths nurtured in such education are the more affected by the influences of unhealthy environments of a modern city life. The population in every advanced western country is drifting to cities as industrialism develops. This movement from country to city has eugenic importance because it is generally believed that families tend to run out in few generations under

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city conditions. Or in the words of C. F. Cook, "Statistically speaking cities are centres of population but biologically or eugenically speaking they are centres of depopulation".

This is the result of city life which for its goal has money. This man-made money is valued more than God-made love, the charm of life. It is valued to such an extent that it has made Gallichan Walter to observe in his. 'The Great Unmarried" that "love is so undervalued as a source of happiness, a means of grace and completion of being, that many men would sooner work to keep a motor than to marry."

This undervalue of love is making the unmarried greater and greater. With some who value it the marriage comes off. But looking to the increasing number of divorces the understanding of this love for marriage and to value it in married life by these persons seems to be faulty and weak. This is due to love affairs of westerners which lead to marriages. "If a typical love affair" write the authors of Applied Eugenics, "be examined it is found that propinquity and a common basis for sympathy in some probably trivial matter lead to a development of sex-instinct; the parental instinct begins to make itself felt, particularly among women; the instincts of curiosity, acquisitiveness and various others play their part, and there appears a well-developed case of love". But this 'love' in their opinion is incomplete. To make it complete they say it must be a function of the will as well as of the emotions".

For married life to make this love a function of will we find the endeavours made in India since the days of **श्वेतकेतु** and the system of child marriage, to some extent seems to have been resorted to for this. For if a couple married in childhood is since then made to regard one another as husband and wife, the relation with environmental influences fosters with sheer force of habit and makes love a function of will, before the couple know what love of youth's emotions or passio is. The author of the 'Great Unmarried seems to be coming nearer to child marriag when he says 'the promotion of marriag in early adult life, as a part of socia hygiene must begin with a new canoniza tion of marriage', and 'reverence for lov should be fostered from outset of the adoles cent period by parents and pedagogues'.

This was donc in India, but by bette and more effective means, looking to mar and woman who, in the words of Jacque Loeb are "physiologically different Species" And it is due to this which enables a Hindu couple to face the actual realities and responsibilities of a married life with a bold front due to that functional love of will

Man is governed more by reason than by instinct. This reason gave rise to religion, and as such, marriage, in almos all of human races, has from times imme morial become a religious institution. In India than in any other country the ins titution of marriage is governed more by religion; and by the religious injunction of Smritis the Hindu institution of marriag was built to satisfy among others the demand of eugenics. The satisfaction of thes demands led to good breeding, which pro duced the builders of Hindu Civilization and a comparison of this with other olde and modern civilisations, shows that thi our civilisation in the words of Dr. J. C Bose 'has a soul'. This 'soul' has enable her to stand in struggle against those o powerful Asuras and Rakshasas of ancien times, and of the Musalmans and European of modern times. And in the light of tha greater science of Sociology, the inter relation of the three-fold object of **धर्म, अर्थ** and **काम** of a Hindu Marriage shows its utility in maintaining the harmony of Society, which puzzled the Greeks and Romans of ancient times and is still puzzling the modern advanced western nations

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Social Evolution Theory in the Light of the Vedas.

The well-known Evolution Theory which goes by the name of "Darwinian Theory" has the strong hold on the minds of almost all the scientists. Mr. Herbert Spencer was the first as far as I am aware, who endeavoured to show the application of this evolution theory in all the branches of science. In books like the "Origin and Growth of Religion" and "Evolution in the Idea of God" this theory of social evolution has been adopted by Prof. Max Muller and other European scholars of note. According to this theory, evolution has always been at work in philosophical, moral and social ideas and in all the different branches of science. In other words, the 20th century people are the most advanced in all matters, as the world has been making progress by leaps and bounds. We should bear in mind however, that all European Scholars and even most distinguished scientists do not subscribe to the above mentioned social-evolution theory. To take a few names Russel Wallace who is in no way less creditable for the Evolution theory in its physical aspect than Darwin himself does not give tone to the social evolution theory. In his most valuable work "Moral Environment and Social Progress" he says :—"In the earliest records which have come down to us from the past, we find ample indications that the general ethical conceptions, the accepted standard of morality and the conduct resulting from these were in no degree inferior to those which prevail to-day". Our astonishment knows no bounds when we see him expressing himself on the Vedas in the following words :—

"The wonderful collection of hymns known as the Vedas is a vast system of religious teachings as pure and lofty as those of the finest portion of the Hebrew Scriptures." These words may speak for themselves. Russel Wallace is not alone in holding the above view. Mr. Jacolliot a French Scholar the author of the well-known book by name 'The Bible in India' dealing with the creation theory according to different religions exclaims—"Astonishing fact! The Hindu Revelation (Veda) which proclaims the slow and gradual formation of worlds is of all revelations the only one whose ideas are in complete harmony with the modern science."

Such being the case, it is worth while to see, what light is thrown by the Vedas which are admittedly the oldest books in the library of mankind, (in the words of Max Muller) on this important matter. Let me lay before my readers the external evidence first. Let us see what the European scholars of note say about the Upanishads and Darshanas and then form our opinion about the Vedas. Here is the oft-quoted opinion of German Philosopher Schopenhauer about the Upanishads.

"In the whole world there is no study so beneficial and elevating as the Upanishat. It has been the solace of my life. It will be the solace of my death."

Prof. Max Muller giving countenance to the above opinion says :—"If these words of Schopenhaure required any endorsement I should willingly give it as the result of of my own experience during a long life devoted to the study of many philosophies and religions." As regards the philosophical systems of India Schlegel, a well-known German Philosopher writes :—

"Even the loftiest philosophy of Europeans appears in comparison with the abundant light and vigour of oriental idealism like a feeble spark in the full flood of heavenly glory of the noon-day sun, faltering and feeble and ever ready to be extinguished." Victor Cousin, William James, Matthson and

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many other thinkers of note give tone to the above opinion.

When we come to the Upanishads and Darshanas themselves which are so highly spoken of even by the European Scholars, we find them always referring to the Vedas as revealed books which are sole authorities in all matters. None among the authors of the Darshanas, not even Kapil who is supposed to be an atheist, takes exception to the Vedic revelation. It goes without saying then, that the external evidence thus available in favour of the Vedas goes directly against the social evolution theory, according to which the most primitive thoughts should be found in the Vedas.

But we need not and should not content ourselves with the conclusion thus arrived at by examining the external evidence at our disposal. We must go to the Vedas themselves and try to come to any definite conclusion about the subject at hand. Let me lose no time then in laying before the readers a few verses from the Vedas on some important philosophical and social matters with Griffith's translation. I believe they will help us in judging the correctness of the social evolution theory.

To begin with the Vedic conception of God. I have no mind to discuss the matter here at length. The following Vedic verses even with Griffith's translation will convince the intelligent reader that the Vedic conception of God is neither polytheistic nor pantheistic but purely monotheistic.

(1) यो नः पिता जनिता यो विधाता धामानि वेद भुवनानि विश्वा। यो देवानां नामधा एक एव तं संप्रश्नं भुवना यन्त्यन्या॥

Griffith's translation—Father who made us. He Who as disposer knoweth all races and all things existing."

Even He *alone*, the deities' name giver Him other beings seek for information.

(2) प्रजापते न त्वदेतान्यन्यो विश्वा जातानि परिता बभूव॥

Prajapati, thou only comprehendest all these created things and *none beside thee.*

(3) यो देवेष्वधिदेव एक आसीत्कस्मै देवाय हविषा विधेम॥

"He is the God of gods and *none beside him.* What God shall we adore with our oblation."

(4) एकं सद्विप्रा बहुधा वदन्त्यग्निं यमं मातरिश्वानमाहुः॥

"To what is One, sages give many a title; They call it Agni, Yama, Matarishvan."

(5) न द्वितीयो न तृतीयश्चतुर्थो नाप्युच्यते न पञ्चमो न षष्ठः सप्तमो नाप्युच्यते।.....सएष एक एकवृदेक एव॥

Neither second nor third, nor fourth is he called. He is the sole, the single one the *one alone.*

Please note that I have quoted Griffith's translation of the above verses without adding anything to it from my own pocket. Do these verses not show without the least shadow of a doubt that in the Vedas we find the purest mono-theistic conception of God. The underlined passages are sufficient to disabuse the mind of an impartial reader of the idea that heno-theism is the creed of the Vedas. Let me point out here that even the European Scholars of the stamp of Prof. Max Muller have admitted though most unwillingly at seems, that the mono-theism was not quite strong to the authors of the Veda. The following extract from Max Muller's works is very interesting in this connection :—"I add only one more hymn (Rig. 10-121) in which the idea of God is expressed with such power and decision that it will make us hesitate before we deny to the Aryan Nation an *instinctive mono-theism.* "Let me drop the matter here in the hope of dwelling upon it at length on any other occasion. The conclusion which we are led to, by finding the above verses in the oldest book in the library of mankind, the Vedas, is that

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the social evolution theory is at least to be modified. in the light of the ideas of this nature.

Now I want to take up the question of the system of administration. In these days everywhere the democratic ideas are getting upper hand. It is generally believed that the democratic system of government was not known to the Aryans of yore. If the proposition be true, we should not find in the Vedas the verses of the following kind dealing with the election of a king.

(1) आ त्वा हार्षमन्तरेधि ध्रुवस्तिष्ठाविचाचलिः।
विशस्त्वा सर्वा वाञ्छन्तु मात्वद्राष्ट्रमधिभ्रशत्॥

Griffith's note—This hymn is a benediction addressed to a newly elected king.

Translation—

"Here art thou. I have chosen thee.
Stand steadfast and unmoveable.
Let all thy clans desire thee
Let not thy kingdom fall away."

This is the saying of the Brahman priest as representative of all the subjects. Here is a clear indication that a king may even be dethroned if he goes against the wishes of the people.

(2) त्वां विशो वृणतां राज्याय त्वामिमाः
प्रदिशः पञ्च देवीः।

The people elect thee for kingship. What more is required to show that the king is to be elected according to the Vedas.

(3) In the Yajurveda it is expressly stated "विशि राजा प्रतिष्ठितः" which means that on the people or subjects depends the position of a ruler. I need not explain the noble democratic idea contained in this passage.

(4) In the Atharva Veda we find the description of two assemblies by name सभा and समिति which according to many scholars of note stand for the meeting of the people of village and a national congregation respectively. While commenting on this hymn Muir says:—The hymn breathes a social spirit and the disposition to profit by the improving influence of the company of the cultured men. Is such a thing possible among the primitive barbarous people?

All this shows beyond the possibility of a doubt that the noblest democratic ideas are found in the Vedas over and over again. What light does this fact throw on the social evolution theory is for the readers to judge.

I take up now the sentiments of patriotism and universal love. If found in the Vedas they will certainly give a direct lie to the social evolution theory, for it is not among the uncivilised primitive people that we can find such noble sentiments.

(1) In the Yajurveda 9.22 we come across the following passage

नमो मात्रे पृथिव्यै नमो मात्रे पृथिव्यै।

which according to Mr. Griffith means Obeisance to our Mother Earth, Obeisance to our Mother Earth.

(2) In the Atharva Veda we find the following beautiful verse.

ये ग्रामा यदरण्यं याः सभा अधि भूम्याम्।
ये संग्रामाः समितयस्तेषु चारु वदेम ते॥

Griffiths translation:— 12.56

(Oh mother land).

In hamlets and in woodland and in all assemblages on earth.

In gatherings meetings of the folk, we will speak glorious things of thee."

Can there be any more impressive words to give expression to the noblest patriotic sentments?

(3) In the same hymn of the Atharva Veda we come across another beautiful verse which means.—Oh motherland, we thy devotees sitting at thy feet resolve to

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sacrifice everything for thy sake. Grant us long life. Let us enjoy thy products freely. **वयं तुभ्यं बलि हृतः स्याम** These are the most impressive words which are especially to be taken note of in this connection. This patriotism however is not at variance with the cosmo-politanism or the universal love. The following well-known verse from the Yajurveda is sufficient to make the point clear.

मित्रस्याहं चक्षुषा सर्वाणि भूतानि
समीक्षे मित्रस्य चक्षुषा समीक्षामहे ॥

Griffith's translation—May I regard all beings with the eye of a friend. With the eye of a friend do we regard one another." I need not tell how plainly the all-embracing or universal love has been enjoined upon us by our Holy Scriptures.

Fraternity, equality and liberty these are watch words of the socialists. Who are gaining ground in many European countries. There can be no gainsaying that these the sublimest principles which must be lived up to. The social evolution theory at once falls to the ground when we find these principles enunciated in the Vedas in the most unmistakable terms. For instance. We are told in the Rig Veda **अज्येष्ठासो अकनिष्ठास एते संभ्रातरो वावृधुः सौभगाय।** which means according to Griffith.

"None being eldest, none among them youngest as *brothers* they have grown to happy fortune."

In other words the beautiful verse quoted above means :—All men are equals. There is none superior among them none inferior by birth. Knowledge of this kind alone may lead them to the right path of prosperity.

Regarding the noble principle of fraternity and equality we find the following injunction in the Atharv Veda (3/31)

सहृदयं सांमनस्यमविद्वेषं कृणोमि वः
अन्यो अन्यमभिहर्यत वत्सं जातमिवाघ्न्या
Which has been thus rendered into Engli by Griffith.

Freedom from hate I bring to you
Concord and unanimity.
Love one another as cow loveth.
The calf she has borne.

In the same hymn the fourth ve means according to Mr. Griffith.

Intelligent and submissive rest unite
Friendly and kind bearing the y
together.

Come speaking sweetly each one to
other.

I make you one-intentioned and o
minded.

I ask with all seriousness can th noble teachings be found in the books writ by the barbarous people? If not, is all t not sufficient to give a direct lie to social evolution theory? Let the reac judge for themselves. As regards the l of liberty I quoted many verses from Vedas in my article on "Veda and N co-operation." I need not repeat them h One point more and I have done. R pect for women is one of the factors judging the civilisation of any per Studying the Vedas from this point view, we can not but be taken ab by finding in them the words **हव्या काम्या, सरस्वति** and **विश्रुति** wh mean delightful, worshipful loveable w read and well-informed used as adjecti for females. It must be borne in m that there is not a single verse in Vedas debarring the women from the st of the Holy Scriptures. The w **सखा** or friend has also been us for wife in several places.

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To wind up—Conception of God, system administration, noble patriotic sentiments mbined with universal love, conduct sed on the sublime principles of fraternity uality and liberty, if these are the in factors in judging the culture of a period under consideration, it may be said without the least hesitation that the Vedic period was in no way inferior to our own times at least. This one fact is enough to show the falsity of the social evolution theory.

MY IMPRESSIONS OF THE BENARES UNIVERSITY.

(By Mr. R. C. Khanna, M. A.)

T the very entrance gate, one can hear discourses about the golden age of the old Central Hindu College; and how the canker modern civilization, the great shibboleth the "Oxford-Cambridge model", corroded ancient ideal of *simplicity* and *love;* l how it came from squatting on the r, through stools and benches to most up-to-date desks and tables and r by inevitable and rapid steps to grand lish and extravagant buildings; how the erable old Malvya conceived it all at bank of the *Triveni;* and how M. M. lvya Esq., brought it to fruition in an osphere of noise and intrigue with the of hatred and jealousy burning at the rt of the university.

t began, as most of them saw, in sparkl- waters. It ended, as most of them ieve, in a filthy gutter.

nd if that be the oft sung song of h souled youth, it is no less the subject ron tears from hoary old age. The little lately of the Theosophical National ool, cries in vain for a revival of the ant-Arundel Period; and some of the ient pillars of this 20th century edifice like yielding under a top heavy, life- mass of mere bricks and mortar.

What is it then that feeds this stupendous entity, and animates it with the breath of life?

The answer, in one word, is Pandit Malvya. And to know the University, one must know this personage.

Pandit Malvya is the hero of a thousand fights fought most unselfishly for the sake of his country. His sacrifice is not a mere quiet and painless relinquishment of all that were his. It often means daring the rage of an armed bureaucracy, and travelling, under the shadow of arrest and imprisonment from one corner of India to the other and back again, all perhaps in little more than a fortnight. It means touring and lecturing, and lecturing and touring; and over the same land, over the same topic, over and over again. Sometimes it is with a failing throat, or failing breath, or a failing leg, but it has got to be with an unfailing heart. And after the rough and tumble of a sharp and active life in politics, Pandit Ji makes his appearance at Benares.

The peasant from the neighbouring village has already been waiting to know of Gandhiji's health from his "elder brother". The typically orthodox Pandits of Benares

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are there in a deputation to protest against any Non-Brahman being allowed to teach Sanskrit. The energetic master of the Ayurvedic system wants Panditji's help and patronage for the propagation of his doctrines in the 'sacred' precincts of "Kashi Vishva Vidyalai", and as an earnest of the same wants "free quarters" at the University.

The Professor defeated to argue personally with the vice-chancellor in order to remove "the misunderstanding," which, by the way, is so easily done with the shrewd, or as it may be, good-hearted Pandit Malvya. The lecturer in the grade of 150-15-300 wants to discuss whether the maximum is arrived at in ten or in eleven years. The man in science goes with a scrupulously scientific name for a commonplace object or discovery and blazons out a piece of research on the seemingly convinced Panditji and recounting his past unhonoured triumphs promises more in direct proportion to the fresh grants promised. And the bargain is struck with *promises* on either side, Pandit ji on the whole being less shy in that matter than the so very enthusiastic scholar.

And while "research" pays, the man in economics cannot lose sight of the "scientific method" as applied to his subject and argues that, what is saved for n having a laboratory, should rightly go fill his own pockets, for that way alo will original work and contentment be bo encouraged.

And besides the above well-meani personal chats with Panditji, there a some thorny questions awaiting solutio Panditji has to hold out the olive bran to the wonderful White and Red Ro parties both out for the Headship of department.

Panditji has also to say 'yes' or 'n "*finally*" to the principal of allowing "pe sonal attaches" to some University professor And while a discussion and a compromi are peculiarly suited to Panditji's temper ment, all these questions, small and gre are referred to an endless series of counc meetings. Pandit jee, in the mean tim having received quite too many telegran from various parts of the country f various and even contradictory purposes ca no longer stay.

Matters stand or sit or sleep between 'final yes' and a 'final no.'

Panditji will come again, some time. A they will be *promptly* taken up.

THE MUSIC OF THE EYE.

(By Pandit Chamupati M. A., Arya Sevak.)

ओ३म् तच्चक्षुर्देवहितं पुरुस्ताच्छुक्रमुच्चरत् ।

THE verse we are taking as our text is repeated by the Aryas twice, every day, *viz* at the time of their morning and evening, prayers. There the demonstrative 'that' rafers to God, and the mantra has to be construed in the light of that reference. The verse, however, occurs also in some of the most prominent Sanskars or Sacramen of the Aryas of which two, *viz.* Upanaya or the ceremony of investiture with t sacred thread, and Vivah or marriage, see to embody this mantra and the rite accompanies, with special significance. Pa of the ceremony on both these occasions

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e function of looking at the sun. The *charya* leads his disciple on the first day his *initiation* to an open place and exhorts m with this verse to look at the luminous sc in the east. The same formula is peated, accompanied with the very same e, by the bridegroom to his bride in e course of the nuptial ceremony. The rse as applied at these rituals appears us to convey the following meanings :—

Yonder, my darling, is the eye, set in place by gods, aye that which thou est in front of thee. Its glances are sonant with songs of celibacy.

The rays of the sun present to the poet e vision of a harp. So many strings of nder structure, of *golden grace*, of be-tching beauty, are trembling with *tunes* infinite melody. Their very delicacy gives em strength to captivate and conquer. e eye is vocal. It has been set in its ace by divine agencies. Powers spiritual, ces to which the physicist can assign nply names, not infact, causes, maintain the symmetry of the system the place of nor that the central luminary occupies.

I

The phenomena of nature are reflected the hearts of individuals among men.

ot a word did the rshi speak when dancing girl, enticed by his opponents, proached him with enticing mien. The en found the hero in trance of *yogic* ion. The sight disarmed her quite. She l back and retraced her steps struggling ry moment to turn back and push once re on her ugly errand, yet struggling the midst of that attempt in deep *dismay*. second time did the villains of Mathura her on. The features of the Yogi bore nore glorious halo this time. Instead of ulsive awe, she found in them an invit-allurement With an insteady pace e ventured forward till she found herself se to the Yogi. She sat down. One one the ornaments slipped off her arms l other parts of her body. Her eyes re filled with tears. She looked now towards ths Yogi, now down on the ground, till in this attitude her gaze was fixed. 'Will he the god of golden grace, deign to look at me, a hopeless earthly sinner?' All of a sudden the Yogi woke from his trance. 'Why? a mother? A mai? Whence? Wherefore?' For the repentant soul, encased at present in the body of a prostitute, the query was enough. 'My sins, my master, have impelled me hither. As golden ornaments that dazzled me once, but to-day are relics of a remedied blindness I make of them an offering to thee." 'Of no use' cried the rshi. "Go hence, mother, and make thine own the life that thou sayest thou hast found." Except for the last blessing, which was only a sequel, to it the tongue of the rshi had borne no part in the reclamation of the degenerate soul. This last was a miracle of his mien, his eyes that though short were yet shedding a celestial lustre.

II.

On the bank of the holy Ganges, the rshi sat delivering a sermon. All the three high born castes, those that had undergone or had the privilege to undergo double birth, were rapt listening. From a corner of the assembly there burst on their complaisant vision a barber, a member of a depressed class, an untouchable. His hands held a plate of bread of coarse barley. With deep devotion the pariah placed the plate before the rshi, and amidst ejaculations of open contempt and outright disgust stood waiting for a response from the deity he had honored. From the corners of the eyes of the blessed brahman that a moment ago was busy discoursing there shot out glances of infinite beatitude. As his fingers advanced to cut morsels from loaves that the *love of a votary* had offered, his eyes shed messages of peace and affection all round.

III.

The whole assemblage was in transportations. The speaker was delivering a divine discourse. A fallen one, a butcher, whose filthy occupation it was to cut throats, was enjoying the felicitous homily at a

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distance from the assembly. A banker happened to look that way, His gloated figure got incensed in an instant. His eyes were instantly burning like live charcoal. They threatened too to burn the life of the butcher away. The man of wealth foamed and fulminated. What alternative was there before the poor cutter of throats but to rise and make up his mind, though loth to leave. It was from the eyes of the speaker that glances of love ran out as ropes and fastened the feet of the butcher where they were. 'My discourses are meant for butchers and their like.' Thus did the tongue repeat in clarion notes what the eye had sung out in golden glances.

IV.

On his death-bed was the sage of sacred lore, the rshi of Vedic verses, visited by a votary, who in faith heartfelt and devotion spontaneous, yielded to none even of the most steadfast. In some subconscious plane of the intellect he felt some doubts lurking. To the very source of verity he repaired, to savour that nectar in its intrinsic taste. The tenets of the rshi would carry conviction if taught by the rshi. For a wrangle, a controversy, for even a respectful request for a solution of some of the problems of dubious solubility there was no time. The rshi lay breathing his last breaths. He looked lo for the last time and the glance fell a Gurudatta. It was a sermon of sermons, tha last glance of the rshi, of queries a fina answer, of arguments a convincing refutation of doubts a last solution, a reason incontro vertible, a faith above skepticism, love trans cendental, peace unfathomable, harmony absolute—all this and much more, embodied in that single glance of the dying Brahma chari. His life long celibacy was focussed in it as is a whole day's lustre in the setting rays of the sinking sun. The last flicker o a lamp has a beauty, a charm that whol hours of steady light may well envy,

It is not for nothing that a *Brahmachar* who has forty-eight years of absolute con tinence behind him is termed *Aditya* i Arya Shastras. The same term is applie to the sun in its undimmed brilliance in clear sky. Both shine eye-like, one o earth, the other in heaven. Both belie th assertion of the Hindi poet **गिरा अनयन नयन बिन वाणी।** The tongue has n eye, the eyes have no tongue. The message of the Aditya are conveyed through th harmony of his well-set glances withou the mediation of a vocal organ.

Fresh Buddings of the Flower of Love.

(By Pandit Satya Vrata Siddhantalankar. Arya Samaj, Bangalore.)

THE sight of your mother thrills the whole of your being with a heavenly joy; the presence of your dear sister fills you with an exquisite delight; a chance meeting of an unknown face makes some winged angel beat his musical footsteps on you heart, this is Love!

"Love! Oh! What a sweet word it is Poets and peasants, youths and maids—a

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(A Chapter from the Author's forthcoming work entitled "Confidential Talks o sexual matters."

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have sung celestial songs in praise of this diamond of the heart. There is not a soul that has not passionately yearned for its possession : not a bosom that has not throbbed for its embrace ; not a lip that has not quivered for its kiss. Its power is universal, its charm is unique. The child looks into the eyes of his mother full of affection and tenderness, the adult seeks Love's electric sparks beneath the glances of a bosom friend. It fells barriers, levels inharmonies, cements fissures—till by its melting power, removing diversities of this creation, it establishes Heaven on Earth, making life fuller, richer and happier.

The fresh buddings of the flower of love have an overwhelming odour for an unprepared youth of tender age. The first seeds of this beautiful flower are scattered upon the rich soil of the heart by a Peasant from the Heavens who tills the ground in the Season when you are thrown into the midst of many companions and tumble down upon a creature you spontaneously begin to adore. It is then that one fine day you suddenly discover yourself paying attentions to a boy, most probably in the leisure hours of the school, whom you think to be very pretty. You are irresistibly drawn towards him, wishing always to be near him. His image haunts you in your dreams and hovers in your thoughts when you are awake. His sudden appearance makes you blush. A word from his lips sends you into ecstacies of inexperienced bliss while an indifferent look drives you to the verge of insanity and despair. You begin to see that you are no longer master of your 'Self'. Yes, Your 'Self' has been captured. You have 'fallen' in love.

The object of your attentions may sometimes be a boy and sometimes a girl. In Western countries, where children of both sexes go to the same school and very often come in contact with one another in private life, generally, a boy falls in love with some very pretty-looking girl and calls her his 'Sweet-heart.' But in India, where public opinion requiring boys not to mingle frequently with members of the opposite sex, boys very often fall in lo with some pretty-looking boy or with tho to whom they feel attracted, and call the as their 'Bosom-Friends'. But this di ference between the emotional nature European and Indian boys is not fund mental. Falling in love with the same s seems to be a thing not rare, especial among boys, though the feeling tends disappear after marriage. This play enacted in the drama of every boy's scho life, some, though, innocently taking t part of a lover, and some that of the l loved. 'Sweethearts' and 'Bosom Friend of the schoolboys don't last longer th some days. Very soon, the bubble temporary emotion bursts upon the wate of boyish whims and the old ti are broken and new ones formed wi other boys and other girls! What swe harmless mischief this of boys! Isn't it Dear Reader!

But boys grow older. They become mo and more sensitive to the charms of love Before long, they learn to read some i definable mysteries in the word 'L-O-V-E and with the advance of years the da associations attached to these four lett become deepened. The innocent love tak a new turn—it becomes sexual. And how!

The brain is divided into two main cavities the front and the rear. The front one, large brain, is called *Cerebrum* ; the re one, or small brain, is called *Cerebellu* Each cavity contains a number of convo tions—twisted or tortuous parts of the brain seats of perceptions—having their differe corresponding objective senses, the streng of which is determined by the number a size of the convolutions. The Cerebrum the seat of seeing, hearing, smelling, ta ing etc ; Cerebellum is the seat of domes propensities and of the power of co-ordin ing the different voluntary movements the body. We are concerned for the p sent with the function of the Cerebell alone :—

Cerebellum or little brain, located un the tuft of hairs generally found on head of Hindus, possesses a two-fold nature

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(1) It is the seat of Love, Amativeness and Domestic tendencies.

(2) It also associates, co-ordinates or harmonizes the different volutary movements of the body, such as, gait, standing sitting, motions of the hands and fingers, flight. etc.

In children, cerebellum forms 1/20 part of the whole brain while at the age of twenty five it develops into 1/7 part of the entire organ of thought.

The period when growth begins in the cerebellum is the period of puberty—a period when the hidden mysteries of 'Sex-Life' begin to reveal themselves—a period of the fresh buddings of the flower of love. It is then that you begin your first travels on the light wings of mischievous Cupid, it is then that you revel in the vigour of youth, Yes. it is then that you walk full one foot above the earth. Oh! the blood! Oh! the new life that overfloods your nerves! It is a wine you never drank before, it is a taste you were ignorant of. You eagerly quaff off the sweet ingredients of the forbidden cup and in an instant, you are mad, you are intoxicated.

This is what happens at puberty. Sexual desires grow stronger and raise quite a storm in the soul of a boy of sixteen. First impulses of amativeness create gales that beat across the hearts of the sons and daughters of Adam and Eve. If allowed unchecked, they grow tempestuous and the highest pitch is reached when everything that comes along their way is swept away. Irrespective of whether the lover is rich or poor, a boy or a girl, the high winds of passions, scatter destruction all over, leaving a trail of dirt, disease and decay behind them. When the storms clear away, the stillness of death reigns supreme!

The new activity of the sexual glands pours forth a Vital Fluid in the blood of boys and girls attaining Puberty. This vital energy if absorbed in the body, tends to build the muscles, strengthens the nerves and develops other physical, mental, moral and spiritual qualities, but if wasted away, it incapacitates the individual, reducing him to a state where life becomes an intolerable burden. The vital fluid is instantaneously influenced by the mind. Think on the muscles of the body and the Vital Fluid slides along to that region; concentrate your thought on the higher virtues of life and its vitality flows to the brain. This Vital Fluid is called "Semen" "Viryam" "Retas" or "Strength" "Urdhwa Retas" was one whose semen never flowed downwards—up, high into the chambers of the spirit, flowed the Life-Essence of a Brahmchari. the Ideal-man of the Vedas, the perfect Soul of the Upnishadas. A Brahmchari always dwelt in union with the Soul Supreme pumping his Vital Fluid to the spiritual centres of the brain.

By the exercise of the Mind-Power on the Muscles of the body, the Vital Fluid, 'The Viryam' or 'The Strength' makes the muscles' 'Strong'. By the exercise of the Mind Power on Memory, 'The Vital Fluid' 'The Viryam' or 'Strength', makes the memory strong. And even so by the exercise of the same Mind-power on Amativeness, the Vital Fluid makes the desire strong—aye, very strong—and this 'Strong desire' results in Precocity, in perverting the pure love of childhood into the one of Sexual Impurities. This is the development of the Cerebellum hastened and its size, instead of taking 25 or 30 years for its full growth, begins bumping out at as early an age as 15 or 16. Other causes, like exciting food, drink and bad habits, combined with perverted sexual instincts, bring about an early exercise of the impulses among boys and girls of our days. They do not wait for the spring time when the flower will, itself blossom forth, spreading its heavenly hue in beauteous glory. No, the untrained gardener is too impatient to wait so long and forthwith begins to force open the petals of the tiny bud and the result—Oh! the terrible result!—Deformity and Decay!—stares him in the face.

Precocity is an early development of the Cerebellum. The boys and girls who always dwell in perverted sexual thoughts are its victims. 'Early Marriages are the sacrifice

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aid at its blood-thirsty altar. Masturbation, Sodomy and Prostitution are its dangerous results. Beware, Oh Parents, beware of this demon devouring your children of tender age. Perhaps, you are glad to find some signs of 'A Man' in your boy of seven years but oh how foolish! 'The Man' in your boy is the demon of Precocity that will swallow him up.

* * * * *

My dear boys! these are talks that concern you most. As I have already said you very often fall in love with some 'dear good fellow' in your schooldays. Unfortunately this happens when you are passing through a critical period in your life, the period of sexual awakening, the period of Puberty. Beware of this time, my dear good boys! for this is the time when most of you are initiated into sexual perversions. Sad though it be, nevertheless it is true that at this age virtue turns into Vice, tender souls change into ugly Vipers, pretty-looking innocent boys become demons in human shape. Piteous is the fall, for when once fallen 'Rise' seems to be impossible! Look at him who thus sinks into the quagmire of immorality and crime. Lost to virtue, he invariably becomes a moral wreck. His sin is not confined to himself. He goes abroad in search of his victims who are easily entangled in his strong snares. Forgetful of the Moral Government of the Universe he breaks law after law till the heavens, in all their wrath visit him with an exemplary punishment for his two-fold crimes: Crimes committed against himself; and the Crimes committed against the innocent lives he used as instruments for the satisfaction of his animal appetites. Why dost thou not blush, O cruel monster! from this unholy task. Let not the face of virtue be spoiled by thy unclean hands!

Oh cruel viper! Verily, thy life is that of a snake. Thy sting will entail untold miseries on thy victim. The harm thou dost unto an innocent soul will not go unavenged. Do not jeopardise thy life for the pleasure of a moment. Stop. Stop. Reflect before thou makest use of thy poisonous sting for injuring one who has offered thee no offence. For thus, thou wilt save thyself and an innocent soul besides, whom thou listeth to make a victim of thy lustful play.

But. are you the one with whom some idiots think they had fallen in love? Oh then! I understand it all! It is for the fair smooth skin that God has covered you with; it is for the little, bright, blue eyes that twinkle in your face like the stars in the firmament; it is for your rosy cheeks that vie with the moon in beauty—Yes, do not hide the truth—it is for all this that Tom takes delight in your company and is ready with a plan of robbing you of all the rich ornaments that God, in his plenty, bestowed upon you. Oh victim! take mercy on thyself for the object of thy allurements It is a bait thrown by the Hunter to entice thee away. God hath showered beauty on thee: But tremble: for it is like gold in thy house. Thieves and robbers will break in, in the night, and seek to possess it, at their risk, no doubt, but to thine complete destruction. Preserve the jewel when it is in thy custody, for, when once lost, it will make thee a veritable pauper.

Oh charming little flower! do not think that the butterflies fluttering around thee will eternally go on singing the songs of beauty. They will do it till all thy sweet juice is sucked out. Then—what then? They will go to another flower and thou wilt miserably fade away. Oh youngman! think of the flower; think of its sucked juice; think of its faded face. Let the flower's destruction be thy wisdom!

Much nonsense is indulged in by young boys by way of writing 'Love letters'. Perhaps, this is the curse of the wrong education imparted to our children in modern schools. This obnoxious phase of life lies dormant within a boy till he picks up a fair knowledge of Reading and Writing. A knowledge of letters acquaints him with a new way of expressing his emotions. Boys even at the age of twelve have been found busy composing some such rotten stuff.

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The impulse reaches a climax between the ages of sixteen and twenty, when every man however dull, becomes lively, and fills the whole world with an untiring music of his heart. The little sensual delights, the small damping disappointments, the hopes in the womb—all combine to break into songs of joys or sorrows, in the life of a youngman bordering upon eighteen. He breathes out 'Love letters' and 'Love Poems' always mad in the intoxication of his age. The impulses of love are indications of the youth in the making. What wonderful results could be achieved had these impulses been properly guided. A poet, an artist, a literary man, a scientist, a philosopher—one can acquire at this age any character that one likes; but how rare are the individuals who use this opportunity to an advantage! This wonderful opportunity, when any character can be imprinted upon the mind of the youth comes to us, one and all, sooner or later, once in our life, but if misused or lost it never returns again. College boys often complain that they are not so clever as they used to be in their schooldays. And how could it be otherwise when they have lost a golden opportunity which presented itself in their early years. Had they been more careful and wise they would not have wasted most of their time in stupid love letters and love poems which absorbed all their attention and intelligence in the days of their ever-growing glory. The hours they spent in humming the stanzas of a love poem, over and over again, giving the airy nothing a local habitation and a name, helped but to impair the faculties of their mind. The labour they did in making a choice of words and phrases in preparing a love drenched letter adorned with the best flowers of their imagination only blocked the healthy growth of their body, mind and soul. Sweet is the Life in Romance—too sweet, when painted but I would give my soul if the actual realities of life were even one hundredth part as sweet as they appear to be in Dream, in Romance, or in Paint. A youngman often lives in fairy-land. All of a sudden the magic breaks and the poor man is thrown again in this dull and dreary world of ours to dwell among folks of h own kind. Then, in the stillness of tl night, does he hear the terrible warnir ever sounding by the 'Still Small Voi Within', a warning that had never ceasec but a warning that was never heeded.

But do you advise us, then, to nip tl growing flower of love in its very bud, that it might never waft a smile of che upon this joyless, monotonous world?

No Brother! Remember, love is life. Lo is the mighty force of action. Love is tl sustaining power of the universe. Wit out love the heart would break, the so would take long leave from the body, tl music of the spheres would suddenly sto Love brings out cosmos out of chaos l charging the First Atom with the pote tiality of creation. By love alone, reporte the authorities of Calcutta Hospital, did mother survive a fatal shock which sl had received from a train when searching f her lost child. Violent was the blow sl received. Her heart and pulse stopped bea ing. But her eyes spoke eloquently of tl love she bore for her child and, strange say, her heart and pulse resumed their wor after some hours. What kept her livir through this apparent death? Nothing, b Love! How, then, can I advise you to l the life-giving sources of love run dry?

I would be committing a sin if I breatl even a word against the loving caress showered on your cheeks by your tende hearted mother. Oh, what sweet memori does her recollection bring to us! Once y rested in her soft, slender arms gazing her watchful, angelic eyes Under the wir of her vigilant care we gathered wisdom ar grew up to be men. Can we forget her lov Oh, No! Distance cannot diminish it. Tin cannot erase it. The image of Mother cann but float before the mind when we are deepe in sin or sorrow. Ungrateful wretches tho whose wicked ways cause a boiling te tremble in the eyes of one who was tl author of their being and whom they could never love too much.

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he love towards a brother and a sister love of pure type and the more you ercise it on a broader scale the more you acquire a training in developing the ne power of unification that binds all tures of God's earth into one big family ving beings. I have nothing to say but edify my readers to develop this sort ove which will put them on the right d to spiritual progress.

Nor do I object to the love subsisting ween husband and wife. God has brought m together, and together should they vel in the journey of life, neutralizing cts and complimenting deficiencies of each er. In their ardent but pure, spiritual does God throw the flashes of His Light-ing visions to the Lovers of His Eternal ry.

What about Friendship, then? Here too he love you bear towards another being he hunger of a soul for a soul, a source your inspirations, an incentive for your owing the path of virtue and wisdom, a of light to dispel the dark clouds of vice sin, doubtless then, your love is a torch n His Flame to help you on in the journey tealization of Him Whose pilgrims we all are.

Cicero laid it down as a maxim that true ndship can only subsist between those who animated by the strictest principles of nour and virtue. By virtue he means se moral attainments alone which we see ually realized among mankind, for, the te of absolute perfection is a rare achieve-nt. In fact, nothing is so beautiful as tue: nothing is so captivating as its rms! Nothing so excites our admiration Innocence, Truthfulness, Simplicity, nesty and Rectitude. Who saw Rama or ishna? But is there any Hindu heart, n at this distance of time, that does not w with a feeling of affection at the men-n of these two names? Tears begin to ckle down when the stories of these tuous men are related. Oh, how beautiful, w charming are the anecdotes scattered e and there over their lives! Really, tue personified is Beauty realized.

Unfathomed and unfathomable is the true loving heart. Love, if pure, goes on deepening from the day of its birth, which too is the day of its continuation in the present life, till the eternity of time. It does not, nay it can not, feed on artifice or simulation, for verily it must cease, the moment its shallowness is measured. How long can it last if its origin is in weakness or want?

Are you loved because of money or your fortune? If so be on your guard—for fortune, do the wise men declare, is like a dancing girl who throws her cold embraces on many wooers without constancy to any. Do not be captivated by her ever-ready smiles for they might as suddenly be changed into frowns. Fortune is blind and infects her favourite with the same infirmity. Oh spoiled child of fortune! open thy eyes. The light of thy house is flickering. Be on the look-out for thy friends—who will be ready to walk with thee the dark and thorny path of adversity that thou wilt have to tread ere this hour passeth?

Or. Are you loved because of your physical attractions? Is it purely an outcome of brutal instincts? Is there no higher motive behind it? If so, what more shall I say than repeat what I have already said at length. Such friendship will ruin you both. When it will cease, as cease it must when the moment of gratification is over, you will not have the boldness to see, in a mirror, your face disfigured by an eternal shame. I would have never sounded this note of warning against this wicked friendship, if friendship it truly were that passes by its name. Morality makes no concessions in her domain and absolutely none when friendship is concerned. To place such moral pervertions in the category of love is the greatest injustice that could ever be done to this most sacred emotion of God's crearton.

Distinguish between a counterfeit and a genuine friend. A flatterer is a contemptible parasite unworthy to enjoy your love. Do not encourage him in his offers. If once deceived you will fall from the summit

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of Virtue and Beauty tumbling down to take your rest in an ignominous pit of Vice and Misery. Be cautious against such a pretender. Remember, an inveterate enemy is less dangerous than a time-serving friend.

I repeat again, before I close, that there is an immense scope for the proper exercise of that emotion which God has reposed in every human breast as a trust not to be lost, not to be trifled with, and above all, not to be misused. 'To strike out the friendly affections from the moral world would be like extinguishing the sun from the natural, each of them being the source of the best and the most grateful satisfactions that the gods have conferred on the sons of men.'. But let it be remembered once for all, in all climes and times that true friendship can only be found an the virtuous and the good.

Sow, then, the seed of Virtue in the of the Heart. Strengthen its roots, wa ing it by the nourishing elements of Hon Frankness, Honesty, Truthfulness, Consta and Innocence. Let the offshoot gradu grow into a beautiful little plant of I Wait till the spring time of Youth ador with fresh buddings of indescribable col Let the buds grow—Oh, let them grow- they open into charming roses of Friend But, entangle not thyself, Oh Youth, in thorns of doubt, suspicion, shame and that cover the body of the plant all in thy sacrilegous attempt at plucking flower from its tiny twig, for, listen to distant but distinct warning raised in sacred hymns, "Spoil not that what canst not make".

Indian Engineering Philosophy.

(By Mr. K. V. Vaze I. C. E)

VI.

Plinth and Walls.

The objects of having a plinth to a house are.

(1) Protection from floods and damp as well as insects.

(2) To gain height so as to make up for the slope of ground.

(3) Beauty or good appearance.

रक्षार्थं मुन्नतार्थं च शोभार्थं तत्प्रवक्ष्यते ॥

मयमत अ १३ श्लोक १.

रक्षाशोभोच्छ्रयार्थं सकल निलयमासूरतोऽधः

समंतात् ॥ मनुष्यालय चन्द्रिका ८।२.

Consequently the height of the plinth will vary with the circumstances of each individual case. Along rivers liabl high floods or in a steep falling groun plinth will be high in order to be probable flood or in the latter to make up the slope while in an and plain country it may be just en to keep out damp. The heights of p are kept as noted below:—

समंत्रिपादमर्धंवा पंचांशंद्व्यंशमेव वा ।
सपादं वा थसार्धं वा पादोनद्विगुणं तु
द्विगुणं वा प्रकर्तव्यं आत्ताधिष्ठान तुंगत

मयमत.

The plinth may be $\frac{1}{5}$, $\frac{2}{3}$, $\frac{1}{2}$, 1, $1\frac{1}{4}$, $1\frac{1}{2}$, $1\frac{3}{4}$ or 2 han height according to circumst

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otal height of the floor is divided into ten arts one-fifth of which should be the ast height of the plinth above ground.

उत्सेधे दशभागे तु एकेनैकेन वर्धनात् ।
पंचांशांतमधिष्ठानं जन्माद्ह्यं तु निर्गमं ॥

मयमत १३।३.

The total height of the plinth is divided to twelve parts and the various shapes e made as under :—

उपान = 2 parts, पद्म = 1 part, क्षेपण = $1\frac{1}{2}$ arts, ग्रीवा = 5 part, कंप = $\frac{1}{2}$ part, वुज = 1 part, वाजत = $\frac{1}{2}$ part and कंप = $\frac{1}{2}$ art.

These parts are varied in position. he different plinths are called) वेदिभद्र, (2) प्रतिभद्र and (3) सुभद्र। Each of these is again divided into two rts according as it is decorated with rvings or not.

उच्छ्रये भानुभागे तु द्व्यंशेनोपानमीरितं ।
पद्ममंशं तदूर्ध्वेधं क्षेपणं पंचभागिकं ॥
ग्रीवमर्धेन कंपं स्याद् भागैकेनांवुजं भवेत् ।
शेषांशं वाजनं कंपमष्टांगमुपपीठकं ॥

मयमत अ. १३।७.

वेदिभद्रं, प्रतिभद्रं, सुभद्रं च त्रिधामतं ।
वेदिभद्रं द्विधाप्रोक्तं सर्वहर्म्येषु योग्यकं ॥
द्विविधं प्रतिभद्रं स्यादेक भागाधिकं ततः ।
समुद्रं द्विविधं प्रोक्तं सर्वालंकारसंयुतं ॥

मयमत अ. १३.

As a general rule it is laid down that the nth of best houses should be 4 hands high d that it should go on lessening to one nd for the cheapest ones. This is accord- g to the kind of the building and the rule

ीतिलानां चतुर्हस्तं त्रिहस्तार्धं द्विजन्मनां ।
ृपाणां त्रिकरं सार्धद्विहस्तं यौवराजकं ॥
द्वेहस्तं वणिजमेकहस्तं शूद्रस्य कीर्त्यते ।
एतज्जातिवशाद् भूमिवशादत्रैव कथ्यते ॥

मयमत अ. १४।१३.

according to the floors is noted below. The plinth of a three-floored best house should be $1\frac{3}{4}$ hands and that of smaller houses should be fixed accordingly. The height of plinths may be $\frac{1}{5}$ the height of posts.

त्रितलस्योत्तमस्येष्टं पादेनोनं द्विहस्तकं ।
क्षुद्राणामनया नीत्या विधातव्यंविचक्षणैः ॥
तत्पादोदयार्धेन षडंशांशोनमानतः ।

मयमत अ. १४।१६.

or it may be $\frac{1}{6}$ to $\frac{1}{8}$ less than this.

The heights of posts or floors also is fixed according to the number of floors and the materials of which a structure is built.

स्याद्भूमिरेकावसुहस्तगेहेदशाभिवृद्ध्या-
चततः परं भेवत् ।
दिक्शालांतं ह्येकशालादिगेहं ज्येष्ठामध्या-
चाधमानांक्रमेण ॥ शिल्पदीपक.
विप्रादेस्त्रिकरोदयं नववधिं पीठं गृहे सर्वदा ॥

शिल्पदीपक.

गृहं चतुर्हस्तमितं करादिवृद्ध्या द्विरामांत
मिति प्रमाणं ।
ततः परं भूपतिमंदिराणि यावत् शतंचाष्ट-
कराभिमुक्तं ॥ राजवल्लभ अ. ५।९.

त्रिचतुर्हस्तमारभ्य न वर्पत्यंतविस्तृतं ॥

मयमत अ. १९।१.

The lowest structure should have floors three to four hands in height while the floors of the best should be nine to eleven hands in height. The cheapest house should have one floor and the best ten to twelve floors The best houses should be 108 hands square and the cheapest 8 hands square. All these things combined amount to this that the best house should be 108 hands long and 108 hands broad, and should have 10 to 12 floors the lowest of which should be 9 to 11 hands high and therefore their plinth should be 4 to 5 hands high while the cheapest house should be 8 hands long and 8 hands broad, and should have only one floor 3 to 4 hands high and therefore its plinth will be $1\frac{1}{2}$ to 2 hands in height.

On this plinth come posts and on them beams and roof are supported. Thick walls

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are provided only on the outside. A other walls are partitions. These partitions are called कुडप and are of three sorts *viz.* जालक trellised, फालक planked and ऐष्टक or शैल built of bricks or stone.

जालकं फालकं कुडपमैष्टकं च त्रिधामतम् ।
द्रुमोपलेष्टिका द्रव्यैर्युक्त्या युंजीत बुद्धिमान् ॥
जालकं जालकैर्युक्त मिष्टिकामयमैष्टकम् ।
फालकं फलकोपेतं भित्तिमध्येंध्रिसंयुतम् ॥
मयमत अ. श्लो १६.

These partitions are built of wood, bricks or stone and ought to have a bearing in the walls outside. The outer walls are called भित्ति । Their dimensions have been considered in foundations. Their construction is now to be considered. The most important feature of this construction is सन्धि or bonding. When a structure is built of more than one material the proper joining of these materials is called Bond or सन्धि ।

एकस्मिन् वस्तुनि द्रव्यैर्बहुभिश्च निघट्टनात् ।
पार्श्वगास्थितशयितद्रव्याणां संधिरुच्यते ॥
मयमत अ. १७।१.

The material which is laid flat or lengthwise is called शयित or stretcher, that which is laid breadthwise is called स्थित or header and the material at the back is called पार्श्व or backing in distinction from the facing or front which is on the outside and exposed to view. In this bonding the Engineer has carefully to see that the materials overlap well and for this overlapping the materials should be of different lengths.

चतुर्दिक्षु बहिः स्थित्वा निरीक्ष्यस्थपतिर्गृहम् ।
दक्षिणादक्षिणे दीर्घादीर्घाभ्यां संधयेत्क्रमात् ॥
मध्ये च दक्षिणे चैव यः संधिं कर्तुमीहते ।
मध्येऽतिदीर्घैर्युंजीयाद् दीर्घमल्पंच पूर्ववत् ॥
एतत्संधि बहिः कुर्यात्तथैवाभ्यन्तरेविदुः ।
स्थपतिर्हृदयस्थाने स्थित्वाप्रेक्ष्य चतुर्दिशि ॥
दीर्घमल्पंसमद्रव्यं पूर्ववत्परिकल्पयेत् ।
आधाराधेयनीत्यैव द्रव्यसंधानमूह्यताम् ॥
मयमत अ. १७।

The Engineer should stand outside a look the whole structure round a see that the long and short pieces or piec on the right and left overlap each other we Where a wall is very thick and more th two pieces go to make its thickness should use very long pieces to cover or jo the front and back which may be short a long pieces alternately. Inside bondi should also be looked to in the same wa For this the Engineer should stand in t heart of the structure and see that lor short and very long pieces are being proper laid down so as to support each other. A joining should be considered as well balanc levers.

The bonding in the face of walls of six sorts *viz.* (1) मल्लील, (2) ब्रह्मरा (3) वेणुपर्व, (4) पूकपर्व, (5) देवसं and (6) दंडिका । In bonding all lor materials or all short materia should not be used togeth the long and short materials should properly mixed so as to ensure streng and unity.

मूले मूलं न युंजियादग्रे चाग्रं तथै वच ।
मूलाग्रद्रव्ययोगेन संधिकर्म सुखप्रदम् ॥
मयमत अ. १७।

१-मल्लील—मूलंहिशयितं चाधश्चाग्रमूर्ध्वं तु योजयेत
द्विद्रव्यमेकसंधिस्यान्मल्ल
लीलमितिस्मृतं

Only when the materials are of tv sorts the lower layer should consist stretchers and the upper of headers only; a this bonding is called मल्लील । Bric construction is of this sort as all bricks a of the same size.

२-ब्रह्मराज—त्रिद्रव्यैस्तु द्विसंधिस्याद् ब्रह्म-
राजमितीरितम्

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When there are three sorts of materials nd hence two sorts of joints are possible hie bonding is called ब्रह्मराज। In illars such bonds are to be seen. Here here are three sorts viz (1) long side (2) hort side and (3) through

-वेणुपर्व—चतुर्भिः पंचभिर्द्रव्यैश्चिचतुः
संधयः क्रमात् ॥
वेणुपर्व मिति प्रोक्तं।

When there are four or five sorts of aterials and they come one over the other lternately then the bonding is called णुपर्व or Bamboo-like.

-पूकपर्व—षड्भिस्तु सप्तभिर्द्रव्यैः संधयः
पंचषट्क्रमात्।
पूकपर्वेतितत्प्रोक्तं धनधान्यकरंस्मृतम्॥

-देवसंधि—अष्टभिर्नवभिर्द्रव्यैः संधयः
सप्तवाष्टधा।
देवसंधिरितिप्रोक्तः सर्ववासेषु योग्यतः॥

-दंडिका—बहुसंधिर्बहुद्रव्यैर्दीर्घमल्पं च पूर्ववत्।
दंडिकेति समाख्याता धनधान्यसुखप्रदा॥

In short a structure is better as the joints oincide after more layers and that structure n which no joint comes over another at all s the best. In मल्लील the joints come over each other alternately, in ब्रह्मराज after two layers in वेणुपर्व after three or four, in पूकपर्व after ive or six, in देवसन्धि after seven or eight layers and in दंडिका never at all.

For building walls the stones should be as specified below :—

एकवर्णाः स्थिराः स्निग्धाः सुखसंस्पर्शनान्विताः।
प्राचीनाचाप्युदीचीना भूमग्नाः शुभदाः शिलाः ॥
मयमत.

दैर्घ्ये चन्द्रकलांगुलोत्तमशिला मध्यांगुलेनाधमा।
वासोदिग्नवभूभृत् उच्छ्रितिरपि त्र्यंशेन विस्तारतः॥
विप्रोदर्रसभूतवेदगुणिकाः स्युः पीठकेमेखलाः ॥
शिल्पदीपक.

The stones should be uniform in colour, they should not be fragile, they should be compact and smooth or pleasant to the touch, they should be imbeded in the earth and the layers may be east-west or north-south but not slanting. The stones are required to be imbedded in earth because exposed stones are difficult to dress and have lost some life by weathering. The layers of stones should not be slanting as stones are to be used on their beds and no body builds walls with slanting layers. Stones from slanting layers if laid flat are weak. The length of stones should be 15 to 13 अंगुल the width 10 to 7 अंगुल and the height $\frac{1}{3}$ the length. In each layer there should be 7 to 3 headers of through stones according to the kind of the structure *i. e.* for best structures there should be seven through stones and for the cheapest three stones. स्थित stones will always go into more than one layer vertically. Stones are of two kinds viz प्रसाद and पाषाण। प्रस्तर stones are formed by the action of water in layers and पाषाण stones are formed by the action of fire. These are in blocks of any size ; small blocks are called आचा। A stone of ordinary building size is called उपला if igneous and शिला if aqueous in formation.

The second material is इष्टका or bricks. In ancient India many sizes of bricks were used. बौधायनसूत्र mentions six kinds of bricks viz. (1) चतुर्थी, (2) अर्ध्या, (3) पाद्या, (4) हंसमुखी, (5) चोडा, (6) नाकसदा but in Engineering texts eleven sorts of bricks are mentioned as manufactured and used as under :—

(1) नीव्रलोष्ट, (2) उर्ध्वलोष्ट, (3) तुर्यस्त्र, (4) क्रूरलोष्ट, (5) ध्वस्त्रलोष्ट, (6) कीललोष्ट, (7) कृशलोष्ट, (8) स्थूलाग्रलोष्ट, (9) गर्तकोण, (10) कोणलोष्ट and (11) पुटलोष्ट। The sizes etc., of these are given below :—

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नात्रलोष्ट–this brick is 4 **अंगुल** long, 2 **अंगुल** broad and 1 **अंगुल** thick. At the narrow end its width is 1 **अंगुल**. These are flat tiles used for terraces.

ऊर्ध्वलोष्ट–this is 12 **अंगुल** long, 4 **अंगुल** broad and $\frac{3}{4}$ **अंगुल** thick.

पुटलोष्ट, गर्तलोष्ट and **कोणलोष्ट**–these are 8 **अंगुल** long and 1 **अंगुल** thick but vary in width **पुट** is 2 **अंगुल** broad, **गर्त** is 4 **अंगुल** broad and **कोण** is 8 **अंगुल** broad and at the narrow end all these are $\frac{1}{2}$ **अंगुल** broad.

कीललोष्ट–this is half its length in width and quarter its length in thickness generally 12, 6 and 3 **अंगुल** in dimensions.

क्रूर and **ध्वस्त्रलोष्ट**–these are 8 **अंगुल** long, 2 **अंगुल** broad and $\frac{3}{4}$ **अंगुल** thick.

स्थूलाग्र–these are half length in width at one end and somewhat less at the other.

कृशाग्र–these are similar to **स्थूलाग्र** but their thickness is in the direction opposite to that of the latter.

All the bricks are wide at one end and narrow at the other except **उर्ध्वलोष्ट** which is even throughout.

Bricks were manufactured as under.

(1) तुषांगारास्थि पाषाण काष्ठशर्करं लोष्टकैः ।
वर्जिताः सूक्ष्मसिकता ताम्रफुल्लाभिधाश्च याः॥
ताः प्रक्षिप्यावटे मत्स्यान्नात्रमात्रं जलंक्षिपेत् ।
आलोडय पद्भिः संक्षोभ्य मर्दयेत् ताः पुनःपुनः॥
मर्दयेन्मासमात्रं तु तत्कर्मकुशलैर्नरैः ॥

वास्तुविद्या अ. १६ श्लो. २ से ५.

Earth, that is free from (1) husk, (2) coal, (3) bones, (4) stones, (5) wood, (6) gravel (7) bricks etc, but containes fine sand called **ताम्रफुल्ल** or river flood deposite, should be put in a pit and water added to it about knee deep. This earth should be puddled with feet by men conversant in that art for about a month.

(2) अथ दारुमयं लोष्टमुक्त लक्षण संयुतम् ।
कृत्वाचांगुलिबाहल्यं सर्वेषां साधनं तु तत्॥१७
श्लक्ष्णतोद्धलितां कृत्वा फलकामपि साधनम् ।
मृत्स्नां प्रस्तारयेत्तस्यां यथोक्त बहलां पुनः २३
अनातपेषुशुष्काणां दाहं कुर्याद् यथोचितम्॥२

वास्तुविद्या अ. १६

The brick mould should be made of wooden planks of the required size and it should be about 1 **अंगुल** longer than the required length. The mould and the plank on which the brick is to be moulded should be besmeared with dust and the prepared earth should be spread into the mould. The earth should be well pressed in the mould and the excess earth cut off and the mould removed. These bricks should be dried in shade and burnt as (detailed below) required.

(3) अनंधर्क्षे सुलग्नादौ चुल्लीं कृत्वानुमारुतम् ।
तत्रलोष्टानि संदह्यात् सांतरं क्रमशोन्यसेत् ॥२
काष्ठैः पलालभाराद्यैराचिता स्यान्निरंतरा ।
बहिराच्छादयेत्तस्यष्ट मृत्स्नया च विलेपयेत्॥२
तन्मुखेष्वग्निमाधाय दशाहं पक्षमेवधा ।
संस्कृत्य ज्वलने शांते लोष्टानिपुनरुद्धरेत् ॥३०

वास्तुविद्या अ. १६

or शुक्लचिन्तादिशाखाभिरा स्तीर्य सुमुहूर्तके
इंधनानि च विन्यस्य पलालानि च विन्यस्येत्
तस्मिन् लोष्ठानि विन्यस्य पलालैश्छादयेत् पुनः
पलालाभासकैः पश्चाद् वृह्याभासैस्तुषैस्तथा
आच्छाद्याद्भिरथासिंचेच्छाखांप्रज्वालयेत्पुनः
उद्धृत्यज्वलनेशांते गेहमावाहयेद्बुधः ॥

वास्तुशास्त्र

(*a*) A kiln should be prepared facing the wind on an auspicious day and on a star that is not blind. In this kiln the bricks should be stacked leaving spaces between. These spaces should be well packed with firewood and brushwood &c. and the whole should be covered

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with rubbish and plastered with earth. The fire should be kindled at the mouth and kiln allowed to burn for 10 to 15 days and when the kiln is cool the bricks should be taken out.

(*b*) A kiln should be prepared as noted above and the bed should be covered with branches of tamarind trees and such other firewood and on this brushwood should be spread. The bricks should then be laid on these with spaces between and covered over with brushwood. On the top rubbish, grass or husk of rice and other corn should be spread for a covering. Water should be sprinkled on this husk &c., and the fire kindled at the head. When the fire has burnt out and the kiln is cool the bricks should be taken out and carried home.

When the bricks are burnt they e then to be selected for work.

एक द्वित्रिचतुर्मासमतीत्यग्रहणार्हता ॥
मयमत अ. १६ श्लो. १२०.

सुघनाः समदग्धाश्च सुस्वराश्चेष्टकाः शुभाः ।
उत्तमाः श्वेतवर्णास्ता रक्तवर्णास्तु मध्यमाः ॥
अधमाः पीतवर्णाश्चकृष्णवर्णास्तु निंदिताः ।
स्त्रीलिंगाश्चापिपुंल्लिंगा भंगछिद्रादिव-
र्जिताः ॥ ६९ ॥

मूलाग्रादार्जवं पुंस्वं मूलेस्थूला कृशाग्रस्त्रीः ॥
मयमत अ. १५.

The bricks are fit to be used after one to four months after they are removed from kilns. This precaution is necessary to see if there is any lime kankar in the earth and any slaking action of the lime formed. The bricks should be heavy, evenly burnt, and well sounding and good in appearance. White bricks are best, red ones are good, yellow bricks are bad and black bricks are to be rejected as either raw or over burnt. The bricks should have no cracks or holes. A brick that is of even size throughout is a male brick and that which is thicker at one end than at the other is a female brick.

Selected bricks are to be used in the structure as noted below :—

इष्टकाः बहुशः शोष्याः समदग्धाः पुनश्च ताः ॥११९
एकद्वित्रिचतुर्मासमतीत्यैव विचक्षणः ॥
जलेप्रक्षिप्य यत्नेन जलादुद्धृत्य ताः पुनः ॥१२०॥
(किंचिदार्द्राः) निराद्रास्ताः प्रयोक्तव्या इष्टका
कर्मणि ॥मयमत अ. ७५ ॥

Evenly burnt bricks should be well soaked in water after removal from the kiln and allowed to stand for one to four months. At the time of using they should be soaked in water and after being allowed to dry they should be used in (brick work) the work desired.

PEACELESS EUROPE BY SIG. NITTI.

(A Review.)

(By Mr. Manmohan Rai H. Desai.)

URING the horrible years of the great war every one tried to look into the future and longed for a reasonable peace. ith the armistice, our hearts became full joy. The armistice day was celebrated with great eclat and all the world shouted with joy that the war had ended and now would be a millennium on earth when all nations would be self-determining under the ægis of the League of Nations. Now

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that the Hun was destroyed, there would be an era of happiness and an end of militarism and imperialism. President Wilson was raised to the skies by both the allies and the enemies and was hailed as a God on earth. Did we then hear a single jarring note in that symphony of praise which was raised in eulogy of the president. Subsequent years have shown that peace has been worse than war and that that much-trumpeted child of president Wilson's brain, the League of Nations, a gilded show. Four years have elapsed since the armistice, but the much-talked-of milenniun, the intesely-longed-for p ace are not yet sighted. Why ?

The question has been thoroughly answered by J. M. Keynes, in his famous book, the Economic Consequences of the Peace Treaty. What the Englishman argued and exposed, the Italian supports in a vivid, lucid style of writing and the monograph bears an interest from the fact that its author is the ex-premier of Italy who took an important part in the whole proceedings. Just after the war during which, for selfish ends, all sorts of unscrupulous propaganda were resorted to by the allied nations and their enemies to raise passions against one another. It is really difficult to write a thoughtful, impassionate and impartial work on the present situation of Europe for which the peace treaty is mainly responsible. Signor Nitti is the ex-premier of Italy and was the head of the Italian Government when negotiations for the drafting of the Peace Treaty were going on. When one reads his book thro' one gets an impression of its being an emphatic corroboration of J. M. Keyne's famous book published three years ago. On the lines suggested in this work the allies have had of late to modify the treaty. Nitti himself was a Prime Minister and at that a President at some of the Councils and also one of the signatories to the Treaty.

Writing of the Treaty, Keynes wrote at page 29 of his book " Nations are real things, of whom you love one and feel for the rest indifference or hatred. The glory of the Nation you love is a desirable end—but generally to be obtained at your neighbour's expense. The politics of power are inevitable and there is nothing very new to learn about this war or the end it was fought for England had destroyed as in each preceding century, a trade rival a mighty chapter had been closed in the secular struggle between the glories of Germany and of France. Prudence required some measure of lip-service to the ideals of 'foolish' Americans and hypocritical Englishman; but it would be stupid to believe that there is much room in the world, as it really is, for such affairs as the League of Nations, or any sense in the principle of self-determination, except as an ingenious formula for re-arranging the balance of power in one's own interests." The extract enunciates beautifully the psychological facts by which the actions of nations as also of individuals, are generally guided and on that principle, the whole treaty, regardless of the welfare of humanity was handled by the various nations concerned and beaten into the shape in which it saw light.

From the first page to the last, Nitti's book is inspired by a noble eloquence in which an upright character seems to speak from a sound heart. At every page he denounces the treaty with emphasis. His arguments generally are sound and his grasp of the situation and of the facts masterly, unbiassed and fair. Like Keynes he urges on the allies the necessity of uplifting Germany and the ex-enemy nations, if not out of humane motives, at least out of regard for their own good; for like Keynes, he believes firmly that Germany's ruin means Europe's ruin and the victory of the allies resulting in senseless hatred would be the grave of their glory. Keyne's righteous indignation in this respect finds expression in a noble and passionate appeal to the allies at page 208-210 of his book. Says he " I can not leave this subject as though its just treatment wholly depended either on our own pledges or on economic facts. The policy of reducing Germany to servitude for a generation, of degrading

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he lives of millions of human beings nd of depriving a whole nation of appiness should be abhorrent and etestable even if it were possible, ven if it enriched ourselves, even if it did ot show the decay of the whole civilised fe of Europe. Some preach it in the ame of justice. In the great events of an's history, in the unwinding of the omplex fates of nations, justice is not so mple. And if it were, nations are not uthorised by religion or by neutral morals, o visit on the children of their enemies he misdoings of parents or of rulers." itti's book too is a frank and outspoken ocument. According to him, the Treaty indly and rigidly enforced would be the rave not merely of Germany, but of the hole of Europe in which the victors no ss than the vanquished would be involved o their utter ruin and destruction. He herefore appeals to the nations not to hirk the facts but to face them boldly nd to re-construct the peace terms in a ay which will extricate Europe from haos before it is too late. When reading he book one wonders why so confirmed nd convinced an antagonist of the Treaty erms as Nitti seeme to be from the views xpressed in his book, he should have been n accessory to it by being one of its gnatories Nitti explains this by saying hat he was not in charge of his government hen the negotiations were going on. esides, the Italian Government was treated utocratically by Wilson. They were neither eard nor considered and Nitti was practi- ally compelled to sign the treaty. He ives the world to understand that as far s he is concerned he has nothing to do ith the treaty except the fact that he has een a formal signatory to it. According o him, the chief blame for the treaty ust rest on France whose implacable hatred owards Germany combined with an almost lood-thirsty desire for revengence with nterest for her experiences of 1870 has een mainly responsible for such cruel erms, but however that be, one feels that f the Treaty be not modified on the right ines, it would be a cause of chaos in Europe. It seems France was also bent on bringing the Kaiser to trial and that this idea was given up mainly at the persuasion and exertion of Sig. Nitti. The trial of the Kaiser and his officers, is in his opinion against the canons and precedents of International Law. This leads him to examine the causes of war for which he holds Russia responsible. Kaiser, he declares, was not willing to fight. Loyd George, he says, believed the same Speaking of the trial of the Kaiser, he says.

"At the conferences of Paris and London, in 1919 and 1920, I did all that was in my power to prevent the trial of the Kaiser and I am convinced that my firm attitude in the matter succeeded in avoiding it. Sound common sense saved us from floundering in one of the most formidable blunders of the Treaty of Versailles. To hold one man responsible for the whole war and to bring him to trial, his enemies acting as judge and jury, would have been such a monstrous travesty of justice as to provoke a moral revolt throughout the world. On the other hand, it was also a moral monstrocity which would have deprived the Treaty of Versailles of every shred of dignity. If the one responsible for the war is the Kaiser, why does the Entente demand of the German people such enormous indemnities unprecedented in history ?"

According to Nitti. it is absurd to throw the whole blame, of the war on the Germans. No atrocity committed by the Allies during the war can equal that of compelling Germany by force to accept all responsibility for war. A clause to that effect has been put in the Treaty which the Germans signed only under protest.

Nitti protests strongly against the disarmament of the Germans while the Allies go on enhancing their armament every year especially now when there is the least need to do so. He complains that Europe on the whole has at present more men under arms than it had before the war. As a prominent result of the Treaty, production has been slow and the difficulties of

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trade are increasing. The creation of an independent Poland lying between Russia and Germany and a state of Danzig has been a senseless step: refusing to act by the result of the plebiscite regarding Upper Silesia a breach of moral faith. "The whole Treaty of Versailles is based on a vigorous and vital Poland. A harmless Germany, unable to unite with an equally harmless German-Austria should be under the military control of France and Belgium on the West and of Poland on the East. Poland has been conceived as a great state. A Polish nation was not constituted, a Polish military state was constituted whose principal duty is that of disorganising Germany."

Re the plebiscite of Upper Silesia "As every one knows, the plebiscite of March 20th, 1921, in spite of the violence and notwithstanding the officially protected brigandage, resulted favourably to Germany. Out of 1,200,636 voters, 717,112 were for Germany and 483,514 for Poland. The 664 richest, most prosperous and most populous communes gave a majority for the German, 597 gave a majority for Poland. The territory of Upper Silesia according to the Treaty, according to the plebiscite,, according to the most elementary international honesty should be immediately handed over to Germany. But as they do not wish to give the coal of Upper Silesia to Germany and the big interests of the new great metallurgical group press and trick, the Treaty of Versailles has here also become a Chiffon de Papier." Discussing the fate of the conquerers and the conquered, the author has the following statement. "In fact, the causes of discontent and diffidence are augmenting, Nothing is more significant than the lack of conscience with which programmes of violence and of ruin are lightly accepted; nothing is more deplorable than the thoughtlessness with which the germs of new wars are cultivated."

The question of Indemnity too has been discussed very adequately and sensibly by Nitti. He arrives at a much lower figure than Keynes and bases his data on one simple but really reasonable question. He asks when some of the allied countries with all their liberty and acquisition of new territories and wealth are not able to pay their war-debts as is the case with France and Italy, how can you expect Germany deprived of her colonies, her railways and railway materials, her navy and mercantile marine, her coal-fields and with the property of the state and even of individuals seized to pay the reparation, with large expenses to be defrayed for the Reparation Commission and the occupation of the Rhine costing milliards of paper marks a year—how can you expect a crushed Germany to pay an enormous indemnity of 325 milliards or about that sum? Nitti concludes that the Indemnity which Germany can pay annually in her present condition, should not, calculating goods and cash payments altogether exceed two or three milliards at the most. A greater strain than that would snap the chains and drag the victors with the vanquished to ruin.

Nitti proposes to reconstruct Europe the following way. He would first of all change the present war-mentality which still infects us and overcomes all generous sentiments, all hopes of unity. War has deprived individuals of all sense of fair play and so also nations whom it has taught nothing but the principle of self-aggrandisement at any cost. To arrive at peace what is necessary is that we must all desire peace. In the preface, he writes, "During one of the last international conferences at which I presided, at San Remo, after a long exchange of views with the British and the French premiers Lloyd George and Millerand the American journalists asked me to give them my ideas on peace; "what is the most necessary thing for the maintenance of peace?" they inquired.

"One thing only" I replied, "is necessary. Europe must smile once more." Smiles have vanished from every lip; nothing has remained but hatred, menaces and nervous excitement.

Nitti believes a great step can be taken towards peace by admitting all enemies

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nations to the League of Nations and thus making the latter a powerful organ. How far, however, this suggestion, if carried out will really slove the problem is open to question. Is there not a possibility of this League degenerating into a Trade Union for European nations designed to exploit the outside world. The Reparation Commission, he proposes, must be abolished. The existence of such an institution among civilised people is according to him a standing disgrace. The clauses 5 and 10 of the constitution of the League of Nations must be modified. Clause 5 declares that save and excepting contrary dispositions, the decisions of the Assembly or of the Council are to be made by the unanimous consent of the members represented at the meeting. There is again clause 10 by which the members of the League of Nations pledge themselves to respect and preserve from external attacks the territorial integrity and the existing political independence of the members of the League. Nitti calls the fifth clause an absurdity and the tenth clause immoral. He explains this statement to our entire conviction. He says of the League "as it exists at present, the League of Nations has neither prestige nor dignity; it is an expression of the violence of the conquering group of nations." Nitti proposes that the victorious nations must disarm soon; that Germany's indemnity must be reasonably fixed and that the inter-allied debts should be cancelled; ne connections should be formed with Russia. There must be an end of hatred and war-mentality, and under the new outlook the Treaty should be revised. In the significant words of Nitti, *Europe must smile once more.*

TO THE GURUKULA.

(in souvenir of life on its demesne 1914.)

Sweet spot that soothed a dire distress,
Sweet spot in which dwelt Holiness,
Where every shape and form of life
Was safe beyond the hand of strife.

Though wandering thy children go,
In peace thou bidest ever so;
Thou haven for the pilgrim sore!
Thou home of Rishi's purest lore!

Until our bodies pass away,
Until the world in death decay,
Unchanging for mankind thou art
The gentle Himalayan Heart!

Elizabeth Arnold.

(कविता कौमुदी)

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KHADDAR AND SATYAGRAHA.

By Miss. E. Mary Burrough.

(Shrimati Shanti Devi).

It has been asked me why should I, an Englishwoman, wear Khaddar.

I am an Arya Samajist but that is not the only reason though my sympathy with the people might very well be the cause.

Before I entered this coountry, I was endeavouring to wear Khaddar, that is, handspun and hand woven things I was only fifteen or sixteen years when in Germany I bought my first spinning-wheel and span tow. It was a plain deal wheel, unpainted and unpolished, I bought in the market place for three to five marks. Of course the west turns the wheel with a treadle for the foot. Weaving and spinning among the peasants of Germany was not dead then ; it was the tradition to spin and weave much fine linen from the flax for the bridal days, while it was the bride's privilege to provide innumerable sheets and pillow cases besides her own body linen, as well as enormous feather puddings we (mad English) called them a large soft pillow as large as the bed which was used on top to keep one warm instead of blankets, the temperature going down to 230 centigrade.

But that very pretty wheel did not reach England. I left it to my friends because I was too shy to take it such a long journey.

The next I had was when I set up in my studio room as an artist and the first of my spoils was a spinning wheel of brown wood over hundred years old, which an old lady used to spin in Hampstead and which was sold at her death.

I found it was not in working order and I used it as a property to draw and paint. That with a piece of hand blown glass, a beer glass with a handle extremely light in weight engraved with a drawing of a running dog were my joy and the amusement of my friends. I never could get it fixed to spin it—it was too worm-eaten and the spindle fell to pieces. It was much lighter and of a more complicated make than the Indian one, almost cobweb-like.

About the time of war I came across a child of thirteen wearing hand woven dresses of wool, spun by herself bare footed but with sandals on which she had made herself, a Grecian fillet round her beautiful head of deep red hair. She was working with an English lady who had been to a part of ancient Greece. Epirus was its name. The people were shepherd people and an Englishman was also out there, keenly helping them to keep beyond the borders of the Balkans and also to revive their spinning and weaving industry. This man wore the Greek dress, a simple one, much like a Dhoti. I think it was of fine wool. He had sandals on his feet and legs bare upto the knees. He continuously wore the dress, even when he made periodic visits to England to collect funds and get people interested in weaving. I saw some weaving which was wonderful, a thick blanket, it seemed, half an inch of plaid, the cream wool inter-woven with inch to inch and a half stripes of natural brown wool of the sheep. The proportion of colour was very fine. It struck me as very beautiful and was like a thick rug but was used by the shepherd to keep his shoulders dry when the mist fell on the mountains of Epirus. The lady had spent some fortune

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in helping them and the man had given his life to them.

This lady had to flee when the Epirots were dragged into the Balkan war before the great war. Mrs. Alston came away in a small boat with some woven cloths and samples. In London she started a Saturday morning weaving and dancing class for the poor children of Chelsea, where this child taught.

They learned Greek dancing, a very graceful fleet-footed dance in which girls dance single but in company; it was like a rushing wind. I tried to learn some of the steps and all my lovely seaside holiday practised them on the sand, where every foot mark told if I had made the rthym right. It was dance without music and seemed some times like the flight of girls before an enemy. The movement is exactly opposite to that of walking since right hand and right foot went together as opposed to our right hand and left foot. The children dance bare foot on a rough concrete floor of the old Crospy Hall which was pulled down from the city and rebuilt in Chelsea. There also they had their looms, tiny ones, very simple in construction. And the older girls had already learnt and woven the dancing frock of rough cream wool, two straight pieces knotted on the shoulders; making a straight line across the neck and knotted again at the sides it finished at the knees. It had no sleeves and fell full, straight from the body, because of the breadth across the shoulders. I watched the children with great pleasure and saw them weaving. I used to wonder at the bare foot on the harsh and cold concrete and from that sprang my attempt at walking barefoot. This Mrs. Alston had a place where cut-work women over sixty years of age were employed and happy they were in it. A nice light sunny room with a fire in winter and three pence an hour was a fortune to those who could not do war work. They carded wool and span and then it was woven. Ladies came and gave their orders.

As well they wove cotton hand-spun obtained from other countries until Government stopped importation because of the short supply of ships. From then I began making pretti-coats like the childrens' frocks and woven woollen cloth for making coats and created a desire for it amongst my friends. Before I left, one girl had started a business supplying ladies with hand-woven dresses made and embroidered entirely with her own hands. She had been children's book-artist and also toy-maker but her strong point was certainly her dresses which even before I left were made with great simplicity and beauty. The embroidery was studied from some of the old Indian (Dhopatties) which the mothers used to give their daughters on marriage and which lay hidden in chests until the call for Khaddar was recently raised. Our British and South Kensington museums are full of beautiful crafts and embroideries of India and China. She soon learnt to use the method and make her own pattern—there was not a machine stitch anywhere but her bright brain and beautiful loving mind had achieved—the cost was a little too much but never two ladies had the same dress or pattern.

At the time I began to study art in earnest I ceased to go to dress-makers, the trial of my life which made me sick and faint. I made my own frocks. I bought hand-spun and woven and made them myself with decorations which were symbolical of the quality I needed to bring into my life. One frock had the blue bird of happiness and the singing grass, another the love tune on the hillside which was formed into the harp of harmony.

There was another lady Mrs. Mairet who was almost a fine weaver and spinner. I asked her to teach me and she replied, "Not unless you will give your whole life to it," but she had many apprentices. She had been in India and studied spinning, weaving and vegetable dyeing and the shapes and patterns of Indian clothes, utilising them to make dresses in such a manner that it was not necessary to follow the fashion, so simple and serviceable. Her colours were a joy in dark England—bright.

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yellow, orange, rose, blue and the Mohammadan green. She worked with her husband who made hand-made paper and did hand-printing. Her book which she wrote on vegetable dyeing I have with me printed on hand-made paper. It fortunately escaped the depridations of ants which destroyed many of my books. The joy of the beauty and the likeness of the hand-made paper and quality of printing is enhanced by its durability. The same is to be said of all hand-made things whose property is individuality and serviceability. The shoddy cloth which was found in Government stores when war started coming out of Germany, the army had to put up with much misery, since it would not stand the rain or hard wear. There were many other weavers, starting among them, Belgian vegetable silk weavers, who I believe did not spin. Everywhere were little communities springing up of arts and crafts. The London County Council School taught many of these things from hand-made pottery to book-binding, copper and brass beating jewellery work. Indian models were often used. The beauty of finish of a fine Indian jewel was recognised. One of my friends made so well that people wondered if it was really Oriental, both back and front had its right and proper decoration. They were delicate tittle pieces she made and all her own original design. She was a good worker but she had suffered so much in her struggle to keep herself and family during her art education that she proudly said she had paid for herself. Although she had worn clothes which her rich girl friends quietly laid aside, they were very little worn for Dorothy. The doctor forbade her the use of a blowpipe because of her throat. Lately she has started a school where she teaches little children to bring out their own originality through basket work, small weavings and box-making and other joys, thus opening the way for an understanding of the arts and crafts at a later stage in life. Children of nine and ten years illustrate nursery rhyms and are very successful.

The revival of arts and crafts was due to William Morris, artist, poet and socialist. His designs for wall tapestries are still being executed, though he has many years since passed away. When at the beginning of the invention of weaving machinery the weavers mobbed and smashed it, as is told in the story of Jhon Halifax Gentleman; it was a true instinct for the joy of the hand weaver that went as also his freedom. The mill makes absolute concentration a necessity for long hours without speech or song, away from home, from before five o'clock in the dark winter morning and the return at six with only interval for food of short duration, no rest, no exercise. Under good conditions the noise is deafening, the whole machinery rattling and shaking and ceaselessly requiring attention in case the thread of one of the many bobbins breaks. Those that weave by hand speak of the joy of the throw of the shuttle; certainly those that I know who work with pattern and colour rejoice in making the harmony. Colonel A. C. Birdwood gives a wonderful description of the activity of the Indian village full of crafts of the weaver under the trees of the bright flowers dropping round him. He has time for a word with his friend and to sing and praise God for the flowers and beautiful sky; then the workers in brass etc., and the cattle returning home and the twilight with its worship and song. What a different picture to the gloom of Leeds as detailed by a clergyman to me! He spoke of the black soot falling as rain upon the gardens in which no flowers grew, no blade of grass! At the time I, as an artist thought, I must make paintings of flowers to give these desolated people, *but to give them back their village and weaving would be a greater blessing.* Then again would England be a garden green and fair. The theosophists are doing much to revive the crafts and bring back the guilds into England; A. C. Pinty is writing and working for this purpose. In England there are people who have given up being lawyers and only practise for the people as Mr. Pattrick Lawrence, others are simple shoe-makers only working for their daily needs. They ask why should they take the toil of another. They need to

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do their share of the toil of the world and have others leisure to read and study.

With universal education even the labourer reads and will sit up at night to read Marie Corelli. There is another community formed, known as guild of silence. They have religion as a basis with meditation at frequent intervals in between studies and labour. Their ideal is to produce everything in their own community—domestic economy beginning with the growing of wheat and the producing of the necessities of the life. The ideal to weave a linen garment for summer and a woollen for winter was taught the children of the community and to wear only one.

The learning of the science of agriculture and working of the land was a great part of education and half hourly shifts when workers had to down tools and change occupation must have been a very trying rule, the idea being to give great concentration of mind in the short space of time. The place was open to all who would afford a hundred and fifty pounds to study, or a married couple could after studying have a little land to cultivate for fifty pounds and build a house. Many wealthy people went there but it failed from the money basis although the idea was not to undersell the work and that one only valued that which one paid for. Each person had to take up the making of two arts or crafts which they sold at a good price. "Education should be not only scientific but artistic."

One clever actor would make hair nets of silk for ladies. The ladies wore a somewhat nun-like dress of different colours. The founder an American lady who said she had reached health and wealth when having neither, through meditation, she was a Psychic and could see the colour of the aura so that each person was allowed only to wear the colour she told them. The dress had to be home-spun, the colours ran from silver grey, rose, blue, gold, mauve and white. The head wore the white, the other advanced ones, mauve though the two colours were equal. The colours showed the qualities attained, rose, human love, blue, devotion, gold, divine love and mauve and white compassion. There was a school of science in London where one could meditate. I went several times but the first time I had a difficulty in finding it. It was a very wet day and I had a very bad cold. I reached half an hour late. One had to pay 2 s. 6 d. and the white door was closed. I knocked and a violet lady came and was surprised I should want to pay half a crown for half an hour. However I had made up my mind and was told to follow in silence. A violet lady was speaking as I entered and presently she turned in her discourse to say, I felt, straight to me, "you should not come out in the rain with a cold unless you use mean to demonstrate health" She would have seen a health aura around me may be. I did demonstrate health for that night. The rain having cleared away I slept on my balcony in the open air as usual and woke up next morning without a cold. Mahatma Gandhi says, "Fasting is health." No doubt to put one's faith in God and demonstrate gives one realisation of the all powerful Great Self. I feel I have said enough to show that the wearing of Khaddar was an innate desire of Satyagrah, the very truth of my being. As a righteousness for a nation I believe in it implicitly. Gandhi is probably right when he says the English nation is doomed in a hundred years if she does not change her ways to these simplicities and harmlessness.

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PRIMARY EDUCATION,

AS IT IS, AND AS IT SHOULD BE.

(By Pt. Parashuram Hari Thatte, Nasik.)

I PROPOSE to lay before the reader the result of what I have seen and read during my last service of nearly seventeen years, in various places and various capacities (as an assistant and Head Master in a primary School, as Head Master of an English school, as a clerk to a Deputy Inspector, as a clerk to an Educational Inspector, and as a teacher in the Elphinstone Middle Schoool). But I do not mean to propose anything new. Only usefulness, is my aim, not novelty,

1. By Primary Education, I understand the initial training, provided for the masses, as constrasted with that provided for the classes. The Government of India, in one of their resolutions, have well defined its scope, in general terms:—The curriculum of a primary school ought, while not neglecting the preparation necessary for pupils, who may be advancing to the secondary stage, to aim, principally, at imparting instruction, calculated to be of real practical benefit to the bulk of the children, whose education will terminate with the primary course."

2. In Bombay I find it to consist of the following:—

(1) Reading (Vernacular)
(2) Writing (,,)
(3) Arithmetic.
(4) History (India)
(5) Geography
(6) Sanitation.
(7) Mensuration.

I find in it, the following defects:—(1) It is too uniform for all classes. (2) It is too expensive, and (3) It is too literary.

3. It is too uniform for all classe The population of the Bombay Presiden can be divided into three sections wi reference to the mode of life of the people: (1) Village (2) Town (3) City. The occup tions of the people living in villages are distinct from those of the people in towi as the occupations of the people in tow are distinct from those in cities: the majori of the people living in villages are at mo always husbandmen, the majority of t people in towns are mostly artizans and t majority of the people in cities are genera commercial men. But in the Primary scho of Bombay, a single uniform course shown above) is prescribed for all—villa town and city, boys, alike, as far standard IV, whether they may be quali ing themselves to receive secondary edu tion, or whether they may intend to c their education with the primary cour vide revision of Education in India 1886 pp. 195-96. I do not ignore the vari standards, but they being drawn on mu the same lines, can not be said to be f from the defect pointed out and I make hesitation in asserting that they do meet the wants of the people for whom t are intended.

4. It is too expensive:—In Bombay, course is the same in English and Vernacu Schools, as is the case in the Punjab, unlike the Punjab course, it extends o five years, instead of three. In favou this system it is asserted that, under the high and the low, the rich and the po the advanced and the unadvanced are k together for more than five years, in same class rooms of primary schools, this long association is likely to improve general tone of the society. I doubt efficacy of this measure. It is further n

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orthy that this uncertain experiment causes o much waste of energy, time and money.

5. It is too literary :—The Bombay course too literary to be of much use to those hose education terminates at the primary age or those who are preparing for the condary, stage so much so—that I have ten heard persons of various occupations—sbandmen and artizans specially—cursing e day on which they sent their sons to ese primary schools! For, the education parted there at present, totally incapaates them, for their heriditary occupaons! It creates in them the greatest dise for manual labour, and turns out only numerable scribbling candidates, for a ited number of clerkships, in Government fices. Let me quote here what Archdeacon nclair, under similar circumstances said ce, in England "We have begun to find at the best pupils of Elementary schools gin to look like copies of public school ys, with delicate hands, broad collar, ite shirt and Etoco-jacket, very little leed like young artizans and handicraftsn. Their style indicates their ideal, they n at being clerks, not workmen. Some ist under any circumstances, be workmen, ne leave alas, at an early stage, to take at they call, "little plans" and to bene job labourers, for the rest of their es, but it will be found that, amongst r senior boys, we turn out a greater mber of clerks than of any other kind; d that as they leave school, at an early e of 12 or 13, it is for the most part, with inferior class of clerks, that we are oding the labour market and bringing wn the wages of the clerks. What I want see effected is, just so much change our system of Elementary Instrnction, will give our boys, a bias in favour of dignity of manual labour and the beauty l excellence of skilled artizanship."

Our Indian schemes are often exact pies of English schemes, and no wonder, erefore, that when the causes are similar results are also similar.

6. These defects in our primary education, as it is, have suggested to me the terse metaphorical expression: we teach horses to eat grass, and then turn them loose into a field. where there is no grass and tell them to feed and grow fat!

7. The end of education is to render the individual, as much as possible, an instrument of happiness, first to himself and next to other things—*Encyclopedia Britanica—Education.* The object of education is to make the people of a country good citizens, *i. e.* to make them industrious diligent, self-reliant, contented and law-abiding. Bearing these primary objects in mind, I propose the establishment of the following primary school:—

PRIMARY SCHOOLS.

(*a*) Village schools :—(1) Forest schools (2) Agricultural schools.

(*b*) Town schools :—(1) Vernacular High Schools, (2) Trades Schools.

(*c*) City schools :—(1) Vernacular High Schools, (2) Commercial Schools.

(*d*) Divisional Schools and Colleges } (1) Model Schools of the nature shown above and Museums.

(2) Training Colleges. Vllage schools.

(1) Forest Schools :—In these schools, the boys should be taught the following :—

Subjects :—(1) Nursing of forest plants and how they should be put to practical use, such, as, catachue, baskets, mats

Practically

(2) Self-defence from wild beasts by archery, shooting and analogous arts.

Practically (3) Physical instruction

(4) Simple remedies of the diseases of plants.

(5) A little of three Rs. (Reading, writing and arithmetic) as in the lower primary course, of which I shall treat hereafter. Intellectual discipline should not be forced on the villagers a

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now, as it makes them unfit for their hereditary pursuits. These men may be employed as Forest guards, rangers.

(2) Agricultural Schools :—In these schools the boys, should be taught the following :—

Subjects :—Agriculture of wheat, rice, bajree, jawar, cotton, til, tuar, sugar cane and all its branches, according to local requirements.

Practically

(2) Self-defence from wild beasts by archery, shooting and other analogous arts.

(3) Protection of crops from such destructive animals as bears, rats and locusts.

(4) Simple remedies of cattle diseases.

(6) Physical education.

(6) The three Rs. as in the middle primary schools and mensuration. Vide the last remark under forest schools. Many husbandmen have complained to me of the unsuitability of the present intellectual education, as it makes them altogether unfit for their hereditary work. These men may be employed in the Agricultural branch of the Revenue Department as Bhag Karkoons.

Either of these kinds of schools should be established in villages according as they suit to them. If the majority of the inhabitants of a village, are living on the produce of the forest, a forest school should be established there In other villages agricultural schools may be established. These schools should have vacations for one or two months, according to local requirements in sowing, transplanting, and reaping seasons. The schools of the kind opened in British districts are total failures, because

(1) they are opened in unsuitable places.
(2) the subjects taught there are neither very useful, nor very attractive.
(3) the teachers are not adequately trained
(4) the students are not the sons of cultivators or of men living in forests.

(*a*) The schools should be on the Sloy or Rotherdam system. If t morning is devoted to mental wo (say by 20 out of 40 boys in t school) the afternoon may devoted to practical teaching the Government or public fields forests and *vice versa*.

(*b*) The best practical experts may engaged to give practical trai ing, in the field or forest work·

(*c*) A trained teacher may be engag to impart mental education.

(*d*) In a small school, the practical a meutal training shall have to imparted by one and the same ma

(*e*) The boys may be given small wag according to the quantity of t work they do.

(*f*) I propose to register such schoo for grant in aid, if some lar holders are the proprietors.

TOWN SCHOOLS.

(1) Vernacular Middle Schools :—

These schools may be divided into t stages :—Lower Primary :—Standards I & *Subjects* :—(1) The 3 Rs.

(2) Geography of the district.

(3) Physical education.

(*b*) Middle Primary :—Standards and IV.

Subjects :—(1) The three Rs.

Compulsory (2) History and Geography.

(3) Physical education.

B

Alternate (1) English
or
(2) Sanskrit

I define physical education as under :—

(1) Drill (6) Running
(2) Garden work. (7) Jumping
(3) Field work (8) विटीदांड (गेंद बद

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(4) Swimming (9) खोखो।

(5) Riding (10) आट्यापाट्या।

The people now take greater care of their ildren's mental education than of their ysical education.

(2) Trades schools :—

In these schools the boys should be taught e following :—

Subjects :—(1) Spinning, weaving with simple hand-machines, in different
ractically patterns, according to local requirements, as sadees, long-cloth, thanna-cloth.

(2) dyeing of cloths, mordanting and colouring with indigenous and foreign materials.

(3) making of Soap-manufacturing pure Carbonate of Soda, Chunam and oils.

(4) Pottery :—Different kinds of ligenous earths, their mixtures and how manufacture pots from them, by simple chinery as required locally.

(5) Carpentry :—Strength of rious kinds of wood, their suitability for ferent purposes and how to manufacture icles from them, according to local uirements.

(6) Smithy :—Common tools and nails, hinges, pots, umbrellas
ractically required for local purposes.

(7) Tannery :—Making of shoes

(8) Parper-making :—Different kinds of indigenous materials. their use and manufacturing paper from them by hand-machines.

(*a*) In all these branches, drawing should be made a compulsory subject of study.

(*b*) The three Rs. (Middle Primary Schools) should be tanght as secondary subjects.

(*c*) The general remarks, under village schools, are applicable to these schools also.

(*d*) The manual training, should be entrusted to best workmen and the mental to trained teachers.

(*e*) The boys should be given small wages, according as they do work.

(*f*) I propose the registration of such schools, for grant in aid, if they are opened for some Karkhana-Walas, in connection with their workshops.

"City Schools."

(1) Vernacular High Schools :—

These may be divided into 3 stages :

(*a*) Lower Primary
(*b*) Middle Primary } The subjects as in the town schools.
(*c*) Upper Primary

The boys should be taught the following :—

A

Subjects :—The 3 Rs.

(2) History and Geography.

Compulsory (3) Algebra

(4) Euclid

(5) Official correspondences book-keeping.

B

Alternate (1) English
or
(2) Sanscrit

C

(1) Mensuration

Optional (2) Sanitation.

(*a*) The age restriction of 18 years has not been removed in the case of public service examination, as in that of examinations held by the University. Algebra and Euclid have been precipitately excluded from the public service examinations, therefore, the Upper Primary Course has lost all its attraction, and those who can help, never fail to go through the course and the English High Schools, and Training Colleges do not get as good students, as they used to get

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before. Those who formerly joined these institutions, after completing their VI standard, never experienced so much trouble in learning Euclid and Algebra, as they do now. It is therefore necessary

(1) to remove the age restriction

(2) to introduce something practical in the course as I have proposed if it be desirable to prevent the English and Primary education from being crippled.

(*b*) The last stage of the Primary course should be almost identical with the initial stage of the secondary course.

(*c*) Some knowledge of English is indispensable even to a vernacular scholar and Sanskrit is one of the best keys that a native student should have to unlock the treasures of his vernacular. The boys find the present fourth standard easier than the third standard. I therefore propose to insert either of these languages in the course from standard III, agreeably to local requirements, as they are likely to keep up the interest of the learners throughout the course.

(*d*) The trained and English teachers, now found in many town and city schools, can teach the alternative course properly.

2 COMMERCIAL SCHOOLS.

These may be divided into three stages :—

(*a*) Lower Primary :—Identical with town and city schools.

(*b*) Middle Primary :—In this the boys should be taught the following :—

A

Subjects :—(1) The three Rs. and mental Arithmetic

Compulsory (2) Commercial Geography correspondence and book-keeping.

(3) Physical Education.

B

(1) Marathi

or

Alternative (2) Gujrati

or

(3) Kanarese

(*c*) Uppar Primary :—In this the b should be taught the following :

A

Subjects :—(1) The 3 Rs. and Men Arithmetic.

(2) Commercial Geography

(3) ,, correspoder book-keeping and shop-keepin

(4) Political Economy—Inla and foreign trade, advanta and disadvantages of the f trade, trade-Unions and operation.

(5) Physical Education.

B

(1) Marathi

or

(2) Gujrati

or

(3) Kanarese

or

(4) English

(1) The general remarks, under vill schools, are applicable to these schools als

(2) The best practical experts may engaged to give practical training in c mercial correspondence, book-keeping shop-keeping and mental training may entrusted to a trained teacher.

(3) The men produced by these schools be employed in the account branch of ev department.

In order that the people may not be dependent on Government service, I h proposed schools of a nature, quite differ from those now in vogue. India is an a cultural country. So, primary educatio India, should naturally be different f that of other countries. Education of people should be, always progressive;

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never artificial or precipitate. It should be such that recipients may be able to fully meet the wants of the locality, in which they are born and brought up. So, I have tried to combine General, Literary and Technical training in the different courses of study, agreeably to the scope of primary education defined in the Resolution of the Government of India quoted above.

(10) Divisional Schools and Colleges.

(*a*) Schools :—In every division there should be model schools of the kind shown above, which should be well equipped and manned.

(*b*) Colleges :—Training Colleges.

In these the boys should be taught the following :—

A

Subjects :—(1) Vernacular, English and Sanscrit languages.

Compulsory (2) History and Political Economy.

(3) Physical education.

B

(1) Logic and Moral Philosophy.

or

Alternative (2) Mathematics and Physical Science.

C

Practical (3) Fowler's Discipline.

(*a*) The standard of the test should be as high as possible. In every question paper there should be two sections : (1) Special and (2) General. The special section should contain questions from the text books prescribed, and the general, from any other well-known books on the subjects (not prescribed). This will encourage special as well as general reading among students.

(*b*) For Sanskrit may be substituted, one of the local vernaculars. Marathi, Gujrathi, Kanarese.

(*c*) Besides the History of India, the student should learn the History of a European country *e. g.* England.

(*d*) The English language should be taught as second language. The study of this language will enable intelligent students to draw upon, and to keep abreast of, current western thought and literature.

(*e*) English text-books may be used so long as vernacular text-books are not available. But the questions and answers should always be in the vernacular.

(*f*) If the scheme on the primary education is introduced, on the lines, shown above, it will be necessary to make a new provision to train students, in the following special courses :—

(1) Agriculture
(2) Forestry
(3) Trades
(4) Commerce

This Science College can make satisfactory provision for scientific and technical education.

(*g*) Like the University graduates, the trained teachers from the colleges should be allowed to use such titles in connection with their names as are indicative of the relative value of their certificates, as उपगुरु, गुरु, महागुरु ।

(*h*) There should be a special examination like the University M. A.

11. There should be a scheme of scholarships leading from primary school to the colleges.

12. I conclude with a hope that, "Our schools will be something more than mere places of dreary study. They will train the children educated in them so that they may be able to appreciate, and enjoy those intellectual gifts, which might be and ought to be, a source of interest and happiness, alike to high and low, to the rich and to the poor," as Sir John Lubbock has desired in *The Pleasures of Life* and our schools being made to aim at the pratical like German schools, in the preparation of our children for complete living, from the outset, will, no more, turn out, like English schools, so many men, only trained in books and "fit for little but to grind books into the next generation of students," which has been so vehemently attacked and condemned recently by a writer in the Times.

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CONTEMPORARY THOUGHT REVIEWED.

THE LANGUAGE OF NODS.

Since the Premier made his unfortunate speech on the experimental character of the Reforms, and the Viceroy instead of using the accepted canons of interpretation, took shelter behind a curious, far fetched philosophy of nods to explain it, so as to explain the real meaning of the speech away, the press of the country has been indulging in innocent humour as regards the occult suggestiveness of nods. We cull the following from the *Behar Herald*. Besides amusement it may afford some food for reflection to the reader.

Is is a pity that the language of signs is dying out. Time was when it used to be a necessary accomplishment for gallants and free masons, and monks under the vow of silence. To-day the art survives only in pantomimes and dumb-shows and the "nods and becks and wreathed smiles" of ordinary intercourse are often as meaningless and misleading as the spoken language. It would seem that Montrond's theory of language being given to men to conceal their thoughts has been extended to the language of gestures, and modern society now makes it a point to conceal its thought by gestures as much as by words.

In the last few days, however, the nod has come into sudden prominence. We have it laid down by a high authority, to wit an ex-Chief Justice of England, that the nod may override the spoken word in the same way as documents exclude oral evidence. A Prime Minister makes a speech which is taken exception to. Another minister then gets up and says that the Premier did not mean what he said or his words seemed to imply. The Prime Minister nods. We are not told if the nod is recorded by Hansard or in the official minutes, but Reuter is good enough to telegraph it to us, and the Viceroy now tells us that the speech has to be taken with the nod. This ruling therefore restores to the language of gestures, its primitive importance. It must not be supposed that his lordship of Reading has been the first to recognise it. So far back as 1893, a writer in the Nineteenth Century remarked as follows :—

"A nod is as good as a wink to a blind horse : and there are certain understandings, in public as well as in private life, which it is better for all parties not to put in writing."

Whether Parliamentary nods of the kinds we are discussing are actuated by the desire to avoid putting things in writing, we cannot say, but if speeches can be understood only by reference to gestures, every student of history will agree that the absence of an official record of such gestures deprives the workers in the field of historical research, of valuable and often, as in the present case, indispensable material. Only, it is necessary that the gesture must be read aright, or the result may be confusion. Thus, a nod may mean several things. Besides the ordinary wag which is peculiar to certain constitutions and the every day bow of courtesy, nods may be indicative of assent, command, information, signal or sleep. The Homeric nod was of the last kind. The same idea has been expressed in "the land of Nod" in which Cain was supposed to have dwelt. The nod of command is recognised when we speak of an empire being at somebody's nod. In fact, a whole A. B C. code might be built up on the alphabet of nods, and the Calcutta Univer ity might do worse than establish a chair on 'gesturology' as the new science may well be called. Considering that the fate of the Reforms hangs on the nod, the Reformed Council of Bengal may be expected to relax for once its ungracious attitude towards the University and make a

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ubstantial grant for the purpose. Council nd courts in India are sure to provide an mple field for research, for Judges and ouncillors are frequently seen to nod and ndulge in various gesturee such as yawns, inks, shrugs and sneezes, every one of hich may have a meaning the elucidation f which is necessary, if only for the fair ame of these eminent persons whose nods re generally regarded by the irreverent as enoting their susceptibility to a weakness om which even the illustrious author of he Iliad was not free.

THE ASTRONOMICAL INFORMATION OF CAVE MEN.

The following culled from an issue of *The Literary Digest* will, besides proving an interesting piece of information to the reader, demonstrate to him how baseless the belief that the ancient ages were barbarous, and as such, marked with rank ignorance and superstition is turning out to be:—

Professor Bigourdan recently made an interesting report to the French Academy of Sciences concerning certain prehistoric drawings made by cave-dwellers which evidently portrayed the Pleiades. The singular thing about these drawings is that they all exhibit groups of ten stars, whereas modern observers of the skies are able to perceive with the naked eye only seven stars of this group. The ten stars which form the group are visible to-day only by means of a telescope or from the top of a high mountain. This raises the very pretty question as to whether the cave men were already so skilled in astronomy as to know that more stars were visible from the summit of a mountain than from the plains. If they did not possess this knowledge we can only suppose either that primitive man was gifted with much sharper eyes than his present descendants, or else that the brightness of the Pleiades has become much diminished.

PEERS MONOPOLISE THE BRITISH PRESS

An accredited custodian of public liberty is thought to be the press. How that sacred obligation is being discharged by the press of liberty-loving England will be evident from the following remarks of the *Literary Digest* Will anybody yet doubt that administration divested of spiritual control cannot make for justice and equity in the political affairs of a country? Forms of Government count a great deal in the political and economic unfolding of a people's capacities yet they do not ultimately solve the problems, both physical and spiritual of all sections of a nation.

Every Sunday Newspaper in London is owned by a peer. This is a state of affairs that comes to light during the general discussion of the sale of titles now going on over there. It has come up recently in both houses of Parliament, and the Prime Minister is said to have had a bad time of it making a satisfactory explanation. Of course there are in the peerage men with all kinds of antecedents. "We have brewer peers, and soap peers and tobacco and shipping peers," says Mr. A. G. Gardiner in *John Bull* (London). And, he sees some mitigation in the fact that "every great brewer, soap-boiler or ship-owner is not a peer." But according to him every owner of a Sunday paper is. This is his indictment.

"Now, let us look at this great machine of the Sunday press and its proprietors; I will give the names of the papers and the names of the principal or nominal owners:

Weekly Dispatch	Viscount Northcliffe
Sunday Pictorial:	Viscount Rothermere
News of the World:	Lord Riddell
Lloyd's News:	Lord Dalziel
Sunday Times:	Sir William Berry, Bart
Sunday Express:	Lord Beaverbrook
Reynold's:	Lord Dalziel
Observer:	Viscount Astor
Sunday Herald:	Sir Edward Hulton, Bart

"That, as far as I remember, is the complete list. You will observe that every

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one of these newspapers is owned by a peer or a baronet. Can you point to any other calling, industry or profession in which the same phenomenon is witnessed ?

"But there is something more. I think I am right in saying that all these gentlemen have received their titles or advancement in rank in the last six years, since 1916 I ask you to reflect upon that fact. I ask you to consider the meaning of this sudden discovery by the people who have titles to give of the virtues of any one who happens to own a Sunday newspaper with a big circulation.

"I ask you to read your Sunday paper in future with this in mind, and to accept the kind of political pabulum it offers you with this in mind.

"I have taken the Sunday press for my example because it is the most flagrant of all. But it is only characteristic of the general avalanche of titles thas has descended on the press—in the country as much as in london.

"There is now hardly a single great newspaper in the land which is without a titled proprietor, a titled editor or a titled London representative. If there is one such paper you may be sure it is not because it couldn't have had its titles with the rest, but because it has preferred to place itself under no obligation to governments.

"PREAH CHRIST" BUT NOT "CHRISTIANITY."

Under the above heading there appears a note in the above journal which the reader will find to be an echo of what we have so many times re-iterated as regards the disgusting character which the recent war has brought upon "Christianity." The war waged by so-called Christian nation gave the lie direct to the professed mission of that church, *viz*, to preserve and promote peace. Did Christ the founder of the creed, stand for the same ideal that his lip-followers are in practice pursuing and seem in great part to have realised. No, says our contemporary. We shall quote its very words.

In the Far East, Christ means one thing and Christianity something very different; at least, so Mr. Fred B. Smith came to believe after a tour of the world made under the auspices of several church organizations. He finds that now the average Mohammedan looks upon Christianity as a religion of war and bloodshed. The Moslems who themselves freely advocate the sword as a means of conversion, accuse Christians of insincerity in professing a love of peace while waging the bloodiest war in all history. In India a distinguished native Christian advised Mr. Smith not to use the word "Christianity" in his addresses in that country. Said the Oriental: "You can preach Christ, but you can not preach Christianity. It is here regarded as the name of a Western religion which has failed."

The journal quotes Mr. Smith from an article in *the Herald of Gospel Liberty*.

"I could multiply similar illustrations from China and Japan. Hindus, Mohammedans and Buddhists are filling the Far East with descriptions of western Christianity as a war-loving and war-promoting organization. The East says, 'Christianity, cannonball, a submarine, and a gas bomb all together.' The West says, 'Christ is the Prince of Peace and the Christian Church is the instrument to make that doctrine effective throughout the world.' But the cold fact is that thus far Christian teaching has not produced that result even in nations where it has held a preponderance of the people. Passing peace resolutions does not remove this impression. I believe that the Great War has set back by many years what might have been the progress of Christianity in China and India.

"The Church is the only organization with the world contacts which make possible

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ommon binder for preserving peace. If Church fails in its new opportunity, e and worse wars are coming. The stage ing is perfect for more outbreaks. Only Christian gospel of brotherhood can nish the moral and spiritual foundation t will make peace really possible."

WICKED FOOD WASTE.

The latest issue of the above journal s the following apt remarks on the nton and sometimes selfish waste of d in the commercial countries of to-y. Highest economy that, which lly benefits humanity is not that tated by commercial motives. Un-s moved by some spiritual force, that y excite in it love for fellow-beings, manity will not see in what lies its imate good. Says the Journal :—

depressing commentary on "the ed and stupidity of mankind" is con-ed in a news dispatch from a town in ifornia saying that growers had left 00,000 melons rotting on the ground and ided to pocket the loss in the hope that rstocking of the market would be elimi-ed and they could get better prices. e greed of humanity is bad enough at time or for any reason, says, *The istian Herald*, "but when it is so great t men are willing to destroy good whole-e food in order to make money or keep prices it seems to be a more exteme m of greed than some other kinds." In templating these rotting melons *The ald* visualizes the millions of children the famine-stricken countries and the f-starved in American tenements But posing that the growers of foodstuffs e anxious in case of an over-production save every ounce, even if it had to be en away, how, wonders *The Herald*, could be transported to those who were in d of it? Unfortunately, we are told.

"The combination of greed and stupidity hinds us that we have not come very along the track of conserving some of manity's most beautiful and necessary things. We can measure the distances of the stars and resolve them into their physical make-up with the aid of that marvelous instrument, the spectroscope. We are able to talk to one another through space, and harness the lightning to cook our meals. But we are not great enough nor good enough to prevent 8,000,000 fruits of God's wonderful earth from rotting on the ground, while little children in Europe also rot on the ground because there is no food for their little bodies. What sharper contrast could be found than the wanton and deliberate destruction of God's food for God's children than this commercial transaction, perpetrated in cold blood, for the express purpose of keeping up the price?

It would seem as if some wholesome law could prevent the destruction of food in a world where millions of hungry mouths go without even the plainest sort of nourishment required to keep body and soul together. Is it not an ironical comment on our civilization that at a time when the Christian conscience of the nation is confronted with the appeal to send food to Europe and the Near East, to the starving millions of China or of Armenia, the growers of food in the very country that is besought by Europe for food, throws it away to the extent of 8,000,000 melons?

"The possible reply that this sort of food is perishable and can not be sent abroad, or that the cost of transporting it to market is prohibitive of any profit for the producers, does not answer the fact of food destruction. Either wickedly or wastefully God's food is destroyed. In the economy of His plan for mankind such a course, no matter from what motive, is an illustration of mankind's selfishness or of stupidity. We have not learned how to make a supply meet a want."

THE TYRANNY OF LABOUR GOVERNMENT.

While former governments were based on military or pecuniary force, the modern government of Russia, the Bolshevik Soviet is based on the force of labour. The last named force

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is no less physical in character than the former two. Besides being selfish, it has turned out to be totally unenlightened. Accounts that trickle through agencies, which no doubt are the least favourable to that administration, are to be believed, the thrown that labour has wrested from supercilious militarism has been reached by wading through blood. Bolshevik Government typifies what the *Shastras* would style 'rule of the Shudra class'. Of all sections of people this class is the least fitted to rule. Self-lessness, enlightened and judicious is the first qualification, that a custodian of the public weal is called upon to acquire. It is the Brahman of ancient India who can wield with equity the sceptre of a beneficent monarchy. The following report of the tyranny that Bolshevism is perpertrating on religion and those that represent that factor in national life has a lesson of unique significance for all concerned :—

Not content with "Robbing" the Churches the Russian Soviet leaders "would murder Church leaders who resist." According to press dispatches, they have deposed Patriarch Tikhon, head of the Russian Church, and have sentenced to death Archbishop Benjamin Metropolitan of Petrograd, his coadjutor and nine collaborators. Their only crime, say a committee of Russians living in Paris who have appealed to Premier Lloyd George to exert his influence to save the condemned men, "consists in having issued peaceably a protestation against robbing the churches of objects considered most sacred, after they had humbly transmitted other objects of value to the Soviet Government." Execution, however, has been postponed, perhaps, says, the New York *Tribune*, because it has dawned on the Soviet authorities that their course does not pay. We are reminded that when Bela Kun and his little group of Bolshevists seized the power in Hungary, Lenine, advised him against killing memb of the Allied missions in Budapest as lik to enrage the Allied Governments. It m be, we are told, that this same sort wisdom has brought about a delay in execution of the Russian Church leade "To call on the sense of justice or huma itarianism of the Bolshevists," adds t *Tribune*, "would, of course, be a waste effort, but to point out that it may not profitable to carry out the execution m be of use."

Whatever may become of these unfortuna churchmen, the orthodox Church, accordi to several accounts, is making sweet t uses of adversity. Reduced economical it is growing spiritually. The very effo to destroy it is making the peasants all t more loyal to their religion. Indeed, t Government attack on the Church, writ Sasha Kropotkin in the London *Da Express*, "is forging the link betwe peasant and worker. It will unite them their grievances and discontent against t Soviet Government. And the Church, which the masses have blindly turned their seeking for the vague but imperis able ideal of brotherhood, that ideal whi the Communists preached, but have fail to practise, will benefit, and will play part in reuniting an idealist and Christi people." Any one who has been living Russia during the last few years, writes correspondent in the New York *Tribu* "must have been struck by the fact th not only the peasants and workers, but al the middle and intellectual classes ha sought a refuge in religion from the utt misery of their existence. Churches ha been full to overflowing and a great religio revival has been remarked, even by tho less inclined to admit it." These signs resentment are said to be arousing a feeli of uneasiness among the Communist leade who know the temper of the people. Th are also, we are told, being marked amo many Jews, "who know that the numb and fanaticism of their co-religionist cor missars, have aroused deep recentme among the Russian ignorant masses, wh in pogroms will vent some of their wrat

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gainst a regime of which the poor Jews ere as much victims as the Russian easants and workers." So, thinks the orrespondent.

"It would not be surprizing if once again n Russian history a popular uprising should e born and cradled in the Church and hence break forth, but it is doubtful if uch distinguished generals as Brusiloff, who organized the new Russian Army, will e able to control the passionate outburst of hese soldiers when they make common ause with the peasants and workers so ong and so brutally maltreated and umiliated."

Bolshevism is a contradiction of Christianity, agree many writers, and we are requently reminded that the Soviet leaders egard religion as a hindrance to progress, opiate at once to soothe and debauch the people. "We can not conceive the existence of Bolshevism in an enlightened community," writes a correspondent in *The Christian World* (London). "It is a system that hates the light, and in the hyperborean darkness of Russia it finds the sustenance on which it thrives . . . Light, freedom, liberalism and humanitarianism find no support in Bolshevism." Concerning their effort to destroy religion in Russia, the correspondent says:—

"Hardly were the Bolshevists in power when they were made aware of these spiritual forces in the Russian people, dormant or latent, but easily fanned into life and exercising, even in their torpid condition, a powerfull influence on the national character and conduct. Recognizing this, and instinctively feeling that the stronger the influences of religion among the people the weaker became their hold—for Bolshevism aims not only at the enslavement of the body of the people, but at the enslavement of its soul—they set to work to destroy every outward manifestation of the Church's power. They struck at its temporalities when its spiritual life seemed beyond their reach. One blow after another was struck—merciless, crushing, cruel blows. The Holy Synod was abolished. Every bishop and priest throughout the country was deprived of his land. The monasteries and convents were closed, and their inmates dispersed. It was no mere closing of houses where idle religious of both sexes led a luxurious life. The great majority of them were the refugees of poverty-stricken, diseased and crippled people who never failed to receive 'God's portion.' Religious instruction in all schools and preaching in the churches were prohibited, and more than once an official notice was issued from Moscow to local Soviets to make the people understand that religion was an opiate administered by the Church to stupefy and debauch them that the Scriptures were ridiculous old wives' fables, that prayer was moonshine. The icons, some of them invaluable as choice examples of Byzantine art, were removed from all public offices, destroyed, defaced and unspeakably defiled. The despots went furthers than this. Out of public moneys they hired itinerating lecturers who went from town to village mocking at every Christian belief and rite, and illustrating their lectures with blasphemous and obscene pictures of the most solemn scenes in sacred history. I do not know the truth about the alleged murder of bishops and priests, and the wholesale ravishing of nuns. Whether this has been done on the scale reported, I can not say. That enormities of an unspeakable character were perpetrated, and accompanied the Bolshevist triumph over religion, can not be doubted for a moment. How, then, can we give the faintest credence to the reports that Bolshevism intends to inaugurate a propaganda of 'liberal humanitarianism tinctured with Christianity'? Its desires are not toward that way. Little it recks of reviving the spirit it has crusht.

Meanwhile attention is centered the unhappy plight of Patriarch Tikhon, and to be quite fair, says the correspondent of the British journal, we must look at the other side of his case, for there is another side. As the matter stands now.

"He has been removed from office, and awaits his trial, in barbarous jargon of his accusers, for spiritually inciting his people

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to resist the Government sequestration of jewels and valuables, the property of the Russian Church. Violence he neither used nor advocated. The Soviet Government allege that they were entitled to assume control of this property under the existing circumstances of famine and starvation raging throughout the country, and that in their impoverished condition as regards money to buy food, they were entitled to acquire, by force if necessary, articles that might be easily turned into money. Our difficulty is that the Bolshevist, as he has proved himself, is not a man in which the least confidence can be reposed. We are quite justified in suspecting that the Church treasures will find their way into his pocket, and not to the starving millions of his people. But do we know this for certain? One must remember that for three years the Soviet Government has not interfered with this treasure, which might have been as easily acquired as the Imperial jewels, That a Government is justified in an emergency in levying forced tribute on all classes and conditions of its people is admitted. In this case does the emergency justify the Government? Some of us will regret that the action of the British Churches was taken on this particular affair, with a Metropolitan and Church treasures involved. All through the past three years persecution of a most terrible character was suffered by the clergy of the Church. Only last January nine priests and monks were shot in front of the Kremlin, and no protest was raised then, or all through the three years previously. In taking this particular case as a ground for protest, are we not giving the enemy to rejoice?"

The Bolshevists have maintained that the levy on the churches was made only to help the starving and was, therefore, a legitimate exercise of Government power. Furthermore, in considering the quarrel between Church and State, it must be kept in mind, notes the Pittsburgh *Christian Advocate* (Methodist) that the Russian Church was very intimately related to the old political regime which the Russians discarded before the Soviet Government seized the reins of power. "The Eastern Orthodox Chu had become a State church in Russia as other countries. The power of the anci patriarchate was broken by Peter the Gr and the Church, tho robbed in the eighteer century of far richer treasures of gold a precious stones and lands and serfs, w hand in hand with the czars in ruling t Russian people. The authorities of bo State and Church were conservative a reactionary." Now we are told further,

"The attitude of the Soviet Governme in the disestablishment and persecution the Church has emphasized the demand f reform in the Church which had begun ear in this century before the political revol tion had been accomplished. A gener church congress is to be held this month consider the situation. It may prove to the beginning of a reformation long pa due in the Russian Church, which will affe the future of Christianity in that a other lands."

MENTAL SUMS IN MILLIONS

The Servant, Calcutta, publishes i its Foreign News columns some ver wonderful mathematical exploits of a Indian, who has gone to England t exhibit his skill there. What trainin provided in schools or outside ca possibly have given him this marvellou mastery over figures and rules of mathe matics he applies to them without th aid of physical apparatus? Are not suc instances an evidence in support of th theory of metemsychosis, accordin to which practice in one life become intuitive genius in another? Write the correspondent to the Calcutt journal :—

It is difficult to test a mathematical pr digy "on the spot". You require books calculations simultaneously with the prodigy

But so far as any ordinary tests can prov Babu Somesh Chandra Bose is one of th most remarkable mental calculators that eve arrived in London.

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ne of his achievements is to multiply
y figures by sixty figures in his head,
give the result accurately in a few
utes.

The Evening News" was not prepared
lo a test calculation of these enormous
portions, so a little sum was set to Mr.
e just by way of introduction.

Will you multiply 6234 by 375" asked
he Evening News."

He looked at the figures for a few seconds,
ispered to himself, and in less than a
nute calmly read out 2,337,750.

The Evening News" then asked him for
square root of that number, and in a
more seconds it was forthcoming in the
ne placid way.

Then: "What is the cube root of
245,691?"

Mr. Bose heard the question with as little
ow of surprise as though he had been asked
age. And he answered almost as rapidly.

As "real" sum following—would he mul-
ly 36,954,327 by 983,275?

While Mr. Bose was thinking peacefully
out these figures "The Evening New"
as asking some general questions from a
end who accompanied him.

Several times during the calculation Mr.
se looked up and joined in the conversa-
on without the slightest sign of being dis-
rbed; and then went back to his calcula-
ons, presumably at the exact point he left off.

In about two minutes he read out his
swer, which sceptics with leisure may
rify—36,334,048,621,305.

Asked how it was that he was able to
ok up and talk in the middle of such a
lculation, Mr. Bose explaned; "I see all
e figures in their place as clearly as though
ey were on a board in front of me."

FIVE MEALS A WEEK.

Multiplication, Mr. Bose says, is the most
ifficult; division, vulgar fractions and square
oots are easier.

As a little side-line he offered to say on
hat day any date of any year had fallen
r would fall.

After being tested on numerous dates for 1921 and 1922, he gave the following answers:—

January 7, 1885, fell on a Wednesday.

January 4, 1917, fell on a Thursday.

Which anyone with an old calendar, may test for himself.

He claims to be able to remember the result of any calculation he has done in the last twelve months.

For the last four years Mr. Bose has lived as a strict ascetic.

His friends say that he takes only five meals a week and they are vegetarian and cooked by himself. While this makes him very thin, apparently it keeps his brain clear.

He has just arrived in London from India, encouraged to come here by some of his friends who believe that his talents are of a kind to arouse, not only popular, but scientific interest.

PROSTITUTION IN BOMBAY.

The following published in the leadrettes of *The Indian Social Reformer* is an ugly tale, a perusal of which will nauseate even the most callous. We forbear to make any comment on it for fear it may add to the sense of nausea that the note will immediately give rise to.

At the suggestion of some friends, we print the full report of the Bombay Prostitution Committee as a supplement to this issue. Since the Committee's report was written, we received the report of the last Census on the cities of the Bombay Presidency, in which a special chapter is devoted to prostitution in Bombay city. "Prostitute" for census purposes means one who returned her occupation as prostitution. Under this definition only those get into the census schedules whose occupation is so obvious or who are so hardened to opinion, that concealment is either impossible or unnecessary. The number of prostitutes thus enumerated at the Census in Bombay city last year was 2,995. The Commissioner of Police, on the other hand, estimates the number of pros-

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titutes living in brothels alone at nearly double the census figures. Over and above these, are the clandestine. Prostitutes whose number in Bombay is estimated by Dr. Mistry, who is not prone to minimise the evil, at between 30,000 and 40,000. The horrible revelations in what is known as the Syed Mirza Khan's case in 1917, led to public attention being directed to the condition of life in brothels. In this case, a young girl was brutally done to death because she tried to escape from the brothel not being able to stand the life. It came out in the trial that the girls were often required to serve as many as 30 or 40 men a day. There are 865 brothels in Bombay, consisting of 5000 Indians, 76 Japanese, 31 Europeans or Eurasians, 23 Indians in European brothels and 8 Asiatics other than Indians. One of the most important witnesses who gave evidence before the Committee was Miss Ronaldson, Matron of the Salvation Army Rescue Home. Speaking of the Kamatipura and Falkland Road brothels of which she had most experience, she said: "Several, sometimes as many as twelve, girls live, feed, sleep and carry on their trade in a room usually not any larger than 12 feet by 12 feet, with a broken earthen floor and very inadequate sanitary arrangements. There is usually a large four-poster bed with a screen round it in the middle. There is usually a small room behind; but cooking is often done in main room." Mr. Kanji Dwarkadas stated that in the lowest class of brothels, the women had to receive 10 or 12 men a day, even when ill and even obviously diseased men were not prevented from entering the brothel. As to the recruitment of the brothels, the Committee had some important evidence. Miss Ronaldson said that male procurers worked regularly at Railway stations and decoyed women who were maltreated or deserted by their husbands. Hawkers and gharriwalas were in the pay of brothel keepers. The suppression of brothels is thus the most urgent reform needed in Bombay as the majority report rightly apprehends.

FAILURE OF PASTEURISM.

In a letter appearing in a recent issue of *The Occult Review*, Mr. B. Kidd, Secretary, British Union for t Abolition of Vivisection writes t following as regards the failure Pasteurism as an efficacious method surgery :—

The scientific foundation upon which germ theory of disease rests—expressed Koch's postulates—has broken down utte There are many who believe that the fash of poisoning the healthy blood with dise products, which Pasteur originated, has l a serious effect upon the health of the race

I should like, however, to point out t Mr. Redgrove accepts too readily the clai that have been most assertively put forw by Pasteur's followers.

(1) *Listerism.* It is not true that "List antiseptic system has revolutionized surg and rendered almost certainly benefi operations which formerly were almost c tainly disastrous." Before Lister began attempt to kill germs in the air, his fath in-law, Dr. Syme, had accomplished mar in surgery by the substitution of cleanli for the slovenly habits of the day. Law Tait, Granville Bantock and Savory w three very eminent surgeons who laug Lister's antiseptic system to scorn, refused to use his method, yet their surg record was acknowledged to be unriva Antiseptics are at the present time by gen consent abandoned, or nearly so, and surge have adopted the strict precautions as cleanliness of Syme and the three pion surgeons named above. Aseptic, or cle surgery cannot have grown out of antise surgery seeing that it preceded it.

(2) *The alleged prevention of rabies.* P fessor Karl Pearson states that no relia statistics have ever been produced in supp of this claim. All who have studied figures of the Pasteur Institutes, which riddled with fallacies, know that that is t Credit for prevention is given to inoculat in the case of those who accept the treatm although those who refuse to be inocula escape equally. This was demonstrated the recent rabies scare in England. I only by multiplying artificially the alle

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igers that this claim can be put forward all. Pasteur himself was a great offender this respect; he suggested that thousands l been bitten by mad dogs, where in vious years there were only hundreds m familiar with every argument used to port this fictitious claim, and each has its wer. I have also a list of over 3,000 sons who have died of hydrophobia after ng inoculated at Pausteur Institutes.

3) *The alleged cure for anthrax.* Pasteur's im to have saved the whole of the inocued and to have lost the whole of the noculated cattle in a certain test is a le too sensational to be relied upon. It ves too much. At any rate, after it urred, our own Board of Agriculture refused learn the lesson, Dr. Klein, the chief dical Inspector, calling the vaccine "perly ineffective," And although, since then, mmercial interests have induced its wideead use, our advisers, are still very ewarm on the subject.

asteur's work as a chemist may have been ellent, but he was not a medical man, and dical men who think for themselves and not follow fashions believe that he led profession seriously astray. Unfortuely, also, his work was based upon cruelty animals—chiefly to dogs—in which it y have been possible for a pious and lustrious man to indulge, but which would ve been quite impossible to one with a adth of vision which brought other imals than man within the range of mpassion.

ISOLATION OF BABIES, AN EXPERIMENT IN CONTEMPLATION.

The Medical supplement to the Hindu essage has the following among its otes. The experiment referred to in the ote as about to be performed is only a pitition of similar experiments permed in former ages by other Governents in other climes. All interested the discovery of the origin of the tellectual development of man will ok forward to the result with a keen nse of curiosity. The test, however, has to be carried on at the expense of the intellectual growth of a number of human children, which is one though very serious, melancholy aspect of the undertaking.

A tropical island will serve as the theatre of a singular experiment, of which the originator and organizer is the German author Rudolph Requadt. Six baby boys and girls of some highly civilized race are to be exposed on an uninhabited island, which however is to be rich in fruits and small game so as to provide the chilren with favorable food and afford propitious climatic conditions.

Systematic observation of the growth and mental as well as physical development of the children will take place from a concealed vantage that will not be noticeable to them. Notes about their life will be taken every day and a cinematograph will figure as an important aid in the systematic observation.

The children are to remain on the island without any direct contact with anybody from babyhood until the age of maturity. The experiment is designed to contribute highly important material to the physical as well as the biological study of man. The strictly scientific results of the observations on the island will be put at the disposal of universities, while the features that will appeal to the popular taste will be published in book form and in connection with the films which will be brought before the American and European public.

Herr Requodt just now is on a tour of study in the tropical zone with the aim of finding an island suitable to the promulgation of his experiment.

TUBERCULOSIS AND HAVAN.

Conditions in lime-kilns, says the same journal, are such as to prove an antidote against tuberculosis. To quote its very words :—

The immunity from pulmonary tuberculosis of workers in lime kilns or places where much lime is used, seems to have been noted by more than one observer, and a French doctor has sought a method of cure

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by imitating lime-kiln conditions. He uses dry heat in combination with calcium dust in air containing some carbon dioxide. This was easily borne, even by young children, and some patients tried five-minute inhalations ten or twelve times a day. The mechanical effect of the deep breathing gave an added advantage to the inhalations. Under the treatment the tuberculous symptoms have lessened or disappeared, and there has been rapid gain in strength and weight.

Are not these conditions also a result of performing *Havan* and *Pranayama* ordained as the daily duties of Aryas? Heat surely pervades the atmosphere where *Havan* is performed. Carbon dioxide too is one of the products of the same process. And *Pranayama* is nothing but an exercise in deep breathing.

THE WORLD OF BOOKS.

Confessions of a Lover. Published by Mr. Mohan Singh B. A.. 'Business House', Garden Quarter, Karachi.

This is a translation, by the author himself who for some reason has chosen to remain incognito, of his quatrains in Urdu. As to the motive that has led the author to issue this translation, we have been left in the dark. In the original *rubais* there may be poetry, but in the translation it is difficult to find any. Your ideas, and diction, in order to be acceptable, have to conform to the usages of the language in which they appear before the reader. We are sorry this condition is not fulfilled in the case of this book, so that the meed of praise that the original composition might perhaps deserve and draw has perforce to be withheld from the translation. There appear certain catch phrases of Urdu poetry, *e. g.* Saki and wine-house which point to some poetic production of which the English quatrets are a translation. Beyond this there is nothing to impress the reader either favourably or unfavourably. In Urdu poetry generally too there is very little that can maintain its interest undimmed in an English rendering. The fault therefore that we have found with the book under review is not peculiar to it alone. Is is common to the whole literature in Urdu verse of which it forms part.

Desh Darshan—Published by Mahashaya Rajpal, Manager, Saraswati Ashram, Lahore. Price. Rs. 2. Bound Rs. 2-6.

This is an Urdu edition of the now famous Hindi book by Shiv Nandan Singh Varma. The present edition is not simply translitera tion but a translation of the original work. In a compendious form it stat s most of the causes of the downfall of India, and suggests remedies thereof. It covers a wide field in a short compass. The problems dealt with are socio-economic. The Hindi edition has been highly appreciated and widely read. We wish the Urdu edition the same success.

The Paradoxes of the Highest Science. By Eliphas Levi. Published by the Theosophical Publishing House, Adyar, Madras. Price Rs. 2.

The original author was a Catholic priest in France. Into the Bible, in which he professed to have orthodox faith, he read his own occult meanings. The whole life of Christ and the dogmas that constitute the creed of his Church appear to him to have symbolic significance. His explanation of the Trinity will be found interesting by the reader. We reproduce it in his own words.

"The Trinity, does not this issue from the very bowels of humanity? Does not man feel it to be eternal in three persons, the father, the mother and the child? In the

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human trinity, is not the son as ancient as the father? For the father also is a son! Is not the woman the immaculate conception of nature and love? And this her conception, is it not stainless? For the sin of love ends where maternity begins. There is a virginity in the sanctity of the mother and since God has made himself man, that is to say, since God neither really lives, for us, nor personifies himself, nor thinks, nor loves, nor speaks, save only in humanity, the ideal woman, the typical woman, *the collective woman, is truly the mother of God.*"

Want of faith of the present day and all the evils that arise therefrom are according to this writer a result of ignorance of the inner meaning of the seemingly meaningless formulae and forms. How beautiful he puts the idea:—

"*Catholicism is the Sphynx of modern times. Place yourself under its talons, without guessing its riddle, and it devours you: guess its riddle without conquering it, or only half guess it, and you are doomed like Œdipus to misfortune and self-imposed blindness.*"

The book reveals on every page an insight into Universal, Eternal Religion. One may agree or disagree with the author. His work is no doubt thought-provoking.

'Usha'—Published at Lahore. Annual subscription Rs. 3.

This is an Arya Bhasha monthly, covering 32 pages of glazed paper. The editor is the famous Arya Bhasha poet and prose-writer, M. Mani Ram Gupta. The first issue that is before us is a collection of nice literary pieces by practised writers of Hindi. The get-up is all that could be desired. That such high class monthly should be edited and issued from the Punjab is a matter for sincere congratulation to the agency that has undertaken to manage it. We welcome our contemporary and are sure it will maintain the level of efficiency with which it has begun.

Hindi Short Hand—By Nishkameshwar Misra B. A., L. T., Lahori Tola, Benares city. Published by the author. Price Rs. 2

In these days of India's awakening as regards the necessity of employing vernaculars as the medium of expression on all platforms, political, religious and social, the Short Hand method of reporting lectures must of necessity be discovered and laid out in these languages. Hindi, of all vernaculars, is going to be the national tongue of India. In the near future the need of Short Hand in this language shall be pressing. Mr. Misra, therefore, has done a distinct service in laying out a complete scheme of rules of this method in Hindi. We that are simply a layman in this field should not venture an opinion on the merits of the method. The author, however, claims to have taught a pupil, while his scheme was still forming and the rules were yet elastic, so that the latter could after four months' training take down a hundred words in a minute, which surely is a fairly swift speed. The attempt is creditable and deserves every encouragement on the part of the reading public.

Balopayogi Vaidic Dharma—By P. Indra Vidyavachaspati. Published by Vijaya Pustak Bhandar, Delhi. Price As. 4.

This book may be regarded as a primer of Vaidik Dharma. Pandit Indra in his flowing and lucid style has written this easy and instructive booklet for the use of children. The lessons it comprises form collectively a course of religious instruction which any Arya Samajist, and for that matter, any one who believes in the Veda, may use for the benefit of his children. We wish the get-up of the book were more attractive so as to have charmed young boys and girls.

The National Value of Art. By Sri Aurobindo Ghose. Published by Rameshwar De, Prabartak Publishing House, Chandernagore.

Sri Aurobindo Ghose with a seer's insight appraises the educative value of art alike in the intellectual, moral and spiritual bringing-up of a nation. He rightly deplores the absence of any provision of this phase of education in the educational schemes of India. Even in the field of intellect, the unfolding of the creative faculties takes place under the beneficent spell of artistic studies. Science may teach observation and make a man mathematically accurate. It will never give

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him power to imagine, to evolve, even to make a new and original synthesis of things seen. In the moral sphere it is art that engenders in one a sense of beauty which, in an ultimate analysis of morality, is synonymous with the moral sense. Spirituality finally is the peculiar province of art. It is in sculpture that you are face to face with ideas in their concrete incarnations. It is music alone that gives you a physical dip in an ocean of symphonious feeling. Through immortal lays, not the poet's mind simply, but his very soul reveals itself in rhythmic harmonious images. Through the instrumentality of these arts one gains the power to sour into etherial regions, above worries earthly, above cares mundane. Aurobindo's writing requires no recommendation at our hands.

EDITORIAL REFLECTIONS.

SEXUAL MORALITY.

CHRISTIAN ENGLAND VERSUS MOHAMMADAN TURKEY.

That Christian countries are deteriorating in regard to sexual morals is evidenced by the testimony of a churchman published in *The Sunday Chronical* for 18th June :—

A shocking custom that is growing apace at the present day is the taking of separate instead of joint holidays by husbands and wives.

No woman should allow her husband to go running off to spend a holiday "on his own."

At this very moment scores of married men are week-ending at the seaside with single girls, whom they provide with a wedding-ring in order to deceive the public and the landlord of the hotel.

Many a man who ought to have a comfortable balance at the bank is actually in a tight corner financially because he has been wicked and mad enough to compromise himself by spending a week-end with a merciless vampire who can smile like an angel.

To men I say: "Spend your money on your wives. Harpies levy black-mail. God knows and sees all. *Remember that you are citizens of Christian England, not of Mohammedan Turkey.*"

To wives I would suggest that they endeavour to retain their hold upon their husbands' love by remaining "pals" after marriage, and by taking an intelligent interest in their business.

To unmarried girls I would say: "Turn a deaf ear to denunciations of their wives by married men. The colour of their socks is of more importance to them than a girl's purity.

Against the sentence printed in italics in the above excerpt *The Islamic Review* enters an emphatic protest. Says the last named journal :—

Perversion of facts could hardly be carried farther. Whatevor else Islam may be misrepresented to be, there are no two opinions as to its rigid purity of morals. Friend and foe are at one—at least on one point—no "painted vampires" in the street or park of a Muslim country, no "seaside" or "week-end" wild-oat-sowing. We wish the rev. Father had confined himself to the beam in his own eye rather than cast an unmerited aspersion on Islam. Elsewhere in these pages we publish a copy of a letter addressed to the rev. gentleman on his unwarranted vilification of Islam by one of our English brethren, Mr. H. Waheed-ud-Din Green, whom we introduced to our readers in our March number.

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THE VALUE OF REINCARNATION.

Dr. Besant writing in *The Theosophist* urges the following in support of reincarnation ;—

"Now what is the value of that doctrine? The great value of it is this, that it rationalises evolution. It is the intellectual pendant of physical evolution. All people now, who are educated at all, admit that our physical forms are evolved through long, long past ages, and that they can be traced step by step, growing into ever more wonderful complexity, until, looking back through far immemorial ancestry of living forms, we find in our very body that we wear to-day the proofs and traces of that long passage of consciousness into the intellect and the emotion of man. But where science is puzzled is as to this continuance ; although it admits that every child born into the world is born with a character, it is not able to tell us whence that character is derived. First there was a theory that it was derived from the parents, and then that was found not to be accurate. And so, going on from theory to theory, even to-day science cannot tell us whence that difference of character arises ; why one new-born child is so different in character from another new-born babe.

One little creature, as it begins to show out this consciousness, is generous, loving, grateful ; another selfish, quick to anger, inclined to cruelty ; and if you go on further still and take, as one must always in a picture which is short, an exaggerated case of each, of greatness and of smallness of character, we may take the case of one child who is born into the world in a slum of some European city—his body, the body of a congenital criminal, who must grow up to criminality. A child is often born under such circumstances that from its very childhood it is taught to steal, and does not know what honesty or honour mean ; it was punished if the theft was discovered or was unsuccessful, trained in evil as a happier child is trained in good, and then, coming into the grip, of the law, scarcely knowing what law is, it is punisded for the fault which was inevitable from its training, and sent to gaol. Then, coming out again, with every man's hand against him, with the stamp of the gaol upon him, the man commits another crime, gaining another sentence, until at last the becomes that miserable product of civilisation, the habitual criminal, and perhaps, in some moment of unbridled passion, strikes, a blow that kills. and is sent to the gallows for it. What chance has that child had in this fair world of God ? What hope, what enjoyment of all its beauty ? What experience of all exquisite emotion ? Is that all that this world is to give to one whose life is divine and is ultimately to blossom into God ?

And then take another child and put it beside this young and hopeless criminal—a child born under happy surroundings, nursed with tenderness, cared for in a happy home with everything that can make his childhood glad and happy—with great faculties, faculties which denote genius, with every one admiring and tender, so that he grows like a flower in the sunshine. He carries away prizes in his school, more prizes in his college, coming out a man marked for distinction, until he becomes the glory of a nation, and at last dies honoured of his people, and is buried in some great national sepulchre, so that future generations shall know and praise his name.

Have both these come straight from one God of love and justice ? That is a problem that very often drives men to unbelief to-day How can fates so different be *given* to men, so that one must grow into a criminal and the other perhaps into a poet or a nation's leader ? Reincarnation answers that problem for you. All men begin ignorant, with a seed of divinity in them, which needs time and opportunity to grow. That congenital criminal of yours is no worse than you were thousands upon thousands of yearsago ; let him be born upon an island amongst savages, and he may become a savage leader by the very strength and lack of morality that makes him a criminal among us. And only as you realise what this means, this doctrine of reincarnation—that every human being at a certain stage of evolution, wherever he

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is, has ages, of experience behind him through which his consciousness has grown, as well as his body having evolved, and ages of ascent before him up which he shall climb as the saints and heroes and martyrs have climbed in the past —do you realise the joy of it, the inevitableness of human perfection for us all.

From re-incarnation to transmigation there is only one step. If the learned doctor were to carry her argumentation a little further, she would arrive at transmigration as the natural conclusion of her reasonings.

POLICE INTERFERENCE WITH ARYA SAMAJ ACTIVITIES.

We learn from a recent issue of *The Leader* that a party of Arya Samaj preachers were stopped by the police, while preaching, in Benaris. The preachers refusing to obey, the Sub-Inspector showed a writ of the S. P., ordering him to send for them and inform them that if they sang those songs again, they would be prosecuted. The preachers instead of complying with the order, replied, that the bhajans they were singing were in accordance with the teachings of the Veda and that if they violated any principle, they could be stopped by the Arya Samaj. The order of the S. P. as quoted by our contemporary specifies no reasons for which the songs of the above preachers were considered objectionable. The comment of our contemporary, cited as the opinion of a section of Arya Samajists, 'that the action of the police was unwarranted interference with our religious liberty' is also our comment on the occurrence. The proper person to be approached by the authorities, in case circumstances called for some such procedure, was the Secretary of the Arya Samaja, und whose auspices the whole propagand work was being conducted. The answ therefore that the preachers gave w not only justified but the only rig answer under the circumstances.

THE MULTAN TRAGEDY.

The din of the Mopla atrocities of Malab is yet reverberating in our ears. It is hideous tale, the memory of which will f long continue to haunt the dreams of t most placid of people. To-day an echo the same din comes from another quarte In Malabar the gospel of Hindu-Musli Unity had not yet been preached. Enthu siasm in the cause of Khilafat was ex ploited by Moslem reactionaries in a perver way that ended fatally both for themselv and for India. Multan however canno exonerate itself by a similar excuse. vigorous Swarajya propaganda has bee carried on in that city where both Congres and Khilafat organisations have a powe ful centre. A successful provincial con ference held its sittings at Multan at whic a distinguished Moslem leader presided an a Hindu Congressist of note acted a Chairman of the Reception Committe Leaders of celebrity and influence in a circles, among them Mahatma Gandhi himsel paid numerous visits to the city, an added to the irresistible appeal of thei lectures, the magnetism of their charmin personalities, to win the devotion of th people to their cause. Multan so strongl drugged with doses of Swarajya, Unity Nationality—aye, that same Multan ha witnessed lately a tragedy, competing in it horrors with the Mopla barbarities i Malabar.

Was it religious fanaticism run mad Was it sectarian hooliganism revelling i its most detestabe orgies. What was it— the tragedy enacted at Multan during th Moharram? The Hindus of Multan i imitation of their brethren elsewhere, instea of holding a *hartal* in the Moharram days as they used to do formerly, had, whil

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ducting their usual business erected ils for the entertainment of Mohammedan uraers. They had gone out of their y to entreat the authorities to forego king sureties from the managers of *tazia* ocessions, as this year there was no ssibility of an untoward happening. ndu Volunteers were as enthusiastic in isting in keeping order as their Moham-dan comrades. The *Tazias* were passing. ndu ladies who had thronged on the lconies of the shops were listlessly enjoy-g a view of the processions. So secure l those fond believers in the recent ell of Hindu-Muslim Unity feel at heart !

The crest of a *tazia* all of a sudden fell. indu mischief ! Such was the misgiving of ne. Ali ! Ali ! The war-cry rang from all arters. Sane counsels however prevailed and e noise was hushed. The *tazia* had clashed ith a telephone wire, whence had fallen e crest. No ! The unruly refused to be nvinced. The war-cry was repeated. hat followed was a senseless orgy of ligious fanaticism, lawless hooliganism, de-edation, bloodshed, sacrilege, rape, and l that may go by the name of blind naticism. A crowd of harpies overran e whole city. They set fire to houses d shops, ruthlessly beat all those they et. Neither sex nor age was respected. adies and children standing on the roof a shop had to leap down to be caught tough sheets of cloth, the ends of which ere held by men standing in the street, hile the shop with its valuables was ins-antly consumed by flames. Many sacred laces, *viz.* temples and *Dharmashalas* were escerated and burnt. Numerous copies of *ranthsahib* were taken hold of, one from the ands of a flying priest and torn into pieces r consigned to fire. The *Go-shala* was set on re. In their eagerness to wrest or-aments the greedy depredators made o hesitation in tearing away the ears of Hindu females. The innocence of children as no proof against their incendiary frenzy.

Eye-witnesses that have since been to the pot and have reported to the press their mpressions of the horrible scene draw an appalling picture of the desolation they have witnessed. Terror, they say, appears to be still sitting on the hearts of the populace. The number of widows and orphans, a legacy left by the tragedy, remains yet to be reckoned. At present their name is legion.

The horrible catastrophe was allowed to drag on for hours one day, while sequels of it continued to recur on the following days too. At a short distance from the town is a cantonment, from which military aid could be summoned at a moment's notice. In those very parts of the town, which are close to a police station, the havoc has been specially great. The thoughtless are sure that this signifies some insidious agency silently at work behind the scenes but even the thoughtful opine that some of the authorities did not do their duty.

We attribute little blame to the Government officials concerned or to the Moslem invaders either, even though the neglect of the former is deplorable and the ferocity of the latter is negation of all religion, all culture, all fine feeling. What we cannot contemplate with equanimity is the chicken-hearted cowardice of Hindus. Fanatics there shall always be, in some parts of the earth as lawless hooligans, in others as mad tyrants. Self-defence against such is the most sacred duty of those that profess to be godly. Men that cannot help themselves when hemmed in by dangers, have no right to live. The belief that the Government alone will protect you, is in the present circumstances at least, a purile hope. All defence whether individual or communal comes from within. Befriend thyself and they will befriend thee. Unless the Hindus develop among themselves a manly spirit, a spirit of physical bravery in self-dependence, that daring attitude which the *Shastras* love to call *Kshatra Dharma*, their days as a living part of a living nation are numbered. Not that they are physically weaker than their rivals. Even in their present strength they may withstand odds, if only they be united within themselves.

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The tragedy, deplorable as it is, has a lesson for its victims. Organise yourselves. Evolve unity in your own ranks. Develop strength, develop character. Never be over-credulous. Do not aggress, nor even forbear aggression. Cultivate amity. Depend on a friend, but remain prepared against a rainy day. Neither inflict nor suffer injury.

A report of the terrible happenings, such as will represent true facts and prejudice no interest is a great desideratum. To the woes of Hindus, justice can be done only by Hindus. Will some Hindu Committee, appointed by some responsible Hindu body, undertake the task ?

GURU KA BAG.

Thrilling accounts of the hardy forbearance of Akalies as opposed to the resolute repression of Government are coming from Guru ka Bag, Amritsar, day by day. All surmises and fears as to the infeasibility of absolute non-violence, such as was preached by Mahatma Gandhi, have been falsified by the martial race of this typically martial province of India. Heroes in war the Sikhs have proved themselves as heroic in their practice of the virtues of peace. It were easy to mount a scaffold. To move undaunted in the face of a gun were easier. To suffer agonies of the cross would not be as difficult as to walk forth with a firm determination to be belaboured with sticks, mounted with brass knobs, by the police and raise not a finger in self-defence nay, utter not a word to give vent to the acute sense of pain, naturally caused by this torture, to press on till there is strength left in the legs and senses fail not the hard-belaboured body. All this may appear to be an imaginary scene reproduced from a theatrical performance, yet eye—witnesses assure us, these are physical happenings seen with physical eyes. The *Khalsa* have splendid traditions of unflinching bravery, pitched battles, glorious victories, immortal martyrdoms. Yet in the present struggle the soul force inculcated by the prophet in Yarwada jail has in the Akali displayed itself in its truest colours, colours that cast into shade all former glories of even *Khalsa* warriors. While there is not a single eye that witness this recurring spectacle of supreme self control every day without being bedimmed with tears of deep sympathy, the hearts of the on-lookers are strung to a higher tune *viz.* that of sincere admiration and heart felt benediction. The other side, *i. e.* the police which are the instrument of the barbarous torture vanish from the spectator's view, such is the dazzle of the halo that surrounds the heroic martyrs.

How the trouble originated is now a matter of common knowledge. How it is going to end is not for us to foresee. The drama is superhuman, at the back of which is some superhuman agency. Humanity can, under these circumstances, only watch and wait.

The Akalis have their own doctors, their own boy-scouts. As long as the belaboured Sikh has in himself the power to move he is not meddled with. When the military have thrown him as hopeless, the boy-scouts take him up and bring him to the hospital to be treated. The Sikh bears physical pain, mental torture, religious insult but retaliates not. He presses on his mission of passive disobedience, as long as his physique carries him. From his senseless torpor he rises once, twice, as many times as he can, till at last he falls and is borne away.

Among medical missionaries and boy-scouts there are Arya Samajists. The labour is labour of love—a truly inspiring labour, one that we may recommend to all sects and sections of humanity.

THE DAYANANDA CENTENARY.

The Birth Centenary of Mahrishi Dayananda, the founder of the Arya Smaj, falls in 1924 A. D. A conference of leading Arya Smajists belonging to all parts of the country and of all shades of opinion was held on the 2nd and 3rd of September to discuss the ways and means of celebrating the centenary in a befitting manner. Swami Shradhanand was in the chair. Great enthusiasm prevailed. The All India Aryan

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eague had previously appointed a committee consisting of Swami Shradhanand, wami Satyananda and Professor Rama eva to trace the birth—place of the great ge. Owing to certain unavoidable causes rofessor Rama Deva alone had to undertake this stupendous task. He went to athiawar and conducted his inquiries n the spot. The upshot of his investigations is that Dayanada was orn at Tankara 14 miles from Morvi. is father was Karsanji Tiwari, the leading Banker Zemindar and State Official of ne State. The house in which he was orn and the Temple in which was enacted he scene on the memorable Shivratri night hich transformed the lad Mulshankar from n idol-worshipper into the greatest onoclast of the times are still intact. he most fitting place for centenary celebrations is, therefore, the sacred soil of ankara. Professor Rama Deva's report, oweve, showed that the sage's birthplace ad been so woefully and lamentably neglected by his adherents and his propaganda had made so little headway there hat proper facilities did not exist there or the celebration of so historic an event s the birth centenary of the only Rishi of the age.

It was, therefore resolved by the conference hat the centenary be celebrated at Mathara where the rishi was initialed into the mysteries of Vedic exegesis by his renowned uru Virjananda and where he registered a olemn vow to spend his life in reviving he eternal Vedic Religion and propagating he true faith in all parts of the globe. It has further been decided to convoke on he occasion a council of learned theologians and scholars to settle certain disputed points of doctrine and to lay down a programme for the future work of the Universal Church. It was further resolved o erect two Memorial Pillars, one at Tankara nd an other at Ajmere. On these pillars will be carved the date of Dayanand's birth he date of the centenary celebrations, dates of memorable events in the history of the Arya Samaj and the ten Principles of the Vedic Church. A strong and representative committee has been appointed to raise funds and carry into execution the resolutions of the conference and to devise other measures for making the celebrations a unique success. Swami Dayananda was the maker of Modern Bharata. He it was who first roused the Hindus from their slumber of centuries and restored to them their lost self-respect, self-conciousness and self-confidence.

He was the first Indian who had the vision of the supreme need of the age and who proclaimed that the evolution of Indian nationality ought to proceed along lines indicated by mother Ind's past history and glorious traditions and that Indian civilization. and culture, shorn of excrescences and latter day accretions, has vitality enough not only to save India but also western humanity crushed beneath the killing burden of gross materialism and a gospel of undiluted and frankly and brutally cynical communal selfishness. He forestalled Mahatma Gandhi's programme of national re-construction and the philosophy underlying it in their entirety. He was the first to perceive that state-aided educational institutions were only denationalising agencies which contracted the intellect and sterilised the higher emotions and thus converted the youths of India into brown Europeans combining in their character the worst features of the civilizations of both the east and the west. Such a great benefactor is the Master, not only of his adherents, but of all Indians whose ambition it is to make India once again the spiritual mother of the human race. We feel confident that all patriotic Indians and Vedic Dharmists will co-operate with the Arya Samaj in making the celebrations worthy of the historic occasion and will help the committee with funds and suggestions. The Provisional Secretary of the Centenary Committee is Lala Sita Ram, B.A., L.L.B., President of the Arya Pritinidhi Sabha, United Provinces Kheri (Oudh). All communications must be addressed and remittances made payable to him.

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TWENTIETH CENTURY SUPERSTITION.

Christianity has failed and failed miserably in the west! Materiallistic Philosophy has likewise failed!

Consequently there is a revolt and revulsion of feeling against both. The heart of Europe is in quest of a Philosophy of life that will satisfy its yearnings and deep spiritual needs. In their helplessness the people of the west have been reduced to miserable straits. Mr. H. Travers M.A., writing in the August number of the *Theosophical Path* draws the following harrowing picture of the absolute resourcelessness of the modern centres of culture striving to attain the Truth and yet finding it not:—

We may read of superstitious faith in talismans, or of the worship of relics, and may pride ourselves on our own freedom from such folly in an enlightened age. Yet cycles come and go; and that which has been shall be again. Gibbon may sneer in his polished way at the superstitions of ancient Romans or early Christians; and nineteenth-century men of science may scoff and plume themselves on their superior wisdom. Nay, even in the twentieth century we had thought we were still equally wise and equally contemptuous. But what of the following, clipped from the advertisement columns of a very influential and widely read newspaper, in this twentieth century of our era and in these homes of a superior and self-complacent civilization? For the sum of two guineas is offered a 'Nigerian Mascot,' whose picture in carved wood is shown. It is not a toy nor a doll, says the advertisement, but a talisman. It is guaranteed to bring you luck. Testimonials to its efficacy are given from a manufacturer, a stockbroker, a jockey, and others. In the news columns of the same paper we also read a complaint which somebody makes against the growing practice of sending round circular letters of the 'snowball' type, with the request, "Make nine copies of this letter and send them to nine people, and thus bring yourself luck and spread the wave of luck to others."

"Where are we at? one may well a What has become of the staid nineteer century? Our sires must be turning their graves. It is one more illustrat of the fact that a certain recent cataclys has knocked the pivot out of the philosop of many of us. Authority and faith gone. Neither religion nor science nor a form of government nor any great p sonality has any more credit with th people; and they are at the mercy of sorts of whims and caprices. That rep sentatives of our proud civilization sho actually be paying large prices for carv wooden idols, such as used by people ge rally called savages, is so increditable t one can hardly believe it even when knows it to be a fact."

The duty of the Arya Samaj at t conjuncture of time is clear. The vitalisi and vivifying message of the Veda alo can save the west from the yawning aby of abject superstition and inane credulit The Vedic religion represents eternal Divi knowledge for human guidance. Part revelations have come and each has h its day and perished when it had fulfill the need of the age. The Perfect Revelati of the Veda alone has survived all ratio alistic cataclysms and all onslaughts national Science and has emerged strong from each struggle. It alone can satis both the demands of the intellect and t dictates of the heart. If its message is n carried to the afflicted West, the peop there will either sink into cynical unbeli or fatuous necromancy and if either of the catastrophes occurs, the Arya Samaj, t custodian of the priceless spiritual treasur of mother India, will be to blame. Let hope that the Dayanand Centenary Coun will decide upon sending learned Ved Missionaries to the West immediately.

ARCHAEOLOGY AND THE THEORY C ETERNAL PROGRESSION.

When Spencerian Evolution held the da all sciences, including Archaeology, we requisitioned into service to bolster it u

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ent excavations have, however, given shock, to this hypothesis and have lost shaltered it. About 4,000 years , there flourished near mexico, the n of Teotihuacaan containing one lac inhabitants. The remains of this overed city have now been unearthed. at has been revealed to the dazed under- ding of the evolutionist is a panorama alatial residences and wonders of sculpture ich entirely discounts the orthodox view t four thousand years ago people lived he paleolithic age and were acquainted with rude implements and rude les of architecture.

t further appears that Indian influence s supreme at the time. Says Professor lmes, formerly President of the Archoe- ical Institute of America :—

n general contour the faces and sculptured ds of a type quite common as architec- al embellishments in the ancient temples Guatemala contrast with that of the rage Indian, the features lacking in the dness and virility of the tribes of to- . At the same time there is in the both, roundish, placid faces, the small uth and in the tilted eyes, a decided ggestion of the Orient, and especially of placid countenance so characteristic the sculptured image of Buddha. The ggestion is strengthened by a study of er ancient sculptures and architectural nains found in Mexico and the Central erican States..... In the pose of the ures the parallelism is truly remarkable, l that this parallelism should arise in o centres of culture (and two only) among ally isolated peoples occupying the posite sides of the globe challenges lief."

Western savants always commit a blunder en they treat Budhism as if it were an lated phenomena absolutely cut off from current of Indian history. There were hats and Yogis before Budha and Budhism l the meditative postures were common ough in India ages before Lord Budha was born. It is, therefore ridiculous to infer Budhist influence whenever the excavations reveal images with a placed face and a meditative pose. These evidences point to ancient Indian not necessarily Budhist influence.

Mr. LLOYD GEORGE & SWARAJYA.

Mr. Lloyd George has done a cruel kindness. He has completely disillusioned our Liberal friends and set them cogitating. He has conveyed a broad hint to them that though they may have been "Montague Moderates" at one time, posterity will never associate his name with their dwindling party. Mr. Lloyd George is a "trimmer" and never cares for "justice" and "freedom" unless the cause of justice and freedom furnishes slogans that will enable him to continue in office. He called the Irish leaders assassins and cut—throats, association with whom would contaminate his body and sanctimonious presence. When however, these "assassins" tired out the patience of England, Lloyd George invited them to conference in London and they came in semi-royal state. Lloyd George is not the man who would be faithful to henchmen. He is loyal only to one man and that one man is glorified Lloyd George. If India desires Swarajya during Lloyd George's term of office, she must organise herself for a non-violent and righteous war to the finish with Lloyd George's instruments, refuse to co-operate with them in the maintenance of her tutelage, make the administration of the premier as it is, a by-word in international cricles. As soon as the premier comes to believe that matters have come to this pass, he will invite Gandhi to conference and condescend to grant Swarajya to India. Swarajya is *granted* only on paper, as a matter of fact it is always *won*. India has not faithfully followed Gandhi's lead. She has been defeated on the battle-field, for even a truce violence on the part of non-violent combatants is an acknowledgment of defeat Hindu Muslim unity is yet on the surface, the boycott of foreign goods is far from [illegible] is very much alive.

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In England the die-hards are gaining ascendancy. Under these circumstances an arrant opportunist could not have acted otherwise than Lloyd George has done. Incidentally he has done one good. He has opened the eyes of the moderates.

If they join hands with the Congress and strive hard to organise the masses on non-violent lines and remove the economic dependence of their country, Lloyd George may yet be brought to his knees. It is, of course, no use wasting powder and shot upon the Viceroy's speech. The Viceroy has to rule over India. He realises that the premier has spoken indiscreetly. He further realises that all his attempts at a whitewash have failed. But he must go on whitewashing, for the simple reason that he has to face the music first hand and has not his Chief's freedom and irresponsibility. Let India cease to place any reliance upon charters and declarations from without. We have had enough of them. Let there be only one charter for us, the charter of freedom for all nations granted by the Universal Father. Let us proclaim our resolve to attain our goal at once by a determined effort and abide by that proclamation. Let us declare our faith in our capacity and live up to that declaration. That way lies our salvation.

THE EDUCATIONAL BOYCOTT.

The *Servant* of Calcutta thus describes the inwardness of the movement for national education :—

"The Congress declared a boycott of Governmental Schools and Colleges—on the ground that education imparted there was unsuited to the country's needs, that such education was unconnected with the patriotic instincts, that it made of its alumni, "imitation Europeans." The unreality, the exotic character, the dehumanising and denationalising aspects of this education "persist" and we fail to see why the country should be advised to go back on a well-considered decision based on moral grounds which are absolutely unassailable.

True, many of the strayed revellers have gone back to their prison-holes, where humanity is stamped and pressed into a uniform level of sameness, where God gives way to Mammon, where the intellect is immeshed within the narrowing cobwebs of un-Indian and therefore partial notions of life and its problems and solutions. True, the Universities have still a stinted and starved, parched, joyless existence. True, the colleges are filled with poor souls who drift about, aimless and idea-less towards a future of blank economic uncertainty and moral asphyxia. True, the schoolmaster is yet abroad with his birch which no longer commands obedience and with a purse not overstocked. True, the very Gods in Olympus must be shaking their sides with laughter to see men 'dressed in brief little authority' prodding and gesticulating at each other and setting the pace for the manners of the young generation. True, finances are low, premises still lower, and credit is a vanishing quantity. But what of that? The Sun rises and the Sun sets. the Hoogly flows on, the University passes are colossal and the berths are shrinking—men may come and men may go, but the Educational Department with a big E and the University with a capital U go on for ever. Because the blind lead the blind,, should the Congress also follow and lead both into the ditch? The demand for a withdrawal of the boycott of education is thus a false opportunist cry—it is an acknowledgment of defeat, where the moral victory is on our side and the practical triumph also is beginning for us."

WHAT IS CHRIST? GOD OR A JAGADGURU?

In the number for September, 1922, of *The Young Men of India*, is published an interesting correspondence between two fathers of the Christian Church on an issue that is troubling the conscience of many sincere Christians to-day. Rev. Francis Kingsbury feels a misgiving as to whether Christ

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God, only God-like. Let us quote his lery from his 'Open letter' that peared in *The Jnanodaya, Bombay.*

Are we to continue to believe that "the ly begotten Son of God, Begotten of his ther before all worlds, God of God, Light light, very God of very God, Begotton, made, being of one substance with the ther, by whom all things were made, for men and for our salvation came down m Heaven and was incarnate by the ly Ghost by the Virgin Mary, and was ade man";

Or

God, who has always been incarnating mself in saints of all ages and climes, s now fully and for ever incarnated in an Jesus, the Carpenter of Nazareth, who, ought He for the first time in the history the human race attained the ideal man- od, which is divine in its nature, is *not* od, but who is spiritually and morally mpletely God-like?

In other words, we are eager to know hether Jesus is God or only our *Jagad-uru*, who is God-like but not God.

Dr. Macnicol, of the United Free Church of Scotland Mission, Poona, o whom the letter is addressed, is imself puzzled over the question. That Christ is God he does not believe. Divinity, as essentially distinct from umanity, does not appear to him to e manifested in Christ. He states is views as follows :—

To many to-day the former mode of resentation, which once, no doubt, meant uch to Christian thinkers, no longer con- eys any meaning, while the latter does ave a real significance The former is based pon the supposition that Godhead and man- ood are different "stuff," as it were, ex- lusive each of the other. The latter implies hat they are essentially the same "stuff," amely, "stuff o' the conscience," but that Godhead means the good will regnant, supreme, self-existent, while manhood means the good will in the making, growing, dependent. Of course man, as we know him, is, further, sinful, but that is not of the essence of manhood.

Let me illustrate by a single example what Christ, as I perceive Him, does for us, and, in so doing, shows Himself to be divine. As I read the Gospel narratives, and hear Him in them utter the name, Father, it seems to me that here is a person who, when He speaks to God, speaks to one whom He knows. He rests upon God's bosom. Between Him and the Supreme Spirit of the Universe there is no film of error or misconceiving. This is the Son with the Father. It was because St. Paul was aware of this that he described the summit of Christian attainment as being the possession of that spirit of sonship that cries "Abba (Father)" in the very accent of confidence and content that sounds on Jesus' lips whenever He utters that name The reason why we may p edicate divinity of one of whom this is true, giving Him the central place in the worship of our hearts, may perhaps be suggested by words which I used in a similar connection many years ago. Jesus "is like a great planet, moving in its orbit round an unseen sun and reflecting its glory, and thus He becomes in Himself, for the whole solar system of the human race, the centre, moving around which they move round the God whom they come to know in Him."

The story of the miraculous birth of Christ is, in in his opinion, a 'gloss'. Writes the missionary ;—

The statement of the creed, that He "for us men and for our salvation came down from heaven and was incarnate by the Holy Ghost of the Virgin Mary," is simply an explanatory gloss upon the fact to which the Church and hearts testify, that this One makes God real to us and brings us to God and fills our troubled hearts with the peace of God.

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THE VEDIC MAGAZINE

AND

GURUKULA SAMACHAR.

Edited by Professor RAMA DEVA.

KARTIK 1979, OCTOBER 1922.

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THE VEDIC MAGAZINE.

सर्वेषामेव दानानां ब्रह्मदानं विशिष्यते । (मनु०)

" Of all gifts that of Divine knowledge is the highest and noblest. "—*Manu.*

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THOUGHT FOR THE MONTH.

NUTS.

As nuts there are of many kinds,
So men there are of many minds.

In man, the kernel is the mind,
For mind in human shell you find.

In nut-world shell is sometimes white
Or holds the kernel all too tight.

In man, the mind is sometimes black
Or holds its function-forces slack.

. . . . .

Both nuts and men by kernel tell
And look not to the outer shell.

Elizabeth Arnold (कविता कौमुदी)

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RISHI DAYANAND.*

By Pr. T, L, Vaswani, M. A.

AT this hour of the night the moon looks at me mildly through my window. At this hour of the night I ask in anguish :—Is it the *same* moon that looked upon the India of long ago? India's earth and skies and seas are the same; but where, where, to-day is the Vision, the *darshana* which made Aryavarta the First among the Nations, in the long long ago?

To that Vision bore witness he of whom I write,–Rishi Dayanand. Again and again have I with folded hands stood beneath his portrait and breathed out an aspiration that his Love of the Aryan Ideal may nourish the new-born Nation. Yesterday in the early hour of the morn and floating over the wind there came to me in my room the refrain of that beautiful song sung in a *kirtan* by a little band of Arya Samajists :—*Jai Jai Pitama.* Again my thoughts moved out to him who re-interpreted the Wisdom of those Builders of Aryan Civilization of which the Arya Samaj is justly proud.

Why does he grow upon me,—a heretic year after year? Why do I say the Dayanand Anniversary should be celebrated throughout the length and breadth of the Land? Why do I revere him as *more* than a National Hero? As the reader may know, I am not an Arya Samajist. But in my heart I have a picture of this Brahmachari, this Aryan sage, this Rishi-Dayanand. Sometimes this picture has rebuked me. More than once have I wished to write at length concerning him, I have not yet found time for it. The picture in my heart has rebuked me because I have not yet paid my debt to him. When my countrymen know him better, they will know the *national and international* values of his Message.

He re-discovered the Rishis for us. He bore witness, in 'modern' age, to the Wisdom of Vedic India. And the world, not India alone, needs that wisdom. The world-war showed the bankruptcy of modernism'. '*Back to the Vedas*',—may sound a reactionary cry. But there is such a thing as Looking Backward to Leap Forward. India is in quest of *Swaraj*. The world is in quest of a brotherly Civilization. We cannot ignore modern forces. But we can,—we should,—harness them in the service of Humanity. Hence the value of Aryan Wisdom to the 'modernist' and the *swarajist*—to India and the world. Rishi Dayanand gives an interpretation of that Wisdom in his great book, the *Satyartha Prakash.* As the title of the book suggests, Rishi Dayanand would build Civilization and India's Greatness on the bed-rock of Truth.

The Churches trampled upon Truth, else they would not have blessed the War. Our politics trampled upon Truth; else we would not have pursued so long the mirage of petitions and resolutions and 'strong' speeches: It is a Message of Manhood I read in the life of Rishi Dayanand: *Dare to be Yourselves.* This is, to my mind, the essential meaning of the message of Rishi Dayanand. He dared to be *himself.* And this Ascetic without money, without the world's resources, without the foolish "prestige" of "English education" this Brahmachari who renounced his father, mother, friends and ran away from his ancestral home for "Truth's sake,—this philosopher-fakir wandered from place to place to bear witness to Vedic Wisdom. It needed Courage of the very first magnitude to say at once to the average priest and the average 'missionary':—What you teach is *not* the Word of the Vedas, is *not* the Truth whose worship made India mighty in the long ago. In a mediæval book we read of a Saint who becomes a Warrior for the sake of others. The saint is told :—"You will be wearied out by

*Originally written for the Arya Mitra. Agra.

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wearing harness on your back." But the Saint's only answer is :—"In the name of God, I will wear it." Dayanand in whom dwelt a rishi-soul became an iconoclast for India's sake, for Truth's sake. In the name of God, he wore the harness. In the name of God he battled against [illegible] and insincerity. In the name of God this Ascetic became a "Warrior". In the name of God he claimed the "outcaste" as his brother. In the name of God he rebuked the prince and the priest.

He died for his faith and fearlessness. His deathless self is not dead. May his message live in million hearts! Dare to be Yourselves, my comrades! And You will emancipate the Nation; you will vindicate the Wisdom of that Vedic India which Rishi Dayanand loved with a miraculous love.

THE GOSPEL OF THE TONSURED.

By Chamupati.

I

What originally determined the name of the Mundakopanishad is with all expositors a mystery. Mundaka may have been the name of the author of this treatise, though in the list of promulgators of this Vidya, provided in the treatise itself, no such name finds mention. The first expounder of the book may perhaps have borne this name. The suggestion, however, is a surmise, bare and simple. There is nothing historical, nothing physical, to corroborate it, either in the Upanishad itself or in the literature bearing on it.

The closing chapter of the Gospel connected with this mysterious name ends with an exhortation not to teach these truths to anybody.

who has not performed his शिरोव्रत i.e. his ceremony of the head, regularly. Now this ceremony can be no other than that of tonsure, known in the Shastras as Keshanta, which forms part of the Initiation Rite at the Gurukula. Thereafter the pupil is at liberty to keep or dispense with his hair from time to time during his scholastic career. The ceremony may also be called Mundana, barbering, and one who has performed it Mundaka. A part of the Initiation, it may stand for the whole rite so that the term Mundaka may denote one who has been duly initiated as a disciple. To such people only are the truths contained in this Upanishad in the opinion of the rishi to be imparted, for only they can after understanding them imbibe them in their practical conduct in life. Hence this title of the Upanishad.

How all ancient learning was handed down from one generation of teachers to another and was thus by word of mouth passed on and on is beautifully illustrated in the instance of this Upanishad. At the very outset is given a line of teachers beginning with Brahma, represented as fashioner and preserver of the universe, विश्वस्य कर्ता भुवनस्य गोप्ता Round these two epithets has ranged a controversy. Some from these attributes have been led to believe that it is the four-faced god of the Pauranic Trinity, to whom the first revelation of this occult gospel is ascribed. To others the appelation Brahma is technical. Its significance is technical too. One who has mastered all the four Vedas is in Shastri, language styled Brahma. It was this qualification that according to this latter school, gave the first of the preceptors enumerated in the above list the name of the four-faced god. In the Upanishad there is nothing to lend colour to this view either. The name as used there is a proper name, though it may not on that account necessarily refer to the four-faced member of the Hindu Pantheon. The possession of the technical qualification

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r deserving this epithet, if it was virtually resent in the bearer of it in question, as only an incidental circumstance, to which the present discussion we can attach no lue. All great souls that have sages' sight into things have given their own rn to the trend of events in the world being. They have in a way made a niverse of their own, and may in this nse be called fashioners, though not original eators, of a cycle of intellectual living. It to them that the preservation and per-tuation of what is true and real and erefore worth enduring in this universe due. To the Brahma of the Pauranic inity further, the office of preserving and aintaining was never assigned. In that eirarchy this latter is the special province Vishnu. Brahma begets what Vishnu oks after. What therefore, appears at the p of the tutors' list is the name of a man sage, not one of a super-human deity. st of these teachers is Angirah, to whom e role of preceptor is assigned in this panishad. It is his answer to the question a pupil who approaches him in due form ith proper humility, that forms the subject atter of the present sermon.

Angirah divides science विद्या into vo departments, *viz.* Apara, the Lower one nd Para, the Higher one. In the former e comprised the four Vedas with their six ngas, *i. e.* the supplementary sub-sciences hat help the study of the Veda. The ligher Science is that by which Akshar, he Indestructible One, is known. All that omes within the literary grasp of man is overed by the Lower Form of Vidya. The uestion naturally arises whether the Vedas hat the whole Arya Community including ts seers and sages of whom the author of he present Upanished is one has from time mmemorial been treating and proclaiming s the Primeval Word of God can rightly e relegated to this subordinate position in he heirarchy of sciences. Are not the Vedas the highest wisdom for man? Does ven Arya literature reserve in it the place f honor for some higher and more precious cience? A section of expositors seek to lence this doubt by fixing on Upanishads as that more valuable and elevating study. It can at once be conceded that the subject matter of the Upanishadas are the problems of God and soul. The treatment of the theme is most captivating. It is natural and as such its appeal is to the innermost core of human hearts The homage that these treatises have compelled even from non-Aryan commentators is proof incontrovertible of their poetic and apocalyptic excellence. The original fount, however, from which they acknowledge they have derived their whole inspiration is the Veda. Of all Upanishadas, Ishavasya, which latter is nothing but the fortieth chapter of the Yajur Veda, is the basis On it have been raised, as on a basis, all later dissertations on physical and meta-physical questions. The modifications made in the original *mantras* are only verbal, and these too so slight as to preclude the possibility of treating the Upanishad as a separate treatise. The Upanishads again are nowhere expressly referred to as making up what is termed the Higher Science. What to us appears to be the probable meaning of the compiler is the division of all knowledge into (1) what falls within the field of intellectual and literary study, and (2) what eludes such grasp, *viz.* the province of higher intuition. The latter properly does not come within the domain of knowledge. The proper title for it is wisdom. The Vedas, as long as their study is academic,—their *angas* or auxiliary sciences help only towards such a study—their value is intellectual and as such small. They are *Apara* Vidya. The moment, however, a *Yogi* penetrates into their inner depths, and attempts at *living* the truths that are embodied in these primeval verses, they become a concern of the spirit. Then they constitute *Para Vidya.* Even among non-Aryan commentators there is no denying the fact that certain portions of the Veda have tried to tackle the highest metaphysical problems and that solutions offered of them are no whit inferior to those that modern philosophy is arriving at.

The physical world is every moment undergoing a change. To the seer of the Upanishad this phase of existence is important

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only so far as it may lead to a realisation of the Unchangeable. The spider weaves a web. Out of its own body it throws out threads. What a fine structure when they are woven? It remains hung for some time and then suddenly it is drawn in. Can the dead body of a spider indulge in such amusements of art? Hair and nails grow on a human body. We shear them, we pair them. Yet they cease not coming out. Will they continue to grow, when the living human being has given up his ghost? Even so inert, sullen matter exhibits signs of life, changes pointing to a consciousnes breathing through it. The texture of the web now made, now unmade is testimony to the making and unmaking individua spider that itself does not succumb to the processes of which it is the author. So too, every growth on the body of a man or an animal owes itself to the presence of the living force in that body. The body develop and then decays, but the soul remains in variably unchanged. The spirit of th universe, says the *rishi*, undergoes a *tapa* a course of discipline, which is no othe than a feat of planning, an exercise i consciousness, whence this whole course c construction, call it creation, proceeds. Th vital airs, the organs of cognition, bot external and internal, the ethical faculty the field for right action, their fruit, th guerdon of immortality proceeding there from, in fact all that engages the energie of individuals, giving them an opportunit of unfolding and asserting themselves, i the result of that *tapa*, that exercise i consciousness which the Universal Spiri performs at the beginning of every succeedin cycle and which then and ever after remain the motive force of physical being an growing.

INDIAN ENGINEERING PHILOSOPHY.

(By Mr. K. V. Vaze, I. C. E.)

CHAPTER VII.

Woodwork.

The first consideration in woodwork is the quality of the wood to be used. The following trees are not to be used for building purposes.

न देवतालयां तस्थाःप्रहता वान विद्यता ।
न दावानलसंलीढा, न भूतालय मध्यगाः ॥ ७१
न महापथ संरूढा न च ग्राम समुद्भवाः ॥
न घटांबुसिरासक्ता न पक्षि मृग सेविताः ॥ ७२
न वायुना नमातंगैर्भग्ना नैव गतःसेवः ॥
न चांडाल जनाकीर्णा न सर्व जन सेविताः ॥ ७३
नान्योन्य वलिता भग्ना न वल्मीक समाश्रिताः ॥
न लतालिंगिता गाढा न सिराकोटराबृताः ॥ ७४
नांकुराबृत सर्वांगा न भृशं कीट दूषिताः ॥
नाकाल फलिना ग्राह्या न श्मशान समपिगाः ॥ ७५
सभाचैत्य समीपस्था देवादीनां न भूरुहाः ॥
वापी कूप तडागादि वस्तुष्वपि च संभवाः ॥ ७६

(1) All trees that grow in the compound of temples.

(2) All trees struck by lightning.

(3) All trees scorched by forest fires.

(4) All trees growing in the compound of buildings.

(5) All trees along high roads or i village sites.

(6) All trees grown by watering with pot

(7) All trees that afford shelter to bird and animals.

(8) All trees broken by elephants or wind

(9) All trees that have died a natura death.

(10) All trees affording shelter to travelle

(11) All trees that have grown entwine with each other and broken or grown throug ant hills.

(12) All trees on which thick creeper have grown or which are full of cavities.

(13) All trees having sprouts all ove the body or which are too much spoilt b insects.

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14) All trees that give fruit at a bnormal es.

15) All trees growing in burial grounds rematories.

16) All trees that grow near courts or mitages.

17) All trees dedicated to God.

18) All trees that grow close by a wall ank.

he reasons for rejecting some of these s are obvious, (1) A man for instance uld not wish to shelter himself by riving others of their shelter, (2) Trees have been struck, scorched or broken force have their tissues spoiled and kened, (3) Trees that have grown in surroundings have insects living on e insanitary things about them ; (4) s that give fruits at abnormal times t have their body abnormally built hence their quality is abnormal and uld not be accepted (5) trees which have injured by caves, insects, white ants are not good and (6) trees growing canty water supply or too much water no strong tissues. In short a tree ch is abnormal in growth, weak in titution or likely to be infected by nitary microbes is to be rejected.

rees are divided into two classes *viz.* male and (2) female. Trees that have the same thickness throughout are male are to be used for posts and such r vertical pieces. Trees that are thick the bottom and thin at the top are ale trees and are useful for horizontal es and trees which are thin at the om and thick at the end are neuter are not to be used.

मूलाग्रादार्जवं वृत्तं शाखानेक समन्वितम् ॥
तत्तु पुंस्त्वं भवेन्मूले स्थूलं स्त्रीत्वं कृशाग्रकं ॥
स्थूलाग्रं कृशमूलं तु षंढमेतदीरितं ॥ ८५

मयमत अध्याय १५

मुहूर्तस्तंभमुद्दिष्य पुंपुभूरुह उदीरितः ॥

Wood that is to be used in building is as specfied below.

स्निग्धसारमहासारद्यवृद्धास्तरुणेतराः ।
अवक्रा निर्व्रणाः सर्वे ग्रहीतव्या महीरुहाः ॥ ६३ ॥
पुण्यद्विजनतीर्थस्था दर्शनीया मनोरमाः ।
सर्वसंपत्समृद्ध्यर्थं भवेयुस्ते न संशयः ॥ ६३ ॥
विनष्ट वस्तु संजं तद्द्रव्यं सर्वविपत्करं ॥

The wood should be oily in substance, very strong and compact, it should not be very young, it should not be bent, should have no holes. It should be of trees that have grown along holy mountains, forests or rivers. It should further be beautiful and pleasant. This wood is sure to yield plenty of material and any furniture that is made from dead trees is bad.

The trees, the wood of which is to be used for building purposes are specified as under :—

पुरुषः खदिरः साले मधूकःस्तवकस्तथा ।
शिंशपार्जुनाजकर्णी क्षीरिणीपद्मचंदनौ ॥ ६४ ॥
पिशितोधन्वनः पिंडी, सिंहोराजदनः शमी ।
तिलकश्चद्रुमाश्चैते स्तंभवृक्षाः समीरिताः ॥ ६५ ॥
निंबासनशिरीषाश्च एकः कालश्च कट्फलः ।
तिमिसोलिकुचश्चैव पनसः सप्तपर्णकः ॥ ६६ ॥
भौमाचैवगवाक्षीचेत्यादयश्चोर्ध्वभूरुहाः । मयमत अ. १५
शाकःशाल मधूक सर्जखदिरारक्तासनाः शोभनाः ।
एकोऽसौ सरलोर्जुनश्च पनसः श्रीपर्णिनी शिंशुपाः ।
हारिद्रस्त्वपिचंदनः सुरतरुःपद्माक्षकस्तिंदुकी ।
नेत्येवेनयुताभवंति फलदाः शाकादयः शोभनाः ॥

राजवल्लभ अध्याय ॥ १७ ॥

१–पुरुष, खदिर, साल, मधूक, स्तबक, शिंशप, अर्जुन, अजकर्णी, क्षीरिणी, पद्मचंदन, पिशित, धनु, पिंडी, सिंह, राजदन, शमी, तिलक

Are trees useful for posts and such other vertical pieces.

२–निंब, आसन, शिरीष, एक, काल, कट्फल, तिमिस, लिकुच, पनस, सप्त पर्ण, भौम, गावाक्षी are good

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for horizantal pieces.

३-शाक, सर्ज, हारिद्र, सुरतरु, and तिंदुक are trees for beautiful work.

Wood of the following trees is of no use for building purposes.

आश्वत्थौदुंबरश्चैव प्लक्षश्च वटवृक्षकः ॥ २०८ ॥
सप्तपर्णश्चबिल्वश्चपलाशःकुटजस्तथाः ।
पीलुश्लेष्मातकीलोध्र कदंबः पारिजातकः ॥ २०९ ॥
शिरीषको विदारश्चतिंतिणीको महाद्रुमः ।
शिलीध्रसर्षमारश्च शाल्मलीसरलस्तथा ॥ २१० ॥
किंशुकश्चारिभेदश्चाभयाक्षामलकद्रुमाः ।
कपित्थः कंटकश्चैव पुत्रजीवश्चडुंडुकाः ॥ २११ ॥
कारस्करः करंजश्च वरणश्चाश्ममारकः ।
बदरो बकुलः पिंडी पद्मकस्तिलकस्तथा ॥ २१२ ॥
पाटल्यगरुकर्पूरावग्राह्यो गृहकर्मणि ।
देवयोग्या इमे सर्वे मानुषाणामनर्थदाः ॥ २१३ ॥
तस्मात्सर्वप्रयत्नेन गृहणीयान्ननरालये ।

मयमत अध्याय १५

अश्वत्थ, औदुंबर, प्लक्ष, वट, सप्तपर्ण, बिल्व, पलाश, कुटच, पीलु, श्लेष्मातकी, लोध्र, कदंब, पारिजातक, शिरीष, कोविदार, तिंतिणी, महाद्रुम, शिलीध्र, सर्षमार, शाल्मली, सरल, किंशुक, अरिभेद, अभयाक्ष, आमलक, कपित्थ, कंटक, पुत्रजीव, डुंडुक, करिस्कर, करंज, वरण, अश्ममारक, बदर, बकुल, पिंडी, पद्मक, तिलक, पाटली, अगरु, कर्पूर ॥

These are trees having medical and other properties and should not be used in buildings. For temples these may sometimes be used but never for common dwellings.

Some trees are hard inside and soft outside while others are soft inside and hard outside. They are to be used in such a way that the soft part is not put to any great strain.

अतः सारास्तु वृक्षाः पनसतरुमुखाः सर्वसाराश्चशाकाः ।
चिंचाद्यास्तालकेरक्रमुकयुवफलाद्या बहिः सास्वृक्षाः ॥
निःसाराःशिग्रुसप्तच्छदशुकतरवः किंशुकाद्याश्चकाय
तेष्वाद्यामध्यभागे बहिरपि च ततः सर्वसारास्ततोः

मनुष्यालय चान्द्रिका ॥ अ० ३

There are some trees which have equal strength through-out like शाक T may be used in any place. Some on the c trary have no strength at all. They are to be used any where. For knowing whe particular wood is strong and how it sh be used a study of Botany is absolu necessary to an Engineer.

After the necessary trees are sele and marked they should be cut in following manner :—

सर्वं द्वारिक नक्षत्रे शुभ पक्ष मुहूर्तके ॥
गच्छे दरण्यं द्रव्यार्थी कृत कौतुक मंगलः ८१
अर्चयेदीप्सितान् सर्वान् वृक्षांश्च वनदेवताः ॥
स्थपतिर्वरवेषाढ्यो मंत्रयेत्सपरश्वथः ॥ ८८
दुग्ध तैल घृतैः सम्यक् संतेज्य परशोर्मुखं ॥ ९१
उपक्रामेत्तुतं छेत्तुं यथा कामं वनस्पतिं ॥
मूले हस्तं व्यपेक्ष्योर्ध्वं त्रिश्छित्वा तत्र लक्षयेत् ॥
पातयेदुत्तराग्रं वा पूर्वाग्रं वा वनस्पतिं ॥
निर्गमोत्स्थतिमद्भूत्वा वृक्षांतर निपातने ॥
अन्योन्य पतनं पूज्यं छेद्यं चोभयतः समं ॥ ९८
चतुरस्रं ऋजुं कृत्वा मुहूर्तस्तंभसंग्रहे ॥
सितपट्टेन संछाद्य स्यंदने न्यस्य वेशयेत् ॥ ९९
देव द्विज महीपानां विशां वैशकटेनतु ॥
शूद्रस्य पुरुषस्कंधे नान्यथात्तु विचक्षणः ॥ १०
कर्ममंडपके न्यस्य वालुको परि शाययेत् ॥
प्रागग्रं चोत्तराग्रं वाप्याशुष्क रक्षयेत्पुनः ॥ १०३
परावृत्तं न कर्तव्यमाषण्मासं तु सद्रुमः ॥

मयमत अध्याय

In an auspicious day and with auspic stars the Engineer should take with hi necessaries and start for the fores obtain the materials he wants. Befo builder thinks of building a structure

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as to obtain the permission of the king, he forest officer and the town authorities or obtaining necessary materials, by iving necessary fees.

भूवनपुर पतीनां सूत्रणे पूर्व माद्यः यज्ञः)

शिल्पदीपक राजवल्लभ । अ० ७ श्लोक २६

The king's permission is necessary as he latter has to see that none of his ubjects becomes more powerful than himself. The permission of the forest officer necessary to cut trees, excavate quaries nd to remove the necessary materials, and he permission of the town authorities is ecessary so that the laws of town planning ay not be violated. Then the Engineer as to propitiate the gods of the forest nd mark the trees to be cut in consultaon with the wood cutters. The axes are harpened with milk, oil and ghee in uccession and the cutting of the desired rees begins. About the height of one and the trees is cut; if from the cut atéry juice flows the tree is good and if ick juice flows it is ripe and better. ut a tree emitting no flow is not good. tree should be felled towards the East North. (Some authors interpret this to ean that the branches of the upper porion should be cut first and then the stem, 'articularly सल, अश्मरी, अजकर्णी ould be cut from top downwards When he cutter is standing between two trees hat are being cut he should see that e leaves space for himself to escape. A ee should be cut equally on both sides nd then by the fall of one tree another ee should also go down. The wood is en to be squared and made straight and he wood for the मुहूर्त, (first post) ould be covered with white cloth and rried home in a carriage. The wood for st, second and third class buildings should carried in cart loads but that for the eapest structure should be carriable on uman shoulders. This gives an indication as the size of the tree as the carrying capacity a human being is limited. This wood carried to the workshop and allowed lie on a sandy level ground with the d towards the East or North till it is dry. In India the wind is generally from the South or West and in order that this wind may be useful in drying up the juice of the tree it is laid down that the trees should be so dried, and even used in the building with the ends towards the North or East. Wood fresh cut is not to be used for at least six months When the wood is cut it is to be besmeared with red earth. This red earth is a preserver of oil and protector of skin and is therefore used in wrestling grounds रंग also.

मृदश्चतस्रास्तास्वेव गृह्णीयात्ताम्रपुल्लकं ॥

मयमत अध्याय १५

All doors &c. are to be made of this seasoned wood.

A gate is described as under, and a door is of similar constructure.

द्विकवाट चतुष्परिवार्गलहस्तोच्चतेंद्रकीलयुतं ॥

सस्थूणमध्य मालय मिठकसहितं सगूढ सोपानं ॥

मयमत अध्याय २०

A gate has two shutters and four rectangular bars. The vertical posts of the frame thick and have on them lintels of the thick of one hand. The shutters have projecting nails. Behind the shutters there are recesses for gate keepers. There were twelve sorts of these gates.

द्वादश सालाकाराश्चतुरं वृत्तं तदायतं च पुनः ॥

चक्रं वृत्तं कौक्कुटामिह कुंभं नागवृत्तं च ॥

मग्न चतुरं त्रिकोण मष्टास्रं नेमि खंडं च

४३ मयमत अध्याय २०

सालाकार, चतुरस्रवृत्त, आयतचतुरस्त्र, चक्रवृत्त, कौक्कुट, कुंभ, नागवृत्त, मग्न चतुर, त्रिकोण, अष्टास्र, नेमि खंड, वृत्त ॥

सालाकार—is a narrow and straight gate with sliding shutters going up and down.

चतुरस्रवृत्त—square gate and आयतास्त्र is an oblong gate.

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चक्रवृत्त—is a gate having rotating shutters moving on a central pivot. This is a Turn Style.

वृत्त—is a gate with one revolving shutter like Railway wickets.

कौक्कुट—gate with two shutters on two sides of a central pillar.

कुंभ—gate narrow at the entrance and wider behind.

नागवृत्त—a serpentine gate or 'S' curve lane.

मग्नचतुर—Deep gate or gates at the end of a long lane.

त्रिकोण—gate with two shutters moving on the central angle.

अष्टापन—octagonal gate.

नेमिखंड—Semicircular gate.

These gates are thirteen to fifteen hands high and three to seven hands wide eleven hands is their minimum height in order that they may admit elephants.

श्रेष्ठा प्रतोली तिथि हस्त संख्या प्रोक्तोदया विश्व
करा च मध्या ॥
कनिष्ठिका रुद्रकरा क्रमेण व्यासेऽष्टसत्पैव च राग संख्या ॥
राजवल्लभ अध्याय ५ ॥

त्रिकरं पंचकरं वा ससकरं द्वार विस्तारं ॥
तारद्विगुणोत्सेधं चाध्यर्धं वांघ्रिहीनं तत् ॥ ६०
मयमत अध्याय ९

Doors should be fixed on the floors and their bottom sills should be level with the chairs of posts.

उदंबरसमा कार्या कुंभिका सर्वदा शुभा ॥
शिल्प दीपक

The dimensions of doors are specified as under.

षष्ठ्यां चाथ शतार्धं ससतियुतै र्व्यासस्य हस्तांगुलैः ॥
द्वारस्योदयको भवेच्च भवने मध्यः कनिष्ठोत्तमो ॥
दैर्घ्यौधर्नं च विस्तरः शशिकलाभागोधिकः शस्यते
दैर्घ्यंशविहीनमर्धरहितं मध्यंकनिष्ठंक्रमात् ॥ १३
शिल्पदीपक राजवल्लभ अ०

पादोत्सेधे पंक्ति नंवाष्टभागे द्वारोत्सेधं तत्तदेकांशहीनं
विस्तारं स्यात्तत्तदुच्चार्धमानं द्वारं कुर्यादहर्म्यमध्ये नृपाणं
मयमत अ० ७८

प्रस्तरोत्तरयोर्मध्यं पंचधा विभजेद्बुधः ।
द्वारायामं चतुर्भागैशषांशेसूर्यभाजिते ।
शिरोन्मानं तु सप्तांशं पंचांशगुल्फमिष्यते ।
वास्तु विद्या अध्याय १३

प्रस्तरोत्तरयोर्मध्यं अष्टभागविभाजिते ।
सप्तांशमायतं कुर्यान्नवपंचांशविस्तरं ॥
उत्सेधशेषं नवभिः हृत्वा पंचांशकं शिरः । वास्तु श.

(1) 50, 60 or 70 should be added to t number of अंगुल in the span a this gives the number of अंगुल in t height of the door.

The three numbers give the dimensio of the various kinds of doors *i. e.*, the height a door should vary by about 20 अं The width of a door should general be half the height. For best doors it m be $\frac{1}{15}$th part more and for the narrowe it may be $\frac{2}{3}$ less.

(2) If the height of walls be 10, 9 or the height of the door should be one pa less or 9, 8 or 7 respectively. The wid should be half the height.

(3) The height of the floor or wa should be divided into five parts and t height of a door should be four such pa One fifth the height should be divid into twelve parts and the bottom sill be five parts and the head sill seven parts.

(4) The height of a building should b divided into eight parts and the heig of a door seven parts; $\frac{5}{9}$th of the heig

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will be the width; and the head will be $\frac{5}{9}$th of the part.

English authors specify certain fixed dimensions for doors and do not take cognisance of the dimensions of the room *viz* their length breadth or height. The span is required to be taken into account with a view to admit light into the room. If there are two doors opposite each other the whole room ought to be lighted and therefore the height of the door should have some ratio with the span. The height of the door and the room should have such a ratio that the door should fill up the whole space between the floor and beam so as to be strong; the head sill of the door is required to be thicker as it has to support the superincombent weight and when head sill fits the beam no lintels are required.

In framing wood there are certain things to be specially borne in mind so that the frame may be very strong. These things are as shown under :—

द्रव्यमध्यस्थसूत्रस्य वामेऽवामेनुदंतकं ।
द्रव्यविस्तारमध्यस्था शिखा शीघ्रविनाशनी ॥ ५१ ॥
पुराणैर्न नवद्रव्यैर्न पुराणैर्नवैरपि ।
नवैर्नवानां द्रव्याणां योगोजीर्णैश्चजीर्णिनां ॥ ५५ ॥
पुंस्त्री नपुंसकमहीरुहसंधिकार्ये ।
पुंसा च पुंविहितमेव तथैव पुंस्त्री ॥
नैवोभयेन च नपुंसक संगमः स्यात् ।
जात्यैकयाशुभद उक्त विधिक्रमं वा ॥ ६० ॥
छिद्रं स्वल्पतरं विधेयमधुना दीर्घान्वितच्छेदनं ॥
स्थूलं काष्ट शिलेभदंतमुदितं निम्नंहिपक्वेष्टिकं ॥
पक्वंनिर्गमनंसुधाभिरनिशं कुर्यात्तनुत्वं यथा ।
पूर्वं मानसमुन्नयेत्तदपरं शिल्प्युत्तमः शातधीः ॥ ६२ ॥
मयमत अ० १७ ॥

स्थितस्यपादपस्यांग प्रवृत्तिवशतो विदुः ॥
ऊर्ध्वमूलमधःशाखं ज्ञेयं संपद्विनाशनं ॥

(1) A tenon may be on the right or left or on both sides but should be situated in the center of the wood and along its fibers and should be at the ends.

(2) A tenon that is across the fibers or in the center of the wood breaks down easily.

(3) The joining should be between pieces of wood that are similar as regards kinds and seasoning. Old wood should not be joined with new wood nor should seasoned wood be joined with unseasoned one.

(5) Wood from a male tree should be joined to that from a male one or a female one but male or female wood should not be joined to a neuter wood.

(5) A mortice should always be a little less in dimension or equal but never more.

(6) A tenon should be in wood, stone ivory or such hard material and mortice in brick, lime and such other soft material. A mortice should be cut first and the tenon made to suit it afterwards.

(7) The wood should be used as it stood in the standing tree; *i. e.* the top should be used as top and bottom as bottom.

(8) If a carpenter uses the top of the tree for bottom or bottom for top he should be fined.

Western authors follow most of these rules but they make no sexual distinction in trees nor do they care to see that the bottom of a tree is the bottom of the frame. The bottom of a tree is accustomed to bear the weight of the upper portion and the veins run from it to the top and carry juice upwards. If the top is put at the bottom it can not bear the superincumbent weight and as all fluid flows from the bottom to the top this collects at this end when it is low and causes the wood to rot. Wood is therefore to be used in the position it grew on the tree. When used horizontally the bottom of the tree should be towards the South or West as the rain and wind come from these directions and the strongest part of the tree is required to bear their force.

As a general rule there are two shutters to a door; both the shutters are of the same dimensions but that on the left side has a vertical ledge fixed to it and

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thus overlaps the right side shutter. The left side shutter is thus higher and is called 'the mother' while the right side shutter is called 'the daughter.'

कवाटद्वितयं कुर्यान्मातृ पुत्र्यभिधं बुधः ।
पट्टिकार्धेन रहितैतावद्व्यासा चपुत्रिका ॥
कवाटस्य च बाहल्यं द्वारविस्तारमानतः ।
विस्तारसदृशायामौ पुत्रौ भारस्य कीर्तितौ ॥
भारतारेऽब्धिसुंक्ते त्रीणिसूत्राणिपातयेत् ।
तिर्यक्सूत्रत्रयं कार्यं द्वारमध्याग्रयोरपि ॥
खंडवृत्तंप्रकर्तव्यं तृतीयात्सूत्रतोबहिः ।
सरोजकोरकाकारैः कीलैर्वापुष्पसंनिभैः ॥
पट्टिकाः पद्ममध्येषु विद्धैः कुर्याच्चनिश्चलाः ।
तदायामेऽब्धि संभक्तेत्यजेदेकैकमग्रयोः ॥
मध्ये निधाय द्वितयं तत्संधावर्गलस्य च ।
कुर्याच्च कवलीं तत्र ह्यर्गलस्य प्रमाणतः ॥
कवाटव्याससदृशमर्गलस्यायतं विदुः ।
अरमावहलायामं तत्पुच्छं कथितं बुधैः ॥
एकं च स्यादुपद्वारकवाटमिति केचन ।
गर्तवृत्तं पदे कुर्याद् रंग पादार्धनिम्नकं ॥
तद्गर्तेविन्यसेत् सम्यग् वामभागेऽथमातरं ।
पुत्रिकां दक्षिणो भागेचैका चेद् वामतः स्मृता ॥
अरमादक्षिणस्तंभे तत्रस्यात् शृंखलापि च ॥
आयसैः कीलकैः सम्यग्विद्धं भागादिकं न्यसेत् ॥

वास्तु विद्या अ० ७४ ॥

The thickness of the shutters should vary according to their width. The height of a door should be divided into four to eight parts and the ledges should be one part wide, the thickness of the ledge should be $\frac{1}{4}$ of its width and the thickness of the shutter should be the same as that of the ledge. There will be one vertical and three horizontal ledges and the panels into which a shutter is divided by these ledges may be decorated with carvings according to the taste of the owner. Every door should have a lintel over it and the lintel ends should project beyond the door to a distance equal to the width of the lintel. The lintel should have three marks on it, one in the center of the door and two at the ends. All arching &c., should be beyond these end marks. The ledges should be firmly fixed to the shutters by means of nails whose heads are like the bud of a lotus or some other flower. The length of the ledge should be divided into seven parts and bolts should be fixed at the place leaving one part at each end and two in the center. Holes should be made for receiving these bolts according to the size of the latter. Thickness of a bolt should vary according to the dimensions of the shutter and the bolt should tail into the hole at least as much as its thickness. For side doors there may be only one shutter. Near the bottom of the frame two holes should be made in the floor; these holes should be half the thickness of the bottom sill in depth. The shutters should be pivoted in these holes; the mother on the left side and the daughter on the right or if there be only one shutter it should be on the left side. The inside bolt or chain should be fixed to the right shutter or post of the door frame. The whole frame, shutter, lintel &c., should all be firmly fixed by iron nails. Here iron nails are specially mentioned while wooden wedges or wooden nails are as a general rule specified for wood work joints, because wood expands and contracts much and further any thing might easily eat into it. Metal nails are generally prohibited in wood work by Indian authors.

After the doors are prepared as specified above they are to be fixed at the floor level and in the center of the building or room. Side doors should be situated to the right side.

विन्यसेज्जन्मतोमूर्ध्नि जगताद्यास्तु देशिकः ॥
एवंकृत्वा तदाद्यंगंतालिपं तत्र विन्यसेत् ॥
मध्यस्थ द्वार मध्यं स्याद् वास्तुमंदिर सूत्रयोः ॥
उपद्वाराणि युज्यंतां प्रादक्षिण्यात्स्वयोनितः ॥
द्वारं च दिक्षु कर्तव्यं सर्वेषामपि वेश्मनां ॥
आग्नेय्यां मंदिरद्वारं दक्षिणाभिमुखं स्मृतं ॥
प्रत्यंगमुखं तु नैर्ऋत्यां वायव्यां तदुदङ्मुखं ॥
ईशे तत्प्र ङ्मुखं कुर्यात्तानि स्युः पादुकोपरि ।

वास्तु विद्या अ० १३ ॥

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हस्वद्वाराण्येव किंवा पृथूनि तेषां शीर्षाण्येकसूत्राणि कुर्यात् ॥ शिल्प दीपक ॥

The doors should always face the main rections and the tops of all doors whether all or large should be on the same level. nerally there should be three doors to a od room; two should be large and in ery day use and the third should be aller and secret.

त्रिद्वारमेव नृपतेर्वास्तुकर्म प्रशस्यते ।
द्वे मुख्ये तत्र चान्यत्स्यात्सुगुप्तमिति निर्णयः ॥
युक्ति कल्पतरु ॥

Opposite a door the following should be avoided.

द्वारं विद्धं प्रशोभनं च तरुणाकोणभ्रमस्तंभ ैः ।
कूपेनापि च मार्ग देव भवनैर्विद्धं तथा कीलकैः ॥
उच्छ्राद् द्विगुणं विहाय पृथिवीं वेधो नभित्यंतरे ।
प्राकारांतरराजमार्गपरते वेधो न कोणद्वये ॥
शिल्प दीपक ॥

(1) a tree, (2) a corner, (3) a turn, (4) a post, (5) a well, (6) a temple, and (7) pegs; but if these things come opposite a door, a space double the height of the door, or a wall, a ditch or a road or two corners should intervene.

HE ANTIQUITY OF THE VEDAS, AND THEIR ETERNITY AS DEMONSTRATED BY INDIAN LITERATURE.

II.

(By Mr. Govardhan M. A.)

Ve now come to another proof of the iquity of the Vedas *viz.* that which is rded by the literature developed in India. atever literature India has developed is later origin than the Vedas. Even the hmanas comment upon the Vedic ts and thus point to the unmistakable rity of the Vedas. The point is quite -controversial. Scholars have tried to fix time when the Vedas were composed and have now to see how far their conclusions justified. Those who base their conclu- is on some self-imagined speed of change development of ideas and language are le to commit blunders, if their investi- ion remains unchecked by historical dence. As a matter of fact, there exist data, but the change in language and development of ideas, wherewith to ive at the real date of the appearance he Vedas. A wide range of difference of ion among scholars might naturally be ected under the circumstances. Thus e opinion may allow only a hundred years for the ripening and development of an idea another might provide a period of quite a thousand years for the same purpose.

In his famous work "History of Ancient Sanskrit Literature" Max muller is guilty of such a speculative blunder. Towards the end of the book he proceeds to fix the period of time during which the Chhanda Literature developed and which he calls the Chhandakala. He allows two hundred years 800–600 B. C. for the growth of the Brahmana Literature, though he takes this period to be rather short. Similarly he allows two hundred years for the Mantras and two hundred years for the Chhandas. But he makes a frank avowal of his own feeling that the time allowed is very short. He says he allows so short a time on the supposition that the rate of growth of the human mind was very very rapid in ancient times. Is he sure of that? Can his supposition stand the test of Science, which places the appearance of man on the earth at a time some three hundred thousand years back,

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hence. A little reflection would make it quite apparent that the authors who produced the Brahmanic and the Vedic literatures and who flourished, according to the professor, within the short distance of a thousand years from each other differ much in the rate of growth of their minds. Perhaps the learned professor's findings might be consistent with the estimates of gospels of the several well-known religions of the world which place the creation of man no further back than four or five thousands of years hence. The scholar has been hampered by the theologian. Would it be a wonder if the above statement, even though it proceeds from no less a personality than Max Mullar provokes laughter among those who believe the first appearance of man on earth to have been lacs of years back hence.

While such is the finding of Max Muller as to the antiquity of the Vedas, let us see what a striking contrast it bears to that of the Indian scholar Mr. Tilak who discovers the "Arctic home" of the race "in the Vedas." In his famous work "*The Arctic Home in the Vedas*" he places composition of the Brahmana works at a date 5000 B. C. which hypothesis he bases on certain astronomical calculations. The following passage which he adduces as one of his main arguments in support of his claim is worth being noticed here. It runs thus :—

एता (कृत्तिका) हवै प्राच्यै दिशो न च्यवन्ते ।
सर्वाणि हवान्यानि नक्षत्राणि प्राच्यै दिशश्चयवन्ते ॥
शतपथ माध्यंदिनीय) कां० २ । अ० १ । ब्रा० । वा३

It is for astronomers to calculate the time of the phenomenon to which the Brahmana alludes. There was a time when Krttikas did not move from an easterly direction. It appears from the nature of the statement that the phenomenon lasted for a duration of time beyond the comprehension of the author of the Brahmana who seems to have been quite accustomed to it just in the same way as we in these days are to the phenomenon of the polar star and the Great Bear keeping a fixed northerly direction even though as they say the axis of the earth is constantly changing its inclination to the plane of the orbit. It should take a long time perhaps myriads of years before there is any perceptible change in the direction of the above named stars. All past record, however ancient, including the Brahmanas themselves assigns the same northerly direction to these stars. With this possible date for the composition of the Brahmana works such as the Satapath Mr. Tilak looks for the date of the composition of the Vedas or Vedic hymns in an age when it was possible for human beings to live in the Arctic regions, or at least when the Aryan race inhabited that part of the globe which is now buried deep under perpetual ice. When was this possible? Let astronomers speculate.

Now let us see what evidence is supplied by a study of the Brahmanic works and the Veda Mantras The Veda Mantras claim a vast antiquity which is both explicitly and implicitly allowed by their exponents the Brahmanas. The Brahmanas try to interpret the Veda Mantras. The latter present knotty problems and the former try to solve them. With regard to language and ideas the Veda Mantras stand quite alone and raise their head far far above the low lying heights attained by the Brahmana works. Just have a look at a map showing comparative heights of Mount Everest and of the Shiwalik hills and you can form an idea of what the above statement implies. While Mount Everest raises its white head into the blue sky, the Shiwalik hills prostrate themselves as it were in awe of the august majesty before them. We have to support us on this point no less an authority on the subject than Prof. MacDonnel of Oxford College.

Let us now see in what regard the Vedas are held by a literature which claims for itself an antiquity of not a few years, *i. e.* the Brahmanas. Two quotations will do :—

भरद्वजो ह त्रिभिरायुर्भिब्रह्मचर्यमुवास । तं ह जीर्णि स्थविरं शयानम् इन्द्र उपव्रज्योवाच । भरद्वाज ! यत्ते चतुर्थ मायुर्दद्याम्, किं मनेन कुर्याइति ब्रह्मचर्य मेवैतेन चरेयमिति होवाच । तं हत्रीन् गिरि रूपान विज्ञातानिव

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र्तयाञ्चकार तेषां है कै कस्मिन् मुष्टिमाददे । स हो वाच
रद्वाजै हयामन्त्र्य 'वेदा वा एते, अनन्ता वैवेदाः,
तैस्त्रि भिरायुर्भिन्ववोचथाः अथात इतरदनक्तमेव ॥
(तै० ब्रा०)

Bharadvājo ha tribhirāyurbhir brahma-
ıarya muvās. Tam ha jirnin Sthaviram
yānam Indra upbrajyovācha "Bharadvāja!
atte cha thur thamayur dadyāma, kimanena
ıryā iti." "Brahmcharyamevaitena chare-
ımiti" hovāch· Tam trin girirupān avijnā
niva darsayāmchakāra. Tesam hai kai
ısmin mustimadade. Sa hovacha Bharad-
ıj teamantryā Veda va etc. ananta vai
edah. etaistribirayurbhir anvavocha tthah
tha ta i tarad ananuktamva (Taitr B).

Rendered into English the passage would
and :—For three lives of man Bharadvaj
ved the life of celibacy, devoted to the
edas at the end of which he grew old and
ıfirm, too weak to rise from bed. While in
ıis state, he was greeted by Indra who
ldressed him thus :—"O, Bharadvaj, if you
e given a fourth life, what would you do
ı it"? "I should live a life of celibacy in
rahma." Upon this Indra showed him
ıree mounds not known before. He took
ne handful of each and said calling him out
O Bharadvaj these are verily the Vedas, *i. e.*
ıe Vedas are boundless. For three lives
ou studied and taught them. And yet
ıere is a part unstudied and untaught."

Thus the Brahmana holds the Vedas as a
epository of infinite knowledge and we have
een how after three hundred years of con-
inued study the old Brahmchari yearns for
fourth life with a view only to study the
edas as he cannot yet hold more than a
andful from each of them.

One quotation more :—

देवाष्टै मृत्योर्बिभ्यनस्त्रयां विदयां प्राविशंस्ते छन्दो-
भिरच्छादयन् यदेभि रच्छादयस्तच्छन्सां छन्दस्त्वम्।
(छान्दोग्य ब्रा०)

यदभिरात्मान मच्छादयन्, देवा मृत्योर्बिभ्यतः,
तच्छन्दसां छन्दस्त्वम् ॥ (शतपथ)

Gods fearing death sought shelter in three-
old knowledge. They covered themselves
vith Chhandas.

They concealed themselves fearing death-
whence the name Chhandas.

Did the Chhandas immortatise them ? Yes,
verily so. The Chhandas have imortalised
the gods. Then are they themselves immortal
as they make others immortal ?

That is how the Vedas are regarded by
the Brahmanas which in regard to language
are more allied to later Sanskrit than to
the language of the Vedas. Similar is the
case with the Upanishads and the Niruktas
&c. This last class of works was ushered
into existence with the sole end of interpret-
ing the Vedas. Vedic words which required
explanation were thrown together in words
properly named the Nighantus which later
were explained, illustrated, exemplified by
authors like Yask. The mode of explanation
of these works shows that a wide gap
separates the author from the Vedic times.
Kautsa's bold assertion that the Vedas are a
meaningless trash is significant on the point
and leaves no doubt as to the deep gulf of
time intervening between him and the Veda.

Let us now see what the Vedas themselves
have to say on the point.

अन्ति सन्तंन जहाति अन्ति सन्तंन पश्यति ।
देवस्य पश्य काव्यं न ममार न जीर्यति ॥
अपूर्वेणेषिता वाचस्ता व दन्ति यथा यथम् ।
वदन्तीर्यत्र गच्छन्ति तदाहुब्राह्मणं महत् ॥

Anti Santam na jahatyanti santan na
pasyati

Devasya pasya kavyam na mamar na
jiryati

Apurvenesita vachasta vadanti yatha
yatham

Vadan tiryatra gachhanti tada hur brah-
manam mahat.

See the kavya of God, it dies not, nor
does it decay. What is this Kavya of God
but the Vedas. But one might object and
reasonably too saying that the word Kavya
in the verse just quoted stands not for the
Veda, but for God's *inherent knowledge*
which dies not and also decays not. A little
reflection however on the meaning of the
root from which the word Kavya is derived

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namely the root 'ku' will dispose of the objection, The Dhatupath affixed to the Panini's immortal work on Sanskrit Grammar Ashadhyayi gives "ku Sadde" 'ku' to sound or emit sound. From this root is derived the word 'kavi' meaning a poet, or a learned person, *i. e.* his learning or his composition.

An idea of sound is also implied in this word. Hence kavya means God *the great poet's words* embodying knowledge and not *His knowledge without reference to words.*

Whatever the meaning of the word, the idea of sound will be inseparably associated with it. All the meanings will in fact swing about this central idea. Hence it is but fair to conclude that the word kavya as it occurs in the above verse means nothing but the Vedas, the word of God. The next verse contains in its first half words which mean "Speech urged by One withou beginning speaks out the Truth *i. e.* sets forth things as they actually are. The word Apurva here stands for God, Who is the First Teacher. Compare this distich with a parallel passage occurring in the Yoga Shastra of Patanjli—Sa esa purve samapi guruh kalena navach hedat. He verily is the teacher even of the Sages of the past being unconditioned by time. The compound in 'Apurva' can be split up as—na vidyate purvo yasmat—He who has none preceding Him—The word *yatha tathya* means "true" "as actually existing" Sayana does not comment upon this Mantra, as is also the case with several other Mantras of the Atharva Veda. This Mantra offers food for reflection to the learned. Context too, is a great aid in interpretation, With regard to context, suffice it to say that the hymn containing these two verses is consecrated to God the Almighty and has for its opening verse the following :—

Yo bhutancha bhavayancha sarvam
yaschadhi tistati svaryasya chā kevalam
tasmai jyesthaya brahmane nama h.

Let the learned reflect on the meaning of these two Mantras.

In this connection it would be quite to mention the following remark :—

Sudakso Daksaih kratmasi sukraturag
kavih k vyenasi Vishva vit.

Vasur vasunam ksayasi tvameva id dyav
cha yani prthivi cha pus yatah.

Most sagacious, with insight passing skilf
with thy powers, O Agni, wise wit
wisdom, knowing all, as Varun thou alo
art lord of all good things of all the treasur
that the heavens and earth produce X·91·3.

The words "Kavi Kavyenasi vishvavi
are worth noticing. They mean—Omniscie
as you are, you are kavi by virtue of yo
kavya, O Agni. The verse occurs in hyr
X. 91 which follows closely upon the we
known Purusha Sukta in which appears t
oft quoted verse. Tasmad yajnat sar
huta rchah samani jajnire chhandamsi jajn
tasma dayajus tasmadajaya ta.

From that great general sacrifice Rcas a
Sama hymns were born :—

Therefrom the metres were produced, t
Yajus had its birth from it. × '90·9

This verse sets forth the truth we a
urging in quite unmistakable terms.

Indian literature and History bear tes
mony to the eternity of the Vedas by t
very names given to them, such as Veda 'Sr
&c. Not only in words, but in practice a
have the Brahmans given proof of th
faith in the above belief by transmitting t
Vedic text intact through ages to th
progeny. It was owing to this faith th
they resorted to the Brahmacharya mode
life. And to this alone was due the fact th
they laid down begging as the proper mea
of living for themselves, anticipating t
neglect which the saving knowledge embodi
in the Vedas was to meet with at the han
of the unmindful humanity that would gro
in ignorance after them.

The Vedas themselves, as has been sho
above, make this claim for themselves
terms too clear to be controverted, for G
Himself is kavi on account of His kavya t
Vedas.

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TRUTH THE FOUNDATION OF SWARAJYA.

By Mrs. Edith Mary Burrough.

(Shrimati Shanti Devi)

Reading the remarks of the moderates on the followers of Swarajya, one is contrained to pause. How can the world go on without Truth, the foundation of all good society. Surely those that think that Truth can be dispensed with have not yet learnt the lesson that has so often been put before them by the present administration of affairs.

Directly Truth is hidden under a hood of diplomacy; the people are misled and their faith is destroyed. As it is in diplomacy so in business nothing can be prosperous with Truth hidden, yet there is honour among thieves and because of that they thrive. Surely the falsehood that has masqueraded Truth during the one hundred and fifty years of British rule has been India's destruction.

It is fearlessness in the desire for Truth that shall restore her to herself.

Mahatma Gandhi before all else would not want Tilak's followers, for instance, to follow the Congress, if that is not their Truth of Being, if you must be violent, be violent still and no amount of pledges and vow would help you to non-violence nor would it help the cause of India. Your work is to follow the star you have seen, but woe betide you, if you follow the lesser star because of its profits and because it is easier rather than the higher path.

How few people realize Truth. It is more than the conventional "not telling lies", it means also "not living lies."

Tilak never lived a lie, he was open, sincere and really, was a non-co-operator through his life, and he never ceased to speak the things he believed to be true,

No man should be ready to give up his truth for another member of society. If one does not believe in Kings; it is no use singing "God save the King! We may wish to preserve the man, not the King.

Gandhi would preserve Britain, not the Bureaucracy and ever as he proceeds with his programmes, as he realises the mask of flattery that covers the face of a people, who would hold India a conquered race because of their desire for a wealthy possession, and jealousy of themselves, as a white race, he feels more and more that Indians cannot play in the white man's yard, but must make themselves solid for Truth, Non-violence and Unity.

True, these are the essentials of the heavenly King, but the only place where the heavenly kingdom can be shown is on earth as God is shown in his Jiva.

Therefore, to spin and help to give back to the people of the land their second meal a day, as well as to revive the weavers and all the beautiful crafts will follow naturally.

But one must renounce some comfort, some time, some money to help one's own people instead of another nation. *Would you feed the children of your next door neighbour and leave your own starving?*

Why put your faith in Princes and Councils? The Australian Labour Paper's remarks on the Hon. Mr. Shastri quoted in "Young India" the 3rd August, show what a free-thinker of a free nation feels.

To an English woman brought up on the beauty of the Indian Arts and Crafts in her own home and in the teaching of museums and London County Councils Schools the shops of India and the dress of the educated people were a great distress. One wondered that such aptitude for beauty could exist anywhere and why her own nation should be teaching the beauty of Indian Arts and Crafts, and yet could have destroyed the goose, that laid such a golden egg, where it was indigenous.

The letter of Truth is not enough for Mahatma Gandhi, but the living Truth must be shown, and he has already accomplished

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much, so that the British Government has not known what to do with such a man. On the horns of a dilema, they put him in prison, as a common felon, while the history of his life and of his followers reaches the whole world, who recognise "the great soul" and wait for what must come. A writer in Hibbert Journal, one of the late conspirators, an I. C. S seems to say. Let us get out with dignity "*There may be a strike of Sweepers*" we had better give notice of our departure in two years and then let us save all the British capital we can. He evidently seems to think the maske is off, and it is no use beating about the bush, but they should retire gracefully.

If Truth, at the very inmost core, is not followed, then, were the Government of India, Indian tomorrow, still the whole country would be misruled; for it is in the honesty and strength of purpose of its leaders that the honesty and strength of the people rest.

A man that makes tables and chairs because he thinks them beautiful and useful will do better work, than he, who thinks to sit on the floor is preferable.

What happiness can there be for the man who sells opium for Government just to make money, when he himself would not use it or put it in the way of his children? How can one get honesty out of the employees of a Postal System, the Heads of which are allowed to remove any correspondence, that it wishes and therefore, is not responsible for letters that pass through the hands of its employees?

No indeed, Truth is vital, and any amount of desire to be polite and kind does not replace it. The foundation of modern education such as Eton, Harrow, etc., is of the iron hand within the glove of velvet.

As a nation we are hard, being mostly Teutons, that is why we have had some troubles with Scotland Ireland and Wales, when they wished to keep their Vitality and Truth of Being.

Serbia, in the centre of Europe, has fought three hundred years for freedom: her Truth has survived in her woman, as in India.

The whole Truth of Serbian history was shown in a model of a Tenysle, by a Serb Sculptor in London. How it breathed the vital life of the people! Each beam of the long corrider of the Temple was upheld by mysterious man than life-size women surrounding was the result of war, the sorrowing women and daughters. The figure of the emaciated Jesus was shown as Christians, have made him. Behind the baize screw and the white figue; towered the wonderful bronze seated figure of the gentle Buddha breathing compassion, strong satisfying.

Jesus was dead, but the Buddha lived and the Christ was unknown.

Here the writer learnt a great lesson while the simperingly aristacrats in fashionable clothes having given a few minutes to a noted exhibition passed by, yet one of them gazed back longingly "would that I could understand."

But how can placid England understand she whose daughters and mothers sit at home mending socks and the war is in foreign parts "a thing to glory in" but not to suffer.

No methinks, even Tilak would have continued in the path of Gandhi that he himself had shown the way.

To live to renounce for the nation was his way and having given, he passed on to make way for Gandhi.

The work that he did shall never be forgotten. It is memorable of the greatness of the man. At peace within that keepeth the heart of man, whole and strong, can only be obtained by Swarajya.

Little boys in Mysore Province would say, Has England Swarajya? "No," would be the answer; she does not rule herself, she is ruled by her neighbour nations and she makes laws to keep their trade out."

When the people rule the nation, by their own purity and Truth to their fellowbeings, when each stands for his brother man, each sister for her sister, then will Swarajya be accomplished.

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Each village to find, within herself, the cessities of life, then, will be no starving pulation, but if the inhabitants pay from far off the things, the local carpenter should ike, or buy sugar other than the sugar at should come from the local sugar-cane, varajya a far of

A nation, that once exported hand-woven rha, should not be dependent on another tion for cloth.

When I remember the scattered mulberry trees in London I remember that once silk was made there, and that the housewife span the flax, until the landlords complained it took too much out of the land.

Then, the country was a place to live and study in and not a place to motor to for a long week-end. But England is a little country. India a vast continent with much wealth unfathomed, it is but for her sons and daughters to claim their Swarajya by remembering she is their country.

CONEMPORARY THOUGHT REVIEWED.

JAIL REFORM.

The following excerpts from the ccasional Notes in *The Prabuddha harata* for September, 1922 will nlighten the reader as regards the end of humane thought with respect o the condition of jails as they exist o-day and the remedies that will improve them so as to make of them eformatories, instead of places of unishment with a revenge ;—

Very justly does Mr. George Bernard Shaw sk the question—"Why a man who is unished for having an inefficient conscience hould be privileged to an inefficient lung s a debatable question. If one is sent to rison and the other to hospital why make he prison so different from the hospital?"

Mr. Eugene V. Debs, a famous American abour leader, speaks of his own experience f prison life in America, in the July Century," which goes to show that the ondition of jails do not differ much, whether hese are situated in India or in America. Ie writes.—"I hate, I abominate the prison s it exists to-day as the most loathsome nd debasing of human institutions. Most risons are physically as well as morally nclean. All of them are governed by rules nd maintained under conditions which fit hem as breeding-places for the iniquities which they are supposed to abate and stamp out...The clubs and guns in the hands of guards present a picture well calculated to reveal the true character of the prison as a humanising and redeeming institution.

The writer after suggesting which way the reformer should press his reforms cites a practical experiment, the success of which will encourage others that may follow its lead.

Wonderful has been the achievement of the American prison reformer, Mr. Thomas Mott Osborne, who refuses to believe in the existence of the "criminal type." By giving a certain amount of liberty and responsibility to the prisoners, and inviting them to suggest reforms themselves, by instituting trial by a court of convicts, establishing workshops and educational classes, and introducing many other humane methods, Mr. Osborne has converted one of the worst prisons into one of the best in the world.

THE CRUELTY OF ZOOS.

We join our voice with the voice of a writer in *Animal's Rights*, who makes the following apt remarks as regards the depressive effects of life in Zoos on wild animals that are kept confined there to satisfy simply the curiosity of people whose interest in the animals is

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anything but intellectual. This last kind of interest, if in reality aroused, ought to seek such beasts in their natural state in forests, where their innate spirit is intact.

It is sometimes contended that a menagerie is a sort of paradise for wild beasts, whose loss of liberty is more than compensated by the absence of the constant apprehension and insecurity which, it is conveniently assumed, weigh, so heavily on their spirits. But all this notion of their "gaining by it" is in truth nothing more than a mere arbitrary supposition; for, in the first place, a speedy death may, for all we know, be very preferable to a protracted death-in-life; while, secondly, the pretense that wild animals enjoy captivity is even more absurd than the episcopal contention that the life of a domestic animal is "one of very great comfort, according to the animal's own standard."

To take a wild animal from its free natural state, full of abounding egoism and vitality, and to shut it up for the wretched remainder of its life in a cell where it has just space to turn round, and where it necessarily loses every distinctive feature of its character—this appears to me to be as downright a denial as could well be imagined of the theory of animals' rights. Nor is there very much force in the plea founded on the alleged scientific value of these zoological institutions, at any rate in the case of the wilder and less tractable animals, for it cannot be maintained that the establishment of wild-beast shows is in any way necessary for the advancement of human knowledge. For what do the good people see who go to the gardens on a half-holiday afternoon to poke their umbrellas at a blinking eagle-owl, or to throw dog-biscuits down the expansive throat of a hippopotamus? Not wild beasts or wild birds certainly, for there never have been or can be such in the best of all possible menageries, but merely the outer semblances and simulacra of the denizens of forest and prairie—poor, spiritless remnants of what were formerly wild animals. To kill and stuff these victims of our morbid curiosity, instead of immuring them in life-long imprisonment, would be at once a humaner a cheaper method, and could not possibly of less use to science.

THE UTILITY OF BIRDS TO AGRICULTURE.

We reproduce from *'Our Dumb Animals'* for August 1922, the following as regards the good, evaluated in terms of money, that birds are doing to agriculturists in only one country. The figures cited by our contemporary may open the eyes of indifferent humanity to its indebtedness to dumb creation, and make for a right attitude towards what at present are victims of callous cruelty.

The United States Department of Agriculture has reckoned that birds save the farmers of the country £400,000,000, a year—in other words, if it were not for the birds insects would destroy nearly half a billion dollars worth of farm products each year.

The following table gives some idea of the value of birds in destroying insects:

Insect	Number of Bird Enemies
Wireworms ...	... 16
Leaf hoppers ...	... 12
Cutworms ...	... 9
Clover root borers ...	... 8
Bills bugs ...	... 6
White grubs ...	... 6
Boll weevils ...	... 6
Chestnut weevils ...	... 6
Horseflies ...	... 4
Gipsy moths	... 4
Alfalfa weevils ...	... 4
Army worms ...	... 4
Tent caterpillars ...	... 4
Cotton worms ...	... 4
Locusts ...	... 3
Codling moths ...	... 3
Forest tent caterpillars ...	... 3
Browntail moth ...	... 1
C cumber beetles ...	... 2
Clover weevils	... 2
Potato beetles ...	... 2
Chinch bugs ...	... 2
Rice weevils ...	... 2

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If there is a place on the farm that will do for a bird refuge, give it to your bird friends. Prepare houses and nesting-places for them. Feed them during the winter, if necessary. Keep out all hunters, and prevent all disturbing influences as much as you can.

A bird refuge will furnish interesting work for the young folks, and will pay many times over the slight effort expended. The birds are our friends—help them and protect them.

WHEN DO PEOPLE BECOME DRUNKARDS.

Thirty-five, according to experts, is the age when most men who have been losing their grip upon life give up the struggle and become derelicts. Charles B. Barnes, special investigator for a number of New York charitable institutions, when asked for his opinion on this subject, said :—

"Yes, thirty-five seems to be the deciding age for men of the class with whom I am dealing. Up to that age these men try to keep up a good appearance, but at thirty-five they commence to sag.

'Take, for instance, the Bowery derelict. At thirty-five he begins to think of himself as an old man, and feels that all effort is useless—life for him is practically over. Then commences in earnest the process of degeneration. His natural disabilities and many failures begin to crush him. Then comes the final collapse—the mental and moral beakdown.'

A doctor connected with one of the big New York hospitals, who specialises in the treatment of inebriety, says that thirty-five is the age when many men become confirmed drunkards. He states his case as follows:—

'Man is primarily a biological being and the drunkard is simply a normal man plus alcohol. If a man begins to drink at about the age of twenty-four or twenty-five and continues to do so steadily, he generally becomes a confirmed drunkard at about thirty five.

The moral of these findings is clear If not avoided in the impressionable age of tender youth, the posonous habit gets hold of the man, and makes brief work of him in a few years.

SHRI KRISHNA'S GOSPEL OF WORK. A REITERATION.

It was Shri Krishna, in whose immotal song of Kurukshetra, the primeval gospel of work without an eye to reward, preached by the rishis of old, was focussed as in a mirror. Carlyle too, of late laid special stress on work, elevating it to the rank of worship. He, however, could not scale the heights to which tunes from Krishna's flute had flown. In recent days, Mr. Henry Ford has again attempted to disentangle activity from the meshes of motive. 'Work for the sake of work' is the ideal he sets before humanity. *The New Statesman* gives the following gist of his views :—

Mr. Henry Ford, in the course of some reminiscences appearing in the "Daily News", preaches a gospel of work even more thorough than Carlyle's. "I do not", he declares, "believe a man can ever leave his business. He ought to think of it by day and dream of it by night". It is not that he can promise happiness to the man who does so. "I cannot", he says frankly, "pretend to say, because I do not know, whether the man who works always, who never leaves his business, who is absolutely intent upon getting ahead and who therefore does get ahead, is happier than the man who keeps office hours both for his brain and his hands. It is not necessary for anyone to decide the question." Many people will wonder whether it is worth while to devote one's days and nights in this manner to work, if one is to be no happier than the people who idle away their evenings at cards and music-halls and in empty talk. The average man does not in theory regard work as an end in itself but as a means of obtaining certain things that will make him happier than if he lacked them. In the first place, he works for necessaries—for food, fire and shelter. Beyond this,

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however, he works for luxuries—for better food and a better house than are really necessary and for social position and power and the means of raising his family above the eternal struggle against poverty, ignorance and dirt. He undoubtedly believes that the possession of all these luxuries would make him happier and that he himself will be happier the more he strives to obtain them. It must be infinitely depressing for a man building up a fortune to begin suddenly to wonder whether the crossing-sweeper who touches his shabby hat for a penny may not, after all, be a happier man than he. Hard-worked millionaires, we know, do entertain these doubts. They can be loud enough at times in their envy of their workers, who have not the world on their shoulders and whose responsibility comes to an end daily at the striking of a clock. But, if they were given their choice of being reborn upon earth either as overworked millionaires or as underworked employees, we doubt if one in ten thousand of them could help choosing the work and the millions. And the majority would make their choice, not from any high motive, but because they can imagine no happier life than that of a great business man making a success of his business. Almost every body who wishes to be rich does so because he believes that it is happier to be rich than to be poor. This may be an illusion, but it is an almost universal illusion. Money to most of us means happiness, and we are happy when working for money because we believe that the money we are earning will in the end buy happiness. We are using the word "happiness", of course, in the widest possible sense. Even the happiness of being rich is enough for some men without the need of spending their riches, on what the rest of us call pleasure.

An Epicurean Philosophy.

The philosophy of the ordinary man who sets out to work for a fortune then, is in the ordinary sense of the word, an Epicurean philosophy. He would tell you frankly that he is working for the happiness, if not of himself, of his family. A man after of cold fact, he does not know why works, so hard, but somewhere at the ba of his mind is the firm conviction that fortune is always good fortune. A har working to-day is, he believes, the price is paying for a happy to-morrow. It m be that this illusion of ultimate happine is necessary in order to incite the ordina human being, to put forth all his effor The extraordinary human being, howeve such as Mr. Ford is clear sighted enou to see that happiness has little enough do with the matter, and that a man wi the true genius for work will have to on working, whether he is sure that it w make him happier or not. Let happine become the admitted end, and the que tion at once arises whether the ha worker is any happier than the idle Philosophers of happiness, from Hora to Stevenson, assure us that the frenzi pursuit of riches and great ambitio is merely a way of bringing disappoin ment into a life that ought to be reaso ably amusing. The peasant in his cot h for centuries been pointed out as a mod of contentment to those who would "ac to golden numbers golden numbers," a poets have loved to remark that unea lies the head that wears a crown and st more uneasy lies the head that wears million crowns. The world's literatu and philosophy, indeed, contain for th aspiring millionaire a far greater amou of warning than of encouragement. Th assure him in a thousand passages that, he wants to enjoy himself, he is goi about it in the wrong way. Hence v have to conclude either that the ordina would-be-millionaire is a fool or that, the depths of his being, the desire f happiness, scarcely enters into his calcul tions. There is a good deal to be sa for the view that the second alternati is the true one. The greatest workers ar as a rule, those who work not for an explicable motive, but because they a possessed by a demon. The Henry Ford no less than the Shakespeares, are me of genius, and they must live in slaver to their genius whether it makes the happy or whether it destroys them. O

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thing is certain: they will be unable to find happiness in anything else. The demon of energy in their bosoms must have an outlet, and to a Shakespeare the life of a tramp idling along the sunny roads would have been as intolerable as the life of a gallery slave. Those of us who house a quieter demon, may regard with sympathetic pity the spectacle of the man of genius as he is driven and preyed upon by his terrible energy. But we, too, it is probable, are preyed upon by our own demon. Every man is up to a point a man of genius, and it is in vain that he attempts to escape from it into the byways of pleasure until it has made what use of him it desires. It cannot promise him happiness, but it can at least keep him from being happy till he has paid it the uttermost farthing of service. That is the invincible argument against idleness. An idler is merely a ticket-of-leave man who behaves as if he were free, and whose reward will be, not pleasure, but punishment. In youth we idealise the idler, and at school we resent the accusation of hard work. Our dream-world is a world of play and holidays. Even when we have grown up we still at times let our imaginations wander in a day-dream of a fortune fallen out of the clouds and a life of leisure. We assure ourselves that, if such good fortune befell us, we could cease working as easily as a child closes a lesson book, and find plenty of uses for our time in doing what the world calls nothing. Alas, the dream that we could be happy without working is one that is incapable of fulfilment. To be cut off from work is, as we know when we are reasists, a fate scarcely more desirable than to be cut off from speech. It is possible for some men to be happy in a Trappist monastery, but not for many men. It is possible for some men to be happy in a workless world, but for few except those who are born into it. And even those who are born into idleness are preyed upon by the pitiless demon of energy. They go into politics or the army or rove about the wild places of the world shooting big game. The only thing they cannot do is nothing. For generations they kept people who had to earn a living out of the Houses of Parliament because they felt that it was unfair that people, who could work in other spheres, should come and steal one of the few pieces of work the upper classes could do without losing their self-respect. The aristocrats were willing to leave the trade of the world in the hands of the middle classes and the manual labour in the hands of the working classes. All they asked in return was that a few of the less important kinds of work, such as lawmaking and leading men in battle, should be left as their special province. The middle classes and the working classes, however, whose thirst for work is apparently insatiable, took away even these preserves from the exclusive possession of the aristocrats. They did not mind leaving the upper classes, their titles, but they would not leave them their jobs. As a result, you will sometimes see a duke's son fighting a cook's son at an election for the right to devote all his energies for his country in the worst ventilated factory in England. What, but the insane passion for work, could take any man into the House of Commons?

Great God! I'd rather be
A pagan suckled in a creed outworn.

No man who wanted merely to be happy would dream of going into Parliament. The company, as readers of Mr. Keynes know, is not good, and, if there is anything duller in life than listening to other people's speeches we have not yet discovered it.

Vain Gospel of Idleness.

Wherever we look, we find the same extraordinary spectacle of human beings working more desperately than ants without thought of what any sane man would regard as happiness. If there is a Solomon among the ants, be sure that he keeps his fellow-insects up to the mark by exhorting them, "Go to the human being, thou sluggard." We toil and moil, just as dogs delight to bark and fight, because "it is our nature to." It is in vain that

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men of letters preach a gospel of idleness to us. We read them for relaxation, and, the next morning, we return to our labours with redoubled energies, Conservatives used to tell us that the world would stagnate under Socialism because men would not be willing to work their hardest, except through fear of starvation or in hope of a reward. This is to take too rosy a view of life. It is to be wilfully blind to the melancholy fact that without working civilised men cannot be happy. If we were all millionaires to-morrow, we might do our best for a time to live in absolute idleness. But we should be no happier in our idleness than caged skylarks. We should long to escape again into the energetic life and if could find no better sort of work to do, we should end by fighting each other—the ancient aristrocratic substitute for work. Seeing, then, that we are doomed to toil and moil in this fashion what hope is there of human happiness? We can see none except in the fact that every human being is potentially an artist. The cook in the kitchen has creative genius, like the poet in his study, and can find a satisfaction so intense as almost to deserve the name of happiness in doing her job as well as it can be done. There may be little pleasure in doing work. There are men who scamp their work through a false notion of happiness. These are the people who miss the only pleasure that work can give us. The waitress, the bus-conductor the business man, the house painter, the novelist, the clergyman the post-office clerk, the laundress—each of them is engaged in work that may be turned into an art and that, if it is not turned into an art, is as dull as a treadmill. If all men and women could become artists at their work, it would increase the sum of human happiness more than any law that could be passed—at least in a Coalition Parliament.

SOUL-LESS UNIVERSITIES.

In the Comments of the *Janmabhuma* for September 14, 1922, is contained a picture of the Madras University, which with equal aptness may serve as a sketch of the state of things at any University of India. To our lips involuntarily come the words, 'How harrowing and yet how true!"

Dr. Waller of Trichinopolly has vainly pleaded for a soul for the University. How is that to be created? How is that to be nourished, and how is that to be glorified? Will any one seriously suggest that the University of Madras with its Anglo Indian plutocracy, its denationalized Senate, its outlandish ideals, its exacting standards in English, its emphasis on Western psychology, history and philosophy, its utter lack of religious inspiration, its divorce from any scheme of moral uplift, its barrenness of art-interest, its aversion to music, its ignorance of Painting, and sculpture, its teaching of Sanskrit through English, its costly classes, its rigid and inelastic courses of study, its empha-is on examinations and degrees, its neglect of research, its love of buildings, its apathy towards learning, its territorial basis, its unending worries over affiliation and disaffiliation, its squabbles over patronage, its communal biases and blunderings, its disregard for vocational facilities, its commercial values, its all-coveted hall mark, its factory-colleges, its type design hostels, its exclusive English libraries, its underpaid lecturers, its over-paid professors, its ex-officio professorships, its square men in round holes, its jack-of-all subjects-teachers, its impossible standards of foot rule and measure tape, its petrified routine, its wanton perversion of tastes, its levity towards national traditions and national civilization—will any one, we ask, seriously suggest that a University such as this can have a soul that is kindred to the National Soul—or any soul at all?

TUG-OF-WAR IN SCHOOLS.

The relations between the Head Master and his subordinates in present-day schools in general are anything but amicable. Education in the sense of imbibing a certain amount of 'indige-

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ible intellectual pabulum' flourishes nder such conditions of mutual suspi- ion and incredulous watch and ward, ut the moral atmosphere of confidence hich alone can make for education in he true sense, the sole object of which hould be the making of a sound piritual character, is made impossible y this constant 'tug of war.' With he philosopher one sighs for the good d days when seminaries were regarded s families, all members of which co- perated towards a common goal, *viz.* he advancement of the children ntrusted to them. The portrait drawn y a contributor to *The Hindu*, may, esides affording amusement, prove difying to the modern educationist.

In fact there is no education without a g of war between the exhausted head- aster and the aspiring teachers. The rmer often acts on the sly and seldom the square and the latter slate him verely behind his back. The headmaster ndly fancies himself to be an archangel d the teachers have no doubt that he the very devil. If they cease to disagree d throw dirt at each other, then woe education. For in peace and amity ducation cannot thrive. In the event this tragic occurrence the school will ve to be burned and the poor, helpless pils sent away to wander in the open ademy of nature and to be damned!

A knowing headmaster once truly said at the headmaster is the Government d the teachers are the opposition. It the heroic fight of one against many. he undaunted hero draws incalculable rength from the reflection that evil is t easily conquered. A discerning acher said as truly that the teachers e the expropriated many and the head- aster, the appropriating few. The former e made to work and wait; the latter to rn and enjoy. But neither of these ews is the absolute truth. The following not perhaps far from it. There is no education without Headmasters and Teachers as there is no battle without belligerents.

EDUCATION AT WORK.

The process of education at work in schools is thus described by the jovial writer:—

Now is the time come to sow the precious seed of education. Ordinarily the seed begins to germinate soon after it is sown and the corn of education attains its full growth in a little more than three months. In educational parlance this is called "Instruction." A better name would be "Imbibition". When the corn is ripe the harvest begins. It lasts for about a week, In educational circles this is called "Examination." A less baffling name would be "Exudation". When this harvest is over, i. e., when the heavily laden brains are thus completely relieved of their burdens, the pupils will be again ready for the educative exhilaration. The year ends with the annual examination or the Exudation and the juvenile minds are swept clean of all traces of old and decaying Education. The new year begins with new education.

Ten long years thus slowly ebb away with their elongated inspirations (Imbibitions) and terminal Expirations (Exudations). Then comes the much awaited "Grand Clearance Exudation"—The School Final Harvest-Home—and when it is done with care and is over, the happy, young pupils issue out with airy lightness, with an empty brain and a mind that has been taught to cast away Education leaving no trace of it behind.

Now the metamorphosis from a living organism to an automatic mechanism is nearly complete.

THE DEGRADATION OF THE AMERICAN HOME.

Of a Social Community home is the indissoluble unit. It is a happy sign of time that individualistic west has begun to bestow attention on the

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household aspect of communal life. Between the individual man and the compact nation, whose interests they respected, there has of late, been no intermediary entity that should claim the attention of leaders and reformers there. The result of the neglect, as pointed out in the report drawn up by the National Council of the Protestant Episcopal Church, United States has been extremely lamentable. The *Literary Digest* basing its remrarks on this report, writes :—

Poor wages and insufficient leisure for mental, moral and spiritual culture are deplored as preventable causes of unhappy married life, and the lax divorce laws are scathingly indicted as being responsible for "increasing throngs in the divorce courts, weeping women, unhappy men, orphaned children—orphaned not by God's will, but by the selfishness of parents." But the root of the family problem is found to lie in "the lack of religion in the home," and the report declares "it is paralyzing to think of the average American family going on from the rising of the sun to the retiring hour as if God had no existence. Sunday is a day for extra sleep, motoring, Sunday papers in many volumes, comic supplements. If American children are not taught of God in the schools and He is unnamed in the home, what can we expect but that at this moment the United States is actually developing into a non-Christian nation ?"

The following remarks are culled from the report itself :—

"Where family life is dishonored, wedding unfaithfulness lightly regarded, parental responsibility neglected. filial respect and obedience slighted, there, we may be sure, society is rotten at the core. We tremble for the future of a State or nation where lax theories concerning domestic life gain ground. Even laxer practise will certainly prevail.

"Boys and girls must be taught as early as possible that the chief purpose of marriage is the perpetuation of the race, involving the begetting and education of children for the work of the world. Marriage is a high and holy vocation, because the married pair are cooperating with the Creator in the continuance of the human race."

The same, too, is the teaching of the Vedas on the point, which under the inspiration of Swami Dayananda, the Arya Samaj has included among its tenets.

We congratulate the compilers of the report, on their sense of responsibility on this behalf, as representatives of the Christian Church. Their appeal instead of being to the state is addressed to the church. Says our contemporary :—

It is refreshing to note, remarks the Los Angles *Times*. that the report is not a "mere fault-finding paper," and that its signers do not ask for "repressive and meddling laws as a sure cure for what ails the morals of the American people, and there let their responsibility end."

"They ask for no laws to regulate the morals of the people. They do not shirk the responsibility of the church, whose office it is to safeguard the moral welfare of society. They show no disposition to shift their stewardship to the police courts or the divorce courts. The report accepts for the Episcopal Church its obligation to educate the people up to self-willed moral integrity —a duty and a field which the Church has made its own and through which it has contributed its greatest gifts to Christianity and civilization."

CAMPS DIXIE. AN IMITATION OF THE GURUKALA.

The most recent experiment in educational reform, found successful, and making steady progress in the United States of America are the Summer Camps. From the following scheme of

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hese 'camps' given in outline by laire Giles in *The Dearborn Indepen-ent*, the reader will at once consider iem to be only occidental copies of the urukula :-

"1. Before a boy is admitted to camp, his rents are required to fill out a questionnaire regard to his habits, health, temperament, eak and strong points, and so on.

"2. Camp Dixie has a highly trained pervisory personnel. Yet it could be run one-third the personnel, and its patrons ould probably be none the wiser!

"3. Boys at Camp Dixie are grouped with view to the help and inspiration they may ve each other. From old friends and quaintances they have already received l that the contact would afford, hence need w influeness to bring out the best that is them.

"4. Camp Dixie is purposely isolated from e distracting influences of villages with eir hotels, boarding-houses, stores and on.

"5. It is customary in most summer camps r the management to sell to the boys all orts of knickknacks. The story is told of e camp that made £1,300 on its store in one ason, and some of the boys spent as much £20 a week on trash. Camp Dixie has no ore, and parents are urged not to provide eir boys with spending money.

"6. At one camp thirty boxes of food were ceived in one afternoon. Camp Dixie pro-ibits this practise. There is plenty of food rovided and one of the rules of the camp is he habit of eating regularly.

"7. Many summer camps include regular ext-book instruction. The director of Camp Dixie makes no effort to cater to the mbitious parent or the parents of the dullard.

"8. Boys do not go to 'town,' as is custo-mary in most camps. The daily program is made att active so that the boys do not care to leave camp. They are not kept in camp. They stay in.

"9. Parents are not encouraged to visit camp. It interferes with the daily normal routine and discipline of the camp.

"10. The age limit is from 11 to 16 years."

The fundamental principles of these camps are :—

"First physically robust; second. mentally strong; third, politically sound; fourth, do-mestically true; fifth, vocationally correct; sixth, morally brave; seventh, spiritually deep. Great importance is attached to the point of *direct contact* between each boy and his leader, teacher and student being together the entire twenty-four hours. Every boy is measured and weighed and tab kept on his physical condition. His mental and social habits are studied individually, and his vocational tendencies are given every opportunity to expand.

"The campers are divided into groups of seven, each group being assigned to an older camper who is a leader. This leader, a man twenty to twenty-five years old, lives in a tentalow with his seven charges. There are Camp at Dixie fifteen such groups.

"Truly there is not more ideal setting than the Blue Ridge Mountains, where, accessible to town and village, the boy is abiding in that enchanted solitude where 'Those that live much in the open catch the mighty pulse-beat of God.'"

Only substitute the Himalayas for the Bridge Mountains, and you have a picture of the Gurukula at Haradwar. The principles of education promulgated by the immortal sages of India are by virtue of their intrinsic force making marvellous headway in the world

EXCESS OF WATER INTOXICATES.

The following occurs in *Science News Bulletin*, Washington :—

"'Water intoxication,' he (Dr. Leonard G. Rowntree) says, 'is hard to produce, as nature has provided against the accumulation of water in the body in poisonous amounts. Through thirst the intake of water is regu-lated to the body's needs. Unless the intake is greatly in excess, the output through the kidneys and the skin takes care of the surplus. In order to control the thirst, an extract from the small ductless gland at the

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base of the brain was used. Under the influence of this drug, the patient kept drinking water until he developed marked headache, nausea, a staggering gait, unsteadiness of muscle and inability to stand or walk which lasted for a few hours. This same process was tried with dogs with even more striking results. Cats, rabbits and guinea pigs were also sent on a dangerous water jag by the excessive taking of ordinary drinking-water or distilled water irrespective of the temperature of the fluid and without the aid of the glandular extract. Altho the quantities of water are excessive, about an ounce per pound of body weight every hour, the amount absorbed is definitely limited. Blood pressure is somewhat increased. The convulsions of water poisoning are cerebral in origin and of extreme violence at times, usually lasting from one to ten or fifteen minutes. A strong salt solution administered intravenously after the early evidence of toxicity prevents, as a rule, the onset of convulsions and coma. All the symptoms of uremia can be experimentally induced by excessive water."

THE KHADDAR MOVEMENT. ITS SPIRITUAL VALUES.

The *Janmabhumi* for September 1921, has some very apt remarks on the social and spiritual good that the Khaddar movement is doing and is calculated yet to do. In contrast with capital-owned machinery, this simple Khaddi system of manufacturing cloth makes for solidarity in homes, and has the unique capacity for bringing to the forefront, classes that have owing to their long and continued depression, kept till now in the rear. The submerged tenth may yet be the anchor-sheet of the drowning nation. Writes the contemporary :—

In Andhra, the Panchama—The untouchable—has made himself as dear as he is indispensable to the National movement. He is the premier Khadder weaver and he is in request everywhere. The caste weaver has also come to recognize the altered conditions, and is slowly falling in. The problem really relates to the organization of labour. How are they to be organized, who is to finance them, how many are to be grouped. There is no doubt that the best thing would be to carry Khadder to the cottages of the ancient classes of weavers, instead of carrying the cottages to Khadder. The latter implies the organization of a number of weaver-families into a colony situated perhaps away from their homes and at a spot convenient to the capitalist. But the mere formation of ten, twenty, fifty or a hundred weavers into a colony cannot make of the colony a factory. What makes a factory is the disruption of the family, the making of parts by the workman, and the incapacity to own the article made. A pin is made in a factory by a number of hands. They are but hands—not men. What is made is the point or the head of a pin, not the pin, and the hand, (not the craftsman) cannot own the pin, and cannot sell or mortgage it. Not so with the weaver. The husband weaves, the wife makes the reels, the child cleans and they live together. They make the whole cloth and own it,

"SPIRITUALISM" A FAD.

Unity for August 1917, relies on the *Boston Globe* for the interesting account of a 'spiritualist' fad, on which its remarks will afford matter for serious reflection to our readers. Superstition, religious and metaphysical, is confined to no particular clime or country. It is of the west that wilder reports of most incredible credulity are from day to day received. O for a Mission for the spread of true *human* religion—human in the sense that it should satisfy human requirements in a way suited to sane humanity without taxing the possibilities of human faith in super-humanities too far. Will not the Arya Samaj exert itself ?

There is no absurdity too great for the popular interest in spiritualism to reach

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e are not speaking of the serious and entific interest in the problem of human mortality, but of that purely ephemeral ame" of faddism which at present is eeping over the country. For the latest ustration we are indebted to the *Bsoton obe* which recounts the fact that a boarding use mistress, in order to attract patrons her establishment, advertised a live ghost the premises. In order to fulfill expecta- ns and provide sufficient thrills, a man was red for the purpose. The result was that e boarding house was thronged with plicants and the woman did a thriving siness until a photographer took a picture the aparition and found it to be of "too, o, solid flesh"! Of how many hoaxes is e gullable public capable? And no matter w many times it is fooled, it rushes to the xt one with eqal avidity. Surely Barnum as right.

JEW THE WESTERN PARIA.

The following note of the above burnal will convince the reader that ven as India has its untouchables, here obtains, in Europe, too, a class hat labours under social handicap, and hich so far as facilities for education o, is no better than the *Paria* class the East:—

Henry Ford's crusade against the Jew has ot utterly failed, We hoped it would. But ch a virulent and per istent torrent of lification and misrepressentation we felt re would do immeasurable injury to man- nd. But the first practical evidence of the il that has been done is now at hand. he prejudices of the average man, or all men ho are not Jews, may have been deepened d strengthened, but as far as we know no oup of the unlearned has organized any ogroms, in America at least, against that ce, the treatment of which for more than a ousand years has been an indictment of hristianity. We know of no group of orkingmen who have refused to work with eir Jewish brothers. No trade unions have xcluded them from membership. But it as been left to certain of the Universities nd Colleges of the land to make the first ublic response to Henry Ford's cruel and for the most part utterly false indictment of the Jew. It is the proud privilege of these centers of light to follow the example of Russia of the old regime and limit the attendance of Jews at these seats of learning. What a splendid thing it would have been for humanity if these same Universitis had replied to Mr. Ford's appeal to passion and prejudice by openly inviting to their classes all of every race and creed who desire the opportunities they afford? But alas, they arrayed themselves, as Universities have done so often in the past, on the side of passion and prejudice.

MAN'S INHUMANITY TO MAN.

We are tempted to make one more excerpt from the same paper. The observation comes from a true Christian to whom humanity of whatever colour or creed, appears to have been hewn from the same block. Its appeal, therefore, to human hearts of whatever creed or colour, ir irresistible.

The Russian famine is not an act of God but an act of men. It belongs not in the realm of magic but of definite cause and effect. Most enlightened folk do not believe that famine is the good Lord's way of controlling the population of India. They have a notion that if some of the brains and energy that have been used in the past hundred years in building fortifications, strategic railways and in the exploitation of the people of that country, had been used in developing irrigation, famines would be banished as effectively as has yellow fever been from Cuba. We do not admit that periodic famines in China are inevitable. Control of rivers to prevent devastating floods and the development of transportation facilities are within the province of man. These would go a long way in stabilizing the food supply.

Typhus fever is no longer the scourge of God. It follows in the wake of armies organized and led by men. It is human product. There is nothing mysterious about it. We know it is a hideous result of "man's inhumanity to man."

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That the inequalities found between the ruling and the ruled communities are only conventional could not be better set forth than in the paras that follow :—

No master race was ever excessively modest in the recital of its own merits. Statesmen of these master races have easily allowed themselves to argue that the code of morals which exists among the rulers does not apply to the ruled. "The constitution does not follow the flag." This is the justification of all Imperialism. The English are in India because they have the high command from heaven. The evidence of that command is their natural superiority to the natives of India. This they display to the world and offer as the proof of their "divine mission."

We are in the Philippines because we, ourselves, of course, being the judges, are able to do good to the people of those Islands. How strange it is that these most enlightened people in the world should come to the conclusion that they have this heaven-sent command.

Kings, emperors, kaisers and czars depart and yet the idea that they have represented dies hard. The feudal baron disappears and industrial baron takes his place. The barons of the olden time won by the strength of their arms the place they occupied in society. They served a purpose and had value in the social order of their day. But the time came when the title represented nothing but a tradition. The inheritor instead of being an asset to society became a burden. But strange to relate he thought of himself as a divinely gifted man, one who belonged to the class that has the god-given responsibility of ruling the world.

ANTI-EVOLUTION EVIDENCE FROM ARCHAEOLOGICAL RESEARCH.

Every new discovery in the domain of Archæology deals a deadly blow to the Darwinian theory of never-ending evolution of the human species and its culture. Some of the recent findings of archæologists have brought to light ancient achievements of some very ancient peoples that strike with wonder the modern prodigy of scientific knowledge and experience with according to Darwin, continuous progression of experimenting ages evolved. If those dark ages of barous ignorance could attain proficiency in cultural arts, the mo brag about ' steady strides in scie is nothing but shadowoy non-sense.

The Theosophist for October 1 contains an article by Frances Ad in which some of the evidence ab pre.Inca Peru is summed up. A extracts from this evidence will su for our purpose.

These lines appeared in *The Theosoph Review* of 1899, in the article on An Peru :

They cut and fitted their enormous bl of stone with the greatest accuracy, so the joint was barely perceptible . The whole structure became, when finis to all intents and purposes one solid bl as though it had been hollowed out of living rock—a method, by the way, w was actually adopted in some places u the mountain side.

In 1916, the botanist of a Yale expedi to modern Peru wrote in *The Natio Geographic Magazine :*

With some of the finest work the jo are too fine in many cases to be seen by naked eye. A lens is necessary to m sure that there really is a seam. Profe Bingham compares the fitting of the sto to the grinding of glass stoppers into bott which is the best analogy thus far sugges But how can anybody credit the idea grinding together with such accuracy edges of stones that weigh tons ? Obviou the edges must have been ground before stones were put in place. But the grind itself does not seem so difficult to explai the shaping of the stones with such accura

The clairvoyant report of Ancient P stated that, much of the land being hilly inhabitants carefully laid it out in terra great care having been given to agricult

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d soil analysis. According to our recent plorers, the famous hanging gardens of bylon were a small and transient toy com-red with the durable hanging gardens of ru, where terraces, laboriously built with lls composed of enormous stones (some of em weighing many tons), are still in a len lid state of preservation. Modern land clamation projects, in which the U. S. A. s taken much pride, are dwarfed into in-nificance beside them. Steep mountain les are covered with narrow terraces, and tered by aqueducts extending for many les along precipitous slopes. The work is so well done that many thousands of res of these artificial lands are still fertile, d support the modern population of the lleys. The soil of the terraces is tenacious, d not readily eroded. A few sods, or a all ridge of earth, will check a stream of ater which has a considerable current.

It is probable that the water which igated the Machu Picchu areas was also ade to serve, at intervals, for shower-baths; many large stones, deeply grooved gthwise, lie along the terraces, serving as outs from which small streams fall through e air to a receptacle below.

In some of his physical virtues ne ancient man was superior to the odern and moral his descendant

The Yale botanist, admiringly describing ese ruins, pauses to remark that ancient ople were not as deficient in ideas of dily cleanliness as are their modern descendants—ethnologists being familiar with the fact that the introduction of European clothing has tended in many countries to undermine old habits of cleanliness.

The following paragraph about the successful working of the machinery of administration in ancient times resulting in moral excellence of the subject puts us in mind of the memorable words of an ancient Indian king speaking in the same strain, mentioned in the Upanishad :—

The said Incas governed in such a way that in all the land neither a thief, nor a vicious man, nor a bad, dishonest woman was known. The men all had honest and profitable employment. The woods and mines, and all kinds of property, were so divided that each man knew what belonged to him, and there were no lawsuits. . . . We took away their land . . . We have destroyed this people by our bad example. Crimes were once so little known among them that an Indian with one hundred thousand pieces of gold and silver in his house left it open, only placing a little stick across the door as a sign that the master was out, and nobody went in. But when they saw that we placed locks and keys on our doors, they understood that it was from the fear of thieves; and when they saw that we had thieves amongst us, they despised us . . . I pray God to pardon me . . . I now do what I can to relieve my conscience.

"CONFESSIONS OF A LOVER."

By Mr. Mohan Singh B. A.

I brought out last month an admittedly ell-printed book called the "Confessions f a Lover," with a definite purpose in view. Up to now I have seen four reviews of it, wo favourable and two unfavourable. lthough those days are gone when reviews y arm-chair critics killed or immortalised he new babe and actually made or marred he future careers of young pomums yet I eel that in the light of the fact that both friends and adversaries seem to have missed the real significance of the publication, I shall crave the readers' indulgence for the following explanatory note.

The book contains free English prose translations of the author's original Urdu quatrains. As the author does not claim to be a writer of English verse as well, so just to attract the attention of the compara-

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tively larger and more discriminating English-knowing public, he dressed his meditations in this foreign garb. As to the foreign garb itself, I shall do nothing more than quote the criticism of a European journalist of a very wide experience who was in India recently and who left a fortnight ago for England. "The poet's English never falters, but sometimes the words are improvised." An Indian critic writes, "The style of English is simple and spontaneous." Even an adverse critic had to acknowledge the clearness of expression and literary flavour of the style.

As to the use of *saki*, wine, nightingale it should be left for a European again to explain the use of these vehicles of expression—that have so oft been used in Arabic poetry and that by the very fact of their frequent use, rouse in the minds of the readers, certain associated and characteristic ideas and ideals, scenes and sights. I shall quote the European critic again before giving my own interpretation:—Mr.——is steeped in the language and poetry of Persia. He lived for a spell in Iraq, there the songs were written and there they were translated. Some of the verses are rich in mysticism..... His deep study of the Persian poets, and the fact of the book having been written in Arabia, no less famous than Persia, for its *beauty has inspired the use of wine, saqi and the nightingale as symbols of Love, Youth and Poetry.*"

I certainly do not claim any extraordinary merits for the book: but I do protest against hasty, unintelligent and sentimental criticism. The spirit of wholesale damnation of everything smacking of love and wine and beauty, the spirit responsible for many hideous thoughts and happenings in the world, has prevented your critic from going any deeper into these translations. Substitute the word love, youth and poetry or as has been stated in a foot note, God, Effort and Harmony for Wine, Saqi and Nightingale and then read these quatrains, if you really seek the inner meanings. Read in this light, I do claim that there is more than enough of inspiring and elevating matter in the book which can compare with the best utterances of many a bard of the East and the West. I shall end this self-defending note with my Scottish critic's view, "His little book "Confessions of a Lover" if not flawless in technique is yet an achievement. It has the lyric cry. It conveys the vogue alluring mingled sadness and beauty of music heard unexpectedly in the night."

UPON THE RESPONSIBILITY OF THE WOMEN OF A FREE INDIA TO MOTHER THE SICK AND CARE FOR THE CHILDREN.

By Shrimati Shanti devi.

ONE is struck with wonder in India to see that men and boys are ready to care for the children and to "mother the sick," but of women rarely any. A doctor in speaking of a class of women and girls he had to teach "Nursing," said, "He had been struggling for three months to explain to them the value and necessity of nursing." The word "Nursing Sister" did not appeal to them." "At last, one day" he said, "You see, the sick need taking care of; you must be a mother to the sick."

It struck hard to the Indian mind and their faces brightened, they had at last grasped something.

This is the first stumbling block that has to be removed; the feeling that we owe a duty to our father, mother, sister, brother, son, daughter or relatives, but the stranger we may not touch.

We must change it for "We mother the sick." The writer remembers going to nurse a man cousin, a big man through pneumunia and how she realized, it being her first

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perince in nursing, that she had a very
baby to take care of, with a very
ong-will sometimes in the midst of baby-
n. But it is, by that feeling of the neces-
y of the helplessness of the patient and that
l compassion for the suffering has to be
oused.

No amount of theory makes a nurse and
pratice "sympathy" goes a long way in
e doing of the duty.

But too much sympathy without practi-
doing is valueless.

The mother loves her baby and does
necessary offices for it; which seems so
-ty to a stranger, the washing of the
tle soiled clothes and the dirty little
dy. She does not think she breaks caste
it is sweeper's work; it is hers to do
d she does it.

But now comes the time of sickness of the
lative or of the stranger, will she do the
me for them; or will she call them un-
an and fetch the sweeper, or if she were
althy, will she have a European nurse
whom, she can appeal when the
tient is requiring the wants of nature
isfied or as she calls it, is unclean; and
hen the patient is pure, say to the European
u are "malechha" and too impure to
er the patient a thermometer or her food
ill she thus make Aryas and Hindus a
reword and a scorn to the Westerner.

Will she serve the stranger? Will she
rve the unknown, and lift him or her
t of the slough of despond, alone among
rangers.

Will she leave him or her, untended,
nwashed, without water to drink How
rrible it seems! How lacking in feeling!
ow can the gentle Indian woman do it!
ut if she thinks it her duty, she will,
know.

How can she let the Westerner who has
erved faithfully, be left untended and un-
ashed, now she in her turn has fallen
ick?

These are strange thoughts!

It is left to missionaries to train nurses,
ostly Anglo-Indian, the Hindu Ayahs are
w and the Mahommedan fewer.

Yet in a free India, who will do the work, who will understand to give knowledge with their sympathy?

This is a big question and one to be faced. If all women learned to nurse there would not be so many fatal cases at an early age, where the patient slips through the Doctors' fingers because of the lacking care, the nursing; What is nursing? Wherein is its necessity? In the West, the Doctor says. We diagnose the case, and order the medicine, but it is the nurse who gives it, who sees to the comfort of the patient; keeps the patient clean, sees that he gets his milk and food in time and daintily served to suit the appetite and the finicky taste made fastidious by weakness.

Without the nurse the doctor is powerless unless he stays to nurse himself, and he has other patients to care for.

This will explain. A woman was ill a lady doctor stayed with her tell she had lost the fever. Then she said to the husband, She will be weak, but watch, and give her, her milk regularly, do not talk.

Before long the husband came to the lady doctor's room. Her wife was dying. She had given directions where to find some money and what to do with the child—But the Lady Doctor said "I told you" not to talk, did you give her the milk? No, he had forgotten the milk. The Lady Doctor did not risk, but had the lady carried to her one room and watched over her herself. Next morning she was well, but how otherwise it might have been.

The nurse is invaluable, when of beautiful mind. She can bring, more than these things of comfort cleanliness and food, also food and comfort and even cleanliness to soul, raising the spirit of truth and beauty.

To bring colour and brightness into a room, beauty, and joy, these are a great part of nursing.

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To know when to be silent, to know when to talk, to rouse the faith of the patient and hope ever springing is the source of mercy and life.

To be alert in action and yet decisive but not to force the patient against his will, these are great qualities in a nurse.

Sickness is want of harmony in the body, all the senses are more acute, or else deadened. Therefore noises, jerks and shakings, all things that jar, must be carefully kept from the patient. If the baby cries and the mother may not feed it then keep the baby out of the way.

Don't keep money in the room, where it will disturb the sick person. The writer remembers a sick woman in London whose husband has a milk business. All the money was brought up and down to the shops again from that sick room. The woman had rheumatism and heart trouble of which she died.

All the disturbance of money rattling broke into her sleep, the sound brought the blood rushing along in great gushes. How can a weak heart stand such a strain. She had had the responsibility of that money all through her sickness. In a case of cholera, it is a great thing not only to keep the patient clean but also to encourage and keep fear far from him, that fear which only love can cast out, love which is stronger than death. That tenacity of purpose which shall keep the thought of life, not death, through all trials and doubts—that fearless ability to touch the patient in a case of bubonic plague!

The quiet patience so watchful and necessary in time of Typhoid, that requires so much care and kindliness, that recognizes that the feverish activity of the patient is a part of the disease, which is not strength but weakness, which must at all costs be controlled and stilled and not irritated! The necessity of freedom from noise in cases of heart trouble has already been touched upon.

No marriage bands played near by with drums should come near to destroy him. The careful lifting of the patient in heart disease or rheumatism or typhoid; these require the sensitive mind and heart that only a pure unselfish woman can give. But the relative is often afraid and therefore clumsy in her fear, where the trained nurse has knowledge and the knack; for it is not only strength that is required.

The nurse too has often a power which the relative has not. She can say, these are my orders from the Doctor and I must obey, while the relative perhaps is in obedience to her husband or father or mother and so is non-plussed.

How invaluable in the home is the woman who has learnt to nurse; she can provide little caressing dainties free from pepper yet nutritious to the body that come between the two-hourly milk diet and the meal of *dahl* and *roti*.

These little titbits are necessary to the patient getting back strength, as thirst-quenching drinks, like barley water and toast water in fevers.

She does not wait for the patient to call or look faint, she remembers it is time and brings quietly and silently before the patient gets fidgetty with weakness.

Then again she turns the pillow over to get a dry spot for the hot head or re-arranges things so that the body is at ease.

If the patient can get out of bed she takes the opportunity to smooth the creases and straighten the sheet, brushing out crumbs unless she is needed to prop her feeble steps by resting her arms at the patient's back. When she appears to sleep, she leaves her that she may get the full benefit of the God-sent sleep. She takes care not to shake the bed. If she is inclined to sleep early at night, she should be ready to sleep too, so that she may get her own sleep and not disturb.

Then when the Sandhya comes of the early dawn, she is ready to help keep the strength going, for the time of Sandhya is the

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weakest time of the human body and it is more apparent in sickness. A collapse at the dawn needing hot water bottles and great care may be followed by something more serious in the twenty-four hours following. But much can be done by the nurse in quiet fearlessness, as with the doctor one does not think of illness, one thinks of health. A happy smile, as the patient wakes and a cheery word or some milk to distract his mind, if he should wake in pain, for if she can keep his mind in happiness, all pain disappears.

A song or if he wishes his prayer, these would a loving thoughtful nurse help with, for sometimes the mind is too distressed to do that which in health, it would do easily. The busy nurse of the hospital has less time for these attentions, but she is watching the ward or comes as the need is or the bell rings, to the private ward. There the singing of hymns to the patients in groups by the nurses is a source of harmony which if carried out in our own religion would be still more satisfying.

One wonders how many Arya or Hindu patients have the benefit of the Arya Preacher or Pandit to visit them. They should claim the right, visit the patients in mission hospitals, as in all English Hospitals every denomination can visit those who need their services. So also in the prison.

To the sick a kindly word is often enough to move them to tears, it is so good to be connected with the loving world outside the hospital compound. The hours are long, and even a few minutes' break in a day makes the day seem short. Yes, the nurse must overcome much and bring back by her health-giving presence something more valuable than medicine; her contented manner turns aside all grumbles and makes them into blessings.

If the patient is in some danger or pain she can keep ever in her mind, the Omnipresent Love and Life that surrounds all and call upon Omniscient Love to direct her efforts.

The nurse, in the Hospital, indeed needs Universal Love to sustain her, she is the mother of the race, caring for and giving back to the husband his wife, to the mother her daughter or son, when they have become sick afar from home. Yes, hers is a work that must ever be recognized, as she gives her whole body, soul and spirit to the renewal of Life

To the poor and needy, she becomes a guide and friend, for through her they learn cleaner habits and ways out of poverty and ill-health.

The result of the father, brother or husband being necessary to the woman, that she is not free but dependent, is detrimental to the provision of Hindu nurses.

Woman must belong to the nation, as well as to the home, if there is to be satisfactory National Life; a bird with a broken wing cannot fly, and while the woman is uneducated in these vital things, she becomes a drag and is degraded even as the broken wing of the bird.

"O woman in our homes of ease,
Uncertain, coy, and hard to please.
When pain and anguish wring the brow.
A ministering angel thou."

Somewhat thus does Scott sing of the women of Scotland. Surely the Indian women can still be equal to their Scotch sisters in their capacity to do.

As to the childern, at present the mother is occupied with the cooking, so that other aspects of life get neglected.

The "sui" is observed as a means of decoration but as a means of mending it is sadly neglected. Yet an old lady showed me how to make a dam in my saree that was quite unusual to the West and yet as fine as possible and a beautiful piece of decoration. The arrival of manufactured cotton goods from England has been so cheap that these things have not seemed worth while.

Yet a lady will take her child out with a torn sleeve where in the West it would be considered poverty-stricken and only the very poor would do it.

Order and neatness developed in the little child help the child to keep its self respect. The disorder of little girls' hair is to be regretted, in the South where the old manner of little fine plaits is continued, having some

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symbolical meaning, the child is kept very neat and even the boy has long hair well cared for and, on festivals decorated with flowers.

When it is left in disorder or only plaited at the back, the loose shorter hairs get into the eyes to the destruction of the sight and the strained look does not increase the beauty at a time when the child is most loveable.

Habits of cleanliness are neglected by ignorant mothers till a very late age. Where so much preparation of food is done on the ground, the child is not taught to evacuate at a regular time and in a proper place. An educated mother should know to teach her child to be as regular as herself. These trainings are as important physically as the Sanskaras are spiritually.

To put the child upon the floor to pick up some grains of rice is to teach the habit of the foul, a habit likely to lead to disease through uncleanness. The leaf plate or *thala* is just as important to the child or more so than to the grown-up.

The mothers are so young, mere children to the western mothers, that they have no experience to guide them unless the mother-in-law is of the good sort that has a remembrance of ancient order and tact to guide her; otherwise the little mother is but a godderless happy child.

When at the appearance of the marriage party, she rushes to the window, with her baby in her arms, one wonders how the little thing escapes asphyxiation amidst the pressure of her companions. At another time she leaves it lying all exposed to flies on the bed and our heart is sad. In the west it has become general to educate the girls in mother care, before they leave school, so that if they have no good mother to teach them they may not be destitute of knowledge.

The withholding of education from girls makes the return to pick up the way in this country a necessity.

The first seven years of a child's life are the years of the shaping of the child's character: if the child is just beaten and scolded without help to express himself, he becomes a difficult child to help when sent to school; and his whole temperament may be warped becoming nervous, morose, and often untruthful.

The writer as a baby was clever enough at eighteen months to undo the buttons of her shoes, but when her mother told her to undo them to go to bed, she did not do it. The mother counted it disobedience and did not recognize the stage betwneen accidentally doing a thing and doing it to command which preceed real knowledge. The mother put the baby into a dark room to make her obedient with the result that the child took many years to get over her fear of the dark The mother was shocked at the state of fear she had produced and learnt her lesson. She never forgot.

Little things will cause the growing baby to bend, and the child must be placed in such an environment that it shall not be twisted and marred.

What will not hurt the solid practical child will have much effect on the emtional child.

It has been suggested in the West to take the astrological data of the children and separate the solid earth child from the mercurial, each variety being placed together to learn.

The earth child wants practical demonstration and the mercurial is quick to learn from books.

Some learn with their fingers, others with their toes actively following one another; another set by hearing, another by sight.

There are many things a mother should know, she should be a student of her children.

Every child needs different care; one child is independent and at eighteen months walks down the street alone and her dignity will be hurt if you touch her to guide her. Another shivers and shrinks and needs encouragement to stand alone.

A baby niece of eighteen months was brought by her father to stay with the writer. She could not yet talk, but she brought her bag and pointed to it meaning that it contained cloths. Then her father left to go and the child remained many days happliy. That child had a strange history. Her mother when giving birth to her conceived a notion

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that to feed her baby would make her like a cow and reposed. The Doctor and nurse did not press it, and the child was brought up by bottle, her cradle being kept quite away from the mother. As soon as her younger sister came when the mother feed (having learnt her lesson through a long period of illness, she having become very nervous,) she was put to sleep in a room and in a little bed by herself with the door open in case she should call and so that her father could hear her. The second child was much more dependent but also more loving.

When the writer was four years she was pressed to stay with her cousins the night, but after being put to bed, she cried to go home with her mother and would not be pacified.

In a book the "Psychology of the Unconscious" it is suggested that even the child cries for freedom and even the father-mother love calls it back.

The modern education seems to be tending to the freedom of the child. One community separated the child at three from the parents and the home. It was taught simplicity, to wear one garment, a linen one in summer, a woollen one in winter which as soon as old enough, the child learned to weave.

Out of the soul of the child comes wonderful knowledge and it needs a wise mother to receive its confidence and guide it.

The Brahman child in the home of the Kshattriya mother has some difficult experiences, but the Brahman mother with the Kshattriya child, needs much wisdom and love to guide him.

The practical external life should be governed and helped by the right sort of meditation. Without contact with the world it is different, for it is like a flint which produces fire when it is struck.

The child living within four walls does not learn so many external things as the Western child in its pram out for a twice daily ride; but the contact with mother should teach much. The old way was that the child should be taught by the mother and the father. But, at present, the mother is often occupied and the child has no toys with which it learns contact with shapes and forms and it makes towards things as soon as it can crawl which are 'juts' and the gets beaten. The Western children have their nursery or their "pen," a fence of four sides about 2½ ft. high made of rounded sticks which makes a square where they may play in safety only with the toys that are good. This is hinged so that it can be folded and carried or put away.

Here in India, children well-dressed have been seen playing with the dirty water of the open drain, and drinking it, while the mother is within her purdah away from the duty, which is her happy duty, a precious duty" But the death rate is high!

Education for children is in its infancy. To grasp the psychological moment, when each child is ready to learn and to supply the needful guidance is not yet done. For every child it arrives at a different age. The different stages in the life of the Western child are marked from its long coats, to its short coats; from its teething, to its walking and talking. But in India, all is different, the child is from the first a struggling entity hanging to its mother's breast and hip with hands and feet and its teeth may not come, until it is over a year and can walk. This is strange to a Western where the child lies sleeping much in a flat position until it is short-coated and the mother is anxious for its teeth to be cut while still at the breast, since breast feeding only lasts nine months.

At eighteen months the boy is often a small man in knickers and jersey and therefore capable of feeding himself and behaving in a clear manner except for an occasional accident.

All the education is towards a certain independence, yet it is the grandmothers and aunts that bind them to babyhood. The proud father soon teaches his little son to get outside the pen in a way that he shall

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not fall, directly he shows any desire. The child of the West is more important, yet less in some ways than the Eastern child. Here the child is served first with sweets and cakes, but the Western child often has to wait while his elders eat, these elders being but children of a large growth uncontrolled.

With the education of the woman come the education of the baby. There will be something besides motherhood for the little girl, at any rate a period when she may be as full of fun and frolic as a young lamb and strengthen her body and mind with good training.

SWAMI DAYANAND'S BIRTH PLACE.

(By Professor Rama Deva).

It is a pity that the adherents of Lord Dayananda, the greatest sage of modern times, the profoundest Vedic scholar of the age, the saviour of the Hindu race, have not paid sufficient attention to the task of building up his biography and tracing his ancestry. A people that neglects its heroes is doomed. Hero-worship exalteth races and communities. It uplifts the average man from the level of jejune humdrum existence to the ethereal heights of unselfish service, delicious altruism and otherworldliness. A community that adores its heroes is naturally wishful to know all influences—whether antenatal or pre-natal—which have contributed to the formation of his character and the determination of his greatness. It is details about the lives of great men which influence for the better hundreds of thousands of small men. The Arya Samaj, however, has woefully neglected this source of inspiration. The reason is not far to seek. Bhagwan Dayananda was the greatest iconoclast of his age. He denounced idol-worship in scathing terms. He was a sworn foe of all forms of relic-worship. His followers, therefore, in their dread of idol-worship have gone to the other extreme and now fight shy of even hero-worship and this historic sense The danger now is that the movement of the great sage which in its earlier stages was necessarily negative may degenerate into soulless denials and purposeless denunciations and be content with the work of destroying what is rotten without making a simultaneous effort to reconstruct a new and majestic edifice by a re-shuffling and re-arrangement of the old materials. One may destroy merely with the intellect, but the task of reformation requires the effective co-operation of the heart. You may root out old superstitions most thoroughly if you have conceived a scorching hatred of all sham, but in order to be able to build up anew an old faith and to convert it into a living reality operative upon the life and conduct of vast masses of men, one must have in addition to the passion of the detroyer, the zeal, the patience, the sweetness, the persistence, the reverent faith and the inspiring hope of a builder. This can come not from hatred of the untrue but from love of the true, not from the habit of dwelling constantly upon the wickedness of error but from the disposition to bathe the mind in the radiance of Truth, not from the constant denunciation of supersition but from unceasing praise of right knowledge. In order to cultivate living faith, which remains undaunted in the darkest hour of peril and sturdy optimism which refuses to disavow the magnificent potentialities of human nature in the face of the most plausible and specious evidences to the contrary and the most palpable and disconcerting discouragements, what one needs is contemplation of the positive elements of a revitalising culture,

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e emphasising of what ought to be rather an harping upon what ought not to be. or this purpose it is essential that sources inspiration should be multiplied. Lives of Saviours and Redeemers of manity are an unfailing source of inspiration.

It is most gratifying to note that the oughtful section of the leaders of the rya Samaj have now turned their attention to this most vital matter and have solved to make up for past neglect. hen the question of celebrating the birth ntenary of Bhagwan Dayanand came for consideration before the All-India ryan League, a committee was appointed trace the birth place of the rishi. The b-committee consisted of Swami Shradhnda, Swami Satyananda and the writer these lines. Owing to certain unavoidble causes, I had to proceed to Kathiawar l alone. The present article embodies the sult of my investigations.

A RETROSPECT.

About a quarter of a century back, the reat Martyr Pandit Lekhram Arya Musafir ho had been entrusted with the task of reparing a biography of the Master paid a isit to Kathiawar. He was told by men e met that it was the general belief among he people of that part of India that the reat Swami was born at Tankara 14 miles rom Morvi, the capital of the state of that ame. Consequently armed with credentials rom his late Highness the Thakar Sahab e repaired to that town and put up with Kahanji Kuberji, the Kamdar. Pandit Lekhram vas *par excellence* a missionary of the Arya Samaj. He was a propagandist burning with commendable zeal to spread the nessage of his Master far and wide. His ulses were stirred and his heart leapt with n indescribable emotion when he set foot pon the sacred soil where, if popular belief vas to be credited, occured the incident which proved to be the precursor of a bloodless revolution in India—an inspired uvenile Brahman devotee renouncing his ancestral faith in image-worship because his powerful analytic mind could not understand how the almighty Mahadeva, the Holder of the Trident and the Ruler of the Universe, could be so impotent and resourceless as not to be able to remove a paltry mouse that had the temerity to defile offerings deposited by devout worshippers—verily the minds of the mightiest of our kind are remarkably sensitive to happenings which to the ordinary mind appear to be very trivial. The missionary and the zealot in the Pandit consequently, got the better of the investigator and when the elders of the village were assembled in the house of Boga Rawal, he began to address them on the mightiness and historic character of the incident which was alleged to have happened in that village. He further dilated upon the evils of idol-worship. This infuriated his audience and they denied all knowledge of the incident and of the antecedents of the Rishi. After the Pandit left in despair, each of those present registered a vow in secret conclave not to disclose any information about the Swami to his adherents because an inrush of Arya Smajic missionaries would be fatal to their ancestral faith. Not only this. These worthies went one better. They sent emissaries to the neighbouring villages to induce all the influential Brahmins to join this covenant of silence. Another public lecture of the Pandit antagonised the Muslims. Pandit Lekhram, therefore, by unconsciously antagonising all sides failed in his mission of investigation. In his despair he turned to the Kamdar who was a sympathetic officer. The Kamdar informed him that an uncle of his at Morvi who was a very learned and pious man had fled from home and turned sanyasi. Since the Kamdar was an Udich Brahman and the Swami had declared in his autobiography that he belonged to a family of Uddich Brahmans in the Morvi State and all other avenues of investigation were closed, the Pandit provisionally accepted the hypothesis that the Kamdar's uncle and Swami Dayanand were one and the same person. Further the Pandit had heard from a roving mendicant named Govindananda whose face bore a superficial resemblance to the face of the Swami and who was, for this reason, suspected to be his brother, that the Swami was named Mulshankar and his father's name was Amba

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Shankar. The Pandit's martyrdom caused by cowardly assassination prevented him from visiting Kathiawar once again and further testing his hypothesis. The biography of Swami Dayananda prepared by Pandit Lekhram, which was published after the Pandit's death, embodied this information in the form of a reluctantly accepted hypothesis. Many years after the death of the Pandit, a scholarly Bengalee gentleman of culture Devendra Nath Mukerjee who was endowed by providence with a remarkably analytic mind and who had, in an abundant measure, the historic sense and the spirit of scientific investigation acquired by a rigid course of severe historical studies, was attracted by the teachings of the great Rishi. A study of the rishi's works converted this scholar and he came to the deliberate conclusion that the Swami was the maker of Modern India, that his movement was destined to be epoch-making and that the regeneration of India, the restoration of its pristine glory and the rejuvenation of its vitalising culture could be attained only by following the programme laid down by the great Swami. He organised at Calcutta a Dayanand Seva Samiti and set to work to collect materials for an authentic life-sketch of the rishi. He spent many years of his life in these investigations. Of course he paid many visits to Kathiawar and spent months in the vicinity of Tankara. He went to Tankara as a humble admirer of the Swami and not as an aggressive missionary. He summed up his conclusions as regards the birth place of the Master in an article from his pen which appeared in the *Vedic Magazine* for February 1916. I take the following from that article :—

"There is a Brahmin, namely, Popat Kalyanji Rawal at Tankara, who is the only surviving relative of Karsanji's family. Popat Rawal's father was Kalyanji, Kalyanji's father was Boga and Boga's father was Mongolji.. That Mongolji was the son-in-law of Karsanji as he was married with the elder sister of Dayananda whose name was Prematai. During my second visit to Tankara I was able to find out one old worn out record kept in Popat Rawal's house. This record was an account book concerned with the money lending business conducted by Karsanji. The perusal of this old record will prove clearly that Karsanji Tribari had a good banking house at Tankara. Besides it is a fact known to the old people of Tankara that Karasanji Lalji was a banker.

Secondly, Karasanji Tribari was a zemindar as he had a large landed property in the village of Keshia belonging to the Jámnagore territory, Although Karsanji was not the owner of the whole village of Keshia the major portion of it belonged to him. Some portions of the Keshia land were given by him to his two brothers-in-law as dowries to Hariana, a village in Jamnagore State. I have visited Hariana and met some members of those brothers-in-law's families, who are all enjoying the Keshia lands up to this time. Some portions of the Keshia property were bestowed by Karsanji to provide his widow daughter-in-law Mogibi, the wife of his late son Vallabji, and some portions also were given to his son-in.law Mongolji Rawal of Tankara, whose only surviving descendant the above-named Popat Rawal is still enjoying the lands in Keshia. There is a documentary proof kept in the Jamnagore Revenue Commissioners' office the perusal of which will convince the reader that those large landed properties in Keshia of Karsanji were granted to his forefathers by several Jam-Sahebs as well as by other Jagirdars. I have taken a copy of this document and kept with me. Also it is known to the elderly people in Dhrol State as well as in the vicinity of Joria Bunder that Karsanji Tribari was the landlord of Keshia.

Thirdly, I shall have to prove that Karsanji Tribari was a state officer. Before doing this I will cite one incident which occurred in one of the villages under the jurisdiction of the Tankara Taluka in the Morvi State. It is as follows :—

Most likely in the Sambat year of 1867 some Miana people of Malia went to Kagdon a village belonging to the Tankara Taluka with the view of creating disturbance and plundering the property of the people.

Nagar Nirbhay Shankar, the Fouzdar of Tankara and Karsanji Lalji Tribari both [illegible] Kandori. Nirbhay Shankar with

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eaten so severely by those Mianas that he ed within two or three days and Karsanji as captured and dragged to Malia and tained there for some time.

In former times, I mean before the introuction of the Jamabandi settlement in the ear of 1807—1808 by Colonel Walker, the ell-known British Resident at Baroda, here existed a good deal of animosity and ostility between the two States—Malia nd Morvi. The Malia authorities used o exercise their force—generally by sending Mianas the notorious outlaws in Kathiawar o harrass the Morvi people and to capture pecially their high officers of the State. So he Morvi authorities used to exercise their ower and to arrest the big officers of the Malia State and to imprison them for a hort time. This was a practice observed ystematically by both the States. Karsanji ribari's going to Kagdori with the Tankara ouzdar with the object of putting down he Miana raid and to establish peace there nd his arrest by those Mianas who took im to Malia for imprisonment proves the act that Karsanji Tribari could not but e a big officer in the Tankara Taluka nder Morvi. Except this fact there is more vidence on the subject and the aforesaid orrespondence of a Tankara gentleman lso says that Dayananda's father held the ffice of "Karmad or Wahiwatdar of the illage."

It is said by some elderly people at ankara that the father of Swami Dayaanda was the same Brahmin who owned he temple of Kinbernathji Mahadeb and lso who was a banker and a zemindar and sed to hold important office in Tankara uring the time of Meral Narayan Bhow, he great banker of Baroda, and it can be aid safely and without hesitation that here was no other Brahmin in Tankara ith those indications and distinctions as old by Swami Dayananda in his autobiograhy except Karsanji Lalji Tribari. I met ne Shastri at Dhrol who told me spontaneusly "Babuji why are you bothering your ead so much about Swami Dayananda's ather? It is known to the elderly people elonging to this side of Kathiawar that Dayananda was the son of Karsanji Lalji Tribari."

I have seen the house of Karsanji Lalji Tribari which is still in existence just a few yards west of the Darbargarh of Tankara and talked with some of the members of the family of Prembai, the elder sister of the Swamiji, and out of my profound admiration for the Swamiji I took one handful of dust from the compound of the house."

Mr. Chhota Lal, a first class Magistrate at Morvi is of opinion that Swami Ji was born at Sujjanpur his reason for this belief being that his late Highness had once told him that at Rajkote the Swami Ji had declared in the course of conversation that he had hailed from Sujjanpur. The question to be decided was which of the 3 places—Morvi, Tankara and Sujjanpur—could claim the distinction of having given birth to one of the greatest Kathiavaris of all times. It is also alleged by some that the Swami was born at Matiana, by others that he beloged to Jivahpur. I visited most of these places, inspected records and documents, took down the statements of men and women, questioned and cross-questioned a large number of people of both sexes. I, therefore, make bold to offer a few observations as regards the claim of each of these places. But before doing that I should like to lay down certain propositions which are gleaned from the autobiogrophy and are, therefore, incontroveitible.

(1). Swami Ji has expressly stated that he has not thought it desirable to disclose the town of his birth and his parentage. All that he has chosen to tell us is that he was born in the state of Morvi and his family belonged to the Samvedi branch of Udich Brahmans.

(*b*) He left home at the age of 21.

(*c*) One of his learned uncles to whom he was much attached died while Dayanand was at home.

(*d*) His people saw him at Paryag once.

No conclusions, therefore, which are repugnant to any of these 4 propositions can be accepted. I now proceed to state the result of my own investigations.

(1). Kahanj Kuberji's uncle whom Pandit Lekhram identifies with Swami Dayananda

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was clearly a person who had no connection whatsoever with the rishi's family. His name was Chakku and his nickname was Maheshwar. He was never called Mulshankar by anybody. His father's name was Pitambar Panday and not Ambashankar. It seems that Pandit Lekhram heard the names Mulshankar and Ambashankar from Govinda Nanda (who seems to have been an utterly unreliable person) heard the story of the early life of Chakku from Kahanji Kuberj and blending these two heterogenous elements together constructed an incoherent music. Swami Dayananda fled away from home at the age of 21 because he would not marry, Maheshwar had two wives and left home at the age of 40 after he had many children. I was introduced to his grandson. Maheshwar was addicted to opium while Swami Ji never took kindly to that ? To crown all Kahanj Kaberji's family belonged to the Yajurvedi branch while Swamiji's family belonged to the Samvedi branch of Udich Brahmans.

There are only one or two Samvedi Brahman families at Morvi and in those families there is no tradition of any youngman having left home, in the circumstances in which Swamiji left his, and turned a Sanyasi. There is another tradition of a youngman (Yajurvedi) named Haribhoy or Motibhai son of Vithlabhai Cursonji having left home. But he stopped at Ungh an I married there.

His daughter Lakshmi is still living. It is, therefore, established beyond cavil that Morvi is not the birthplace of Dayananda.

There is absolutely no evidence as regards Matiana and Jivahpur. Perhaps the story as regards the latter place had its origin in the fact that there are Samvedi Udich Brahman families there.

3. At Sajjanpur these are no Samvedi Brahmans and not even the oldest inhabitant remembers having ever heard in his childhood of the flight of a youngman in search of immortality and of his having subsequently turned a sanyasi.

There is no big Mahadeva temple outs the village. The famous Jareshwar tem is 3 miles from the village and does belong to the Morvi State.

It is evident that Mr. Chhota Lal's mem has played him false. In reply to enquiry from Pandit Lekh Ram the Mahar had stated that all that the rishi had t him was that he belonged to the Morvi Sta It is inconceivable that the rishi who studiously refrained from disclosing parentage should have without adequ cause, made an exception in the c of the Maharaja. One fails, further, to und stand why His Highness helped Pan Lekh Ram and Sriyut Debendranath their investigations, if he knew for cert what the exact birthplace was. If knew the name of the birthplace on t authority of the Swami himself, all vestigation was labour lost and there w no sense in the Maharaja and his offic affording all possible assistance to t investigations.

4. Now the only place left is Tanka These is persistent tradition in the town th Boga Rawal's uncle, Prembai's brother, a Carsonji's son, named Daya Ram (and a Mulji) had an altercation with his father the Shivratri day because he would acknowledge that the idol that could protect itself could be Mahadeva, the L of the Universe and that he left home a became a sanyasi because his father wan to force marriage upon him. Ibrahim Pa (100 years old) and Hakka Khatri (85 ye old) both stated that they had heard whole story when they were boys. Rev shankar Brahmchari (at present residing Morvi) had heard from his grandmot Kesrabai that she had seen Daya Ram Paryag where he was known as Dayan Saraswati and was denouncing idol—worsh This is in full co sonance with (c). Rev shankar of Hammatia also had heard same story from the self—same Kesrabai met Prembai's granddaughter. She rememb having heard many times from her gra mother the story of her brother's flight well as of the altercation on Shivratri nig There are other people at Tankara to wh

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rembai had repeated the story. The old en of Tankara very well remember opalji, the learned uncle of Dayaram who ed before his nephew's flight. There is a Temple of Kuberji outside Tankara which was built by Cursanji himself.

I think that I have fairly established the case for Tankara.

SOME THOUGHTS ON THE VEDIC SANDHYA.

The Brahma Yajna or Sandhya as it is enerally known ranks first among the daily hties of an Arya. The importance attached this sacred duty by the authors of the hastras may be judged by the fact that cording to Manu the law-giver a ahman not performing Sandhya regularly to be regarded Shudra and is to be socially ycotted. The majority of those who aim to be followers of the Vedas Puranas even to this day perform Sandhya some sort though not very regularly. ut having repeated certain verses from e Vedas or Puranas which they never care understand, the majority think they have ne their duty. It puts me in mind of the ell-known verse quoted in the Nirukta here it is said 'He who recites a mantra ithout understanding its meaning is like ass that carries a load of sandal wood owing only that it is carrying something ill that sort of repeating sacred Mantras for spiritual development? Is it ough if we recite some verses from our ly scriptures every morning and evening? o, that won't do. Sandhya is a sort of ily yoga. What is yoga? Is it a thing at has nothing to do with our every-day e? Is it reserved for disgusted souls one who want to keep themselves to themlves by shutting themselves into dense rests? No, that is not at all the case. he study of ancient literature on yoga may nvince every impartial reader that Yoga physico-spiritual culture. To train body, ind and soul to harmonious development the object of Yoga. Is there any man nder the sun who would not like to develop mself harmoniously if only he is convinced at such harmonious development is within his reach? People engrossed in materialism worldliness as it is sometimes called, hankering after wealth, worshipping Mammon in the form of the almighty dollar, care little for the development of spiritual consciousness within them. In unconsciousness there rings a cry in the heart of every man howsoever sunk in materiality he may be that impells him to know himself and his Almighty Creator. It is in response to that inner call to which we cannot turn a deaf ear for ever, that daily meditation has been enjoined upon us by the sages and seers of yore. Self-examination and self-purification through meditation is the object Vedic of Sandhya which so many perform but so few care to understand. Is it any wonder then that we find thousands complaining that they have been very little benefitted by the performance of Sandhya? Can we make our mouths sweet simply by repeating several times that jaggery is sweet unless we taste it? What is the use of repeating some sacred verses without understanding their meanings.' The first and foremost thing then to be borne in mind by every one who wants to benefit himself by the performance of daily Sandhya is to learn the meanings of all those sacred verses which he repeats, for simply parrot-like repetition won't do.

The main idea underlying the Vedic Sandhya is to exert concentrated will-power for the acquirement of self-control and perfect chastity. Meditation of the following kind very useful for the purpose.

(1) I am master of my body and mind. I am fearless and free. Nothing in the world can keep me down. Locked up in my soul is infinite power, I which have only to develop through Sadhana.

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(2) I am invincible. Evil thoughts and desires have no right to enter my heart. I have within me the power to drive away all sensual and unclean thoughts.

(3). My courage is indomitable. My spirit knows no flagging, no defeat, no despair. My chief object in life is to make myself a tremendous centre of spiritual force and to see God face to face with spiritual vision.

Without concentrated will (Bhavana) of this kind it is impossible to gain any thing from Sandhya. That physical development is not outside the scope of Vedic Sandhya is evident from the fact that Anga sparsh (अङ्ग स्पर्श) and Pranayam form essential parts of it. In the former, while touching different organs of the body we have to concentrate our thought on the development of those parts, and in the latter we have to control our breath with concentrated will. In the sacred verses that go by the name of मनसा परिक्रमा we have to think of our duties towards the society and to resolve that all the virtues necessary for public workers, be established in us. We have to bear in mind that our Almighty Father is instructing us in the ways of living even through the natural phenomena that take place on all sides of us. It is by cultivating this angle of vision that we can avail ourselves of every natural phenomenon and thus can put us in mind of our Divine Mother.

The last portion of the Vedic Sandhya is entirely devoted to the meditation of God as much so that we may become forgetful of everything else. While doing this, the one thought in our minds should be that we are sitting by the side of the source of all strength, purity, bliss, wisdom, and light, that all our weakness, impurity, suffering ignorance and darkness is bling swept away and that we have entirely given ourselves in the hands of our Divine Mother who will shower on us her divine blessings. At this time we should imagine that we are seated in a spiritual world and can never be slaves to worry, anger and other emotional disturbances, as almighty God Himself is our protector, and in his reign nothing can ever go wrong. We are children of that Immortal God who is the source of all power and therefore we can never be impotent, helpless, miserable creatures. On the other hand, it is our birth--right to enjoy divine power and divine bliss. We will never deprive ourselves of that birthright through ignorance. We will certainly make ourselves worthy sons of our almighty Father. The most significant Mantra in this latter portion of the Vedic Sandhya is the Gayatri Mantra. The meaning of this Mantra in simple English may be put as follows :—

Let us meditate on the glory of that God who is omni-present, omniscient, all-bliss, the source of all light and creator of the universe so that He may prompt our intellects towards the good path (righteousness.) I can venture to say that in this sacred verse is embodied the essence of all spiritual knowledge. It can truly be said that by meditating on the nature of God in the light of this sacred verse, one can enjoy a sort of divine bliss at least for some time. Perfect meditation on this one verse alone takes at least one hour and leaves us in a state of ecstacy. In this realisation consists the purpose of Sandhya. Ability to give expression to our thoughts on spiritual matters in a powerful way and mere intellectual achievements will not serve the purpose. Sandhya, as I understand it, is an attempt to get spiritual experience. It is not a thing to be accomplished by mere talk. Let every Arya therefore make it a point to devote as much time as possible to this Holy Communion with God. It alone can give us power to discharge our duties properly and to serve humanity with a disinterested heart. The above remarks will make it clear that to give necessary thought to a few mantras is preferable to reciting all the mantras without thinking on any one of them, if the time at our disposal for this purpose is not sufficient. There is some discussion going on among the learned pandits as to how many times a day we should perform

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Sandhya. What I can say in this matter is that to perform Sandhya twice a day is quite essential for every twice born (द्विज) according to the Shastras. But for those who have an ardent desire of acquiring spiritual consciousness and who are not hankering after wealth, no hard and fast rules can be laid down. Let them devote as much time as possible to this sacred duty. They will in no way be harmed by taking spiritual food to the fill. The discussion about the subject therefore seems to be superfluous.

Before I wind up I must make mention of an excellent book on Sandhya written by Shiyut Shripad Damodar Satwalekar. I cannot forbear mentioning it here for the benefit of all interested in the matter, as in it I have found the most valuable suggestions regarding spiritual development. So far as the meanings of the Mantras are concerned, there may be difference of opinion among learned Pandits, but I believe there can be no two opinions on the point that this book throws a flood of light on the genuine Vedic way of meditation and therefore deserves continued and repeated study. I recommend the book to all my friends who have a desire to elevate themselves spiritually through Sandhya.

THE WORLD OF BOOKS.

Terence MacSwiney and the New world Movement. By C. F. Andrews. Published by S Ganesan. Price As. 8.

More than the death of MacSwiney, the Irish martyr, who laid down his life after twenty-five days' deliberate starvation in the English administrator's jail, the statement of Mrs. MacSwiney before the American Commission appears to have impressed the author's heart. Through the whole statement there runs a feeling of 'love for man' which even her bereavement as a widow has not been able to dim. She utters not a single syllable of hatred to the Englishman, the author of that painful drama of her husband's protracted martyrdom. She has about her the simple affection of a child which makes no difference between what is and what is not her own. The whole history of the Irish movement is but a repetition of the history of all subject nations over which the yoke of an imperialistic exploitor has against their will imposed itself. The methods employed by the insidious conqueror are the same. Through the agency of schools, misnamed 'National', a proces of anglicisation of the Irish youth has been going on. The latter have, without being expressly told to do such a thing, been unconsciously led to hate Irish dress, Irish names and Irish language. These it was that MacSwiney and the movement he represented tried to re-establish in their former position of undisputed ascendancy. By continued endeavours, says Mrs. MacSwiney, they at last succeeded in re-nationalising their denationalised fellow-countrymen. The story has, no doubt, a lesson for India that is 'passing through the throes of her own rebirth' and we should not fail to record our appreciation of its instructive value with which we have been deeply impressed.

An Exposition of Yoga. By Pt. Dharmendra Nath B.A., Tarka Shiromani. Published by the Star Press, Allahabad. Price As. 6.

This small treatise is a reprint of an article of the author that appeared in the *Vedic Magazine* a few months ago. In its present form it contains a foreword by the Rev. T.D. Sully, Professor of Philosophy, St. John's College, Agra. The name given to the treatise appears to us much too comprehensive for its brief contents in which only the outer fringe of the Yoga Philosophy has been touched. In all there are three chapters in the book. The first points out the insufficiency of our sense-organism for the comprehension of all that is. Even Philosophy falters in the attempt to comprehend the Great Beyond. In the last chapter the eight steps of Yoga--practice

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are enumerated and a brief exposition of the meanings of the terms that denote them is added. As first, though a short, introduction to Yoga, the treatise is valuable.

सुख बोध. *By Shankar Sharma.*

Published by the author. Price Re. 1-8-0.

The praise bestowed on this booklet by the writer of the preface makes one book in it for a genuime gem of Sanskrit literature. Actual perusal however at once disillusions the reader. Except for a few introductory Shlokas that precede each section and are the author's original composition the book is a compilation, but even as such, not a happy one. The section styled Kala-tatva appears to have been written simply to chagrine the reader. To the purpose of the writer conveyed by the title of the book, this chapter gives a direct lie. In his enthusiasm to decry foreign things and foreign culture the author appears to have trespassed limits of propriety.

Introduction to the Bhagvad-Gita. By Ramanujachurya, B.A. Published by the Theosophical House, Madras. Price Rs. 2.

The author is a follower of the Ramanuja school, though not an orthodox follower. His original study of the Gita was made on the lines of Ramanuja. Later his drift has been towards Theosophy. The commentary, therefore, that he has published on that immortal Gospel sung by Shri Krishna, while mainly following the interpretation of Ramanuja, bears here and there a tinge of the author's present leanings. From *Light on the Path*, he makes copious quotations, the meaning of which, he points out, is identical with the teachings of the Gita. This attempt has in some places led to a straining of the import of the Gita. The order of entities enumerated in some of the Shlokas of the Gita has been perverted, while meanings arbitrary, though ingenious, have been assigned to wordings, which to an ordinary unbiased expositor, would yield an entirely different import. Some of the conclusions drawn from ordinary instructions of Krishna are far-fetched. We cannot, however, ignore the patient study and indubitable scholarship that the author seems to have brought to bear on his exposition of the teachings of Shri Krishna. The way in which he has reconciled the apparent identification of God with soul, preached in the Gita, with the dualistic tenets of the Ramanuja School, is no doubt an improvement on the commentary of Ramanuja himself. Elsewhere, however his zeal to 'supply defects' in the commentary of Ramanuja has introduced defects of his own understanding into that learned work. Those that have an interest in the comparative study of various interpretations of Lord Krishna's song will profit by a study of this commentary. The printing and get-up of the book is excellent and the style of the author lucid and fluent.

An Englishman's Farewell to His Church. Published by Mills and Boon, Limited, 49 Rubert Street, London, W. Price one shilling net.

This small treatise is a statement of the grounds on which the author has felt compelled to renounce the Christian Church. The following are his main reasons for this important step. They are enunciated in Chapter IV of the book, and the chapters that follow are simply an exposition of these propositions.

We no longer believe that man was born in a state of perfection and innocence.

We no longer believe that God has ever turned away His face from creation.

We no longer believe that Christ was born of a virgin.

We no longer believe in miracles.

We no longer believe that the death of Christ upon the Cross was necessary to salvation.

We no longer believe in the Resurrection of the Body.

And we no longer believe that you have anything to give us.

The Faith of a Modern Churchman. By M. G. Glazebrook. Published by the Modern Churchman's Library, London. Price 2s. net.

Christianity in its stereotyped form fails to satisfy the modern Christian. The result is the coming into being of movements

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otest against orthodox 'Protestantism', one ich being represented by the Churchmen's nion. The latter will resolve Christianity to a fluid form. Belief in miracles, among hem Christ's birth of a virgin mother, hough not expressly denied, does not in the pinion of this union form an essential part f the Christian creed. In fact Churchmen re against all creed. The Bible, both the ld and new Testaments, is regarded by them s gradual compilation, and should not, as uch, be looked upon as the authoritative ord of God. The discrepancies in the ritings of the apostles and others that ompiled the Bible, are reconcilad by an ssumption of the growth of knowledge nd spiritual insight that characterised ach succeeding part of these true Christians' ives. Devout Christians should now-a-days, oo, try to grow in knowledge and spiritual xperience instead of pinning their faith to ords and forms that have since stagnated. he atonement for the sins of humanity ffected by the crucifixion of Christ was simply t-one-ment of straying children with their ather in Heaven. It only brought about a hange in the attitude of human beings owards God and the Law of God. The reat Event sealed the new covenant that umanity signed. The English terms 'sacrifice' and 'atonement' as commonly nterpreted are misnomers for this change. he original Hebrew terms had no such onnotation. Such, briefly, are the reforms n the beliefs and practices of the Christian hurch for which this movement stands. he book is a valuable study for those who hay like to have an acquaintance with the odern trend of intelligent thought in the ield of Christianity.

केनोपनिषद्. *By Pandit Shripad Damodar Satvalekar. Published by Swadhyaya Mandal. Aundh (Satara District). Price Re. 1 as. 4.*

The exposition of the Ishopanishad written by the same author has already found appreciative acceptance among readers of Vedic literature. The book under review is second of the same series. A novel feature of this new exposition is that the source of inspiration upon which the original author of the Upanishad might have drawn has been traced to a *Sukta* of the Atharv Veda where the same theme is treated of in almost the same way in which the Upanishad deals with it. The same sort of questions followed by the same sort of answers, barring only the story which appears to be an original addition by the rishi of the Upanishad are met with in the two books. The outlook of the Veda, says the expositor, is a little more comprehensive. A repetition of the story, too, is found in the Devi Bhagavat, wherefrom relevant *shlokas* have been reproduced. All this evokes appreciative congratulations which we lose no time offering to the writer. In the exposition, however, we differ from him on a point or two. In his attempt to produce novelty, the author has been at considerable pains to find new meanings in the old shlokas. If for these meanings he had taken the responsibility only on himself, we had no quarrel with him. The situation becomes different, when he cites Shankaracharya in his own support, and objects to the meaning that other Pandits find in the commentary of the latter expositor. Uma, according to our Pandit stands for *kundalini*, a tortuous vien at the bottom of the human spinal chord. A *shloka* from Hath Yoga Pradipada is the authority of our author. Now the synonyms for *kundalini* given in that *shloka* are *Shakti* and *Ishvari*, and not Uma. True, *Shakti* and *Ishvari* are in Pauranic terminology other names for Uma, but where names are proper and a writer objects to synonyms being used as substitutes for proper names, as in refuting another explanation of the same passage, the present Pandit has done, the literary license availed of by Sanskrit writers cannot be allowed to help his position. Swami Shankaracharya has given two alternate meanings of हैमवती उमा । One is the ordinary rendering *viz*, the intuitional faculty of golden character. The other is हिमवतो दुहिता। Pandit Shridhar Shastri refuses to accept the latter rendering as Shankar's, which fact excites the ridicule of our present expositor. In his opinion, हिमवान् stands for spinal chord, and दुहिता meaning daughter is the same *kundalin* standing at its bottom. As if Shankar in his attempt to simply the meaning of the Upanishad had blundered in his exposition into still

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harder conundrums. The ground on which our author bases his fanciful interpretation is that मेरु दंड happens to be a Sanskrit term meaning the spinal corod, while सुमेरु is also a name of the Himalayas. The grey or whitish nervous matter found in the same chord is compared by our poetic commentator to the perpetual snow that covers the top of the highest of mountains. More ingenuity seems to have been exercised to make plausible a rendering of Shankaracharya of which another writer doubts the authenticity, than Shankaracharya himself could have claimed for his own exposition if it is his. With this reservation, the production of our beloved friend has our hearty and reverent appreciation. Those interested in any way in the study of Vedic literature should make a point of going through the book.

माधुरी *Published by the Ganga Pustak Mala Karyalaya, Lucknow. Annual subscription Rs. 6, as. 8.*

We welcome into the field of Arya Bhasha Journalism our new contemporary the *Madhuri*. The Journal is a first—class monthly, considered from every point of view whether of articles or of get-up and printing. The Editors are a learned couple with a masterly command of up-to date Hindi. From the second issue which is before us they appear to have arranged to get contributions from some of the best writers of Arya Bhasha. The range that the articles cover is limited to no particular branch of literature. There is history, biography, fiction, economics, science, literary criticism, etc.,, etc., anything that may interest an intelligent and well-read reader. The poems too are poems in the real sense. Hindi poems in Urdu metres are admitted showing that the Editors have the expansion of the, at present narrow, scope of Arya Bhasha poetry at heart. The monthly contains, too, a number of illustrations, one of which is coloured. We wish the contemporary a long and useful career.

MANORAMA OR THE NEW WOMAN REDEEMED.

A SERIAL STORY SPECIALLY WRITTEN FOR THE VEDIC MAGAZINE.

(By "Kaushala".)

CHAPTER XIX.

Reconciliation.

Vishnu dissolved into tears and fell down at Hari's feet indulging in loud lamentation. Hari lifted him from his recumbant posture, strained him to his breast and began to shed sympathetic tears. This went on for a time. When both were calmed a little bit, Hari broke the ice and started the conversation.

"What madness has seized you, Vishnu mine? It is clear you are to-day beside yourself. Of a surety, you have lost the balance of your mind and, what is still more deplorable, have ceased to trust me fully and completely. If an incubus had sat upon your breast a year before, you would not have courted the solitude of your sanctuary, but would have at once rushed to me, taken me into confidence and permitted me to soothe your sorrow, laugh away your fears and argue away your worries. When you got engaged to Manorama. I felt that my undisputed sway over your heart was over and my place had been taken by your charming *fiancee*. With supreme self-rennnciation, I yielded the sceptre to the regnant queen and solaced myself with the reflection that a genuine friend ought to efface himself in the interest of the happiness of his beloved comrade. It seems that the sorrow that weighs upon your mind this morning has not been shared even with the one woman in the wide wide world whom you love with a passionateness which is, indeed, rare. I am not sure that even now I have not intruded into the privacy of your feelings and all this talk on my part is

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ot a piece of brazen-faced effrontry and hameless impudence! However I have ken the risk of being dubbed a busy-ody and a quidnunc poking his nose into verybody's affairs and converting himself to a nuisance for his closest friend. Ah ishnu mine! I wish I could bare my breast you and reveal to you the depth of my gony, the torturing and excrutiating pain, e twinges of which throw me into roxysms. I can bear any amount of isery that falls to my lot, but what I nnot suffer in silence is the consciousess of the undoubted and undisputed ct that I, of all persons in the wide ide world, should be the cause of making ou so glum, gloomy and so deeply and tensely miserable."

At this Vishnu with a voice tremulous ith pain and in melting tones vibrant ith tender emotion chimed in:

"What grounds have you for thinking, y dearest Hari, that you are the cause my trouble?"

"How can I doubt it in the face of the dubitable fact that you have confided e trouble neither to dear Manorama or to myself."

"Why is not the inference that anorama is the cause of my trouble uite as legitimate as the one that you re the author thereof."

"Probably both."

"How both."

"Because both sail in the same boat."

Inspite of the sadness of the occasion, ishnu could not control his muscles of sibility, laughed a weird laugh and said: How damned clever you are! How an you find out things? I am a dunce y your side. Here is the cause of my emporary madness."

Saying this he flung the letter Hari. Hari picked it up, ead it carefully without any distorion of the features or any painful xpression on the countenance smiled a urious smile and then said:—

"This is Ishwar Datta's doing. That oxcomb has always repented in vain. It is lear as noonday that he got a rebuff from Manorama and is now trying to avenge himself. He has an additional grudge against me inasmuch as dearest Medha—before she had left for Benares—had given him the cold shoulder and treated with evident contempt all his advances and he was not far out in attributing all this to me. He has for once succeeded and succeeded terribly. By writing this letter, he has succeeded in introducing the worm of jealousy into your heart and thus paved the way for the misery of a happy and radiant set."

"Do you really think that I am such a fool as to place it in the power of a scoundrel to embitter our life?"

"Frankly I do. Your life has already been embittered. The scoundrel has succeeded only too well."

"I will give him a sound thrashing to-day and teach him a lesson"

"And thus formally convey to him that he has got what he bargained for by uttering a baseless lie, inasmuch as he has succeeded in putting you off your balance and making an absolute fool of the sweetest and gentlest young man in Lahore."

"How so."

"If his insinuation had been regarded by you with the contempt it deserves, it would not have robbed you of your night's sleep—your bed shows you have been rolling upon it all night—and the worm of jealousy would not have goaded you to think of venting your spleen upon a wretch and thus creating an uproar and revealing your helplessness and impotence in the face of the scandal. There is a majesty and dignity about trust which renders inocuous the venomous tongue of calumny and malice and a clumsiness and fidgettine s about suspicion which sets heads wagging and the malevolent tongue going. The best way to suppress a scandal is to ignore it quietly and the most effectual mode of making it thrive is to be perturbed by it, for conceal it one may ever so much, internal perturbation cannot but manifest itself in overt acts. Your night's sleeplessness and morning's pranks are probably the talk of the house-hold and since such news travels fast, the devil must already be in possession of it

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and must needs be jubilant over his achievements. Now the most effective mode of completing his triumph is to give him indisputable proof of his victory by picking an open quarral and dragging sweet Manorama's name and fame into the mire."

"How wise you are, Hari ! How stupid and obtuse are the people who think that your learning is confined to books. The truth is that the book of human nature lies open before you and there is not a line or a word that you do not fully understand."

"Paying compliments to me will not undo the mischief already done and will not abate your misery a bit."

"My dear ! Do you think that after these sage remarks I am still capable of making a fool of myself."

"Undoubtedly."

"Do you seriously mean that I shall go and give that man a beating."

"No."

"In what precise way am I, then, going to write myself down an ass."

"A jealous man is an expert in the art of exhibiting silly pranks."

"How can I be jealous of a cad ? How can I be suspicious of my goddess ?"

"You are not jealous of the cad and yet you have been and are unjust to your Manorama."

"You are talking in riddles"

"On the contrary every word that I utter is plain language to you and is burning into your soul."

"What do you mean ? Am I deceiving you?"

"My meaning is obvious. You are doing worse than purposely nd knowingly deceiving me. You are trying to decei ve me by savourning—all in vain—to deceive yourself. You are not jealous of a cad for the simple reason that you are jealous of your Hari and Hari is not a cad. You have far too high an opinion of Manorama to connect her—even in imagination—with that scapegrace, but what you lack is a complete trust in my sense of honor and in your love for Manorama."

"Upon my honor, I believe you to b the soul of honor."

"I agree that you have avowed to your self no more even in the inmost sanctuar of your heart. You love me too much t formulate the suspicion and too little nc to entertain it."

"Lord ! Lord ! I am a baby in you hands. It has always been so. It seem that you are peering into my soul an reading aloud what is engraved there upon in mystic characters. It is foll and wickedness both to try to prevaricat in your presence, folly because it is use less and wickedness because it is wicke to do so. But believe me, my deares brother, I have got over the feeling an am now thoroughly ashamed of myself."

"Once again you are deceiving yoursel You have not got over it. Only tem porarily you have reasoned yourself ou of this mood. It is no use shirking vita issues like the one with which we ar confronted. Let us face it boldly an fearlessly without flinching. Let us thras it out fully, frankly and freely."

"By all means let us do so."

"Well then confess that Manorama special regard for me is not altogethe pleasing to you?"

"Do you mean to say that I have nc deliberately fostered and strengthened thi feeling which you, in order to spare m feelings, misname regard ?"

"I do not deny that you have."

"Then how can it be that what I hav myself fostered is not pleasing to me ?

"You stand astonished and astounde at the success of your efforts, the realisation c your dreams. There are results whic look alluring in prospect, but are nc free from pain when actually achieved This is one of them. Jealousy is s deeply ingrained in the nature of th Indian male that even higher education foreign travel and a high degree of cultur fail to eradicate it. People in India hav so long been accustomed to look upo women as personal belongings that th right of independent thinking and feeling tha is granted to them in theory is invariabl

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enied in practice. Why should not anorama develop a tender regard for me? rue she is going to wed you. But is hat any reason why she should renounce l brothers not related to her by ties of lood?"

"I do not demand that."

"In theory you don't. But in practice ou do. Why should you feel wronged she evinces interest in my conversation, ooks up to me for guidance and is ightily delighted to see me?"

"I am sorry for my brutality. Believe e, I have suffered for it grievously. orgive me, my dear brother. This ffence shall not be repeated."

"I know you are a man of generous mpulses and out of love for me and in a epentant mood would promise anything nd everything. But I would request ou to clearly realise the situation, take me to think over it and, then, make our decision. This decision is bound to be omentous. It may make or mar your fe. In a nutshell the situation is this. ou love Manorama passionately and she is illing to be your wife. When she first et you, there was frivolity in her nature. ow she is completely changed and the hange is, doubtless, due to her association ith me. You encouraged that association ith that very end in view. Frequent alks with me and intimate communion ave awakened her dormant soul, stirred her igher and deepernature and, consequently, he is attached to me as a little sister is tached to a deeply beloved brother. She is very kind to me. I do not, it is quite true, return her wealth of affection, but it is not the same thing as saying that I do not value it. I do value and cherish it most gratefully. I feel greatly honored by it. If you think our intimacy is likely to become a bar to your connubial happiness, you are welcome to the view and I will withdraw myself from the sphere of your activities and occasionally send you greetings and good wishes from a distance. In case, however, you can trust Manorama, trust me and let me watch carefully the unfoldment of her mind, things can go on pretty much as they have gone on before. But before announcing that decision, you should think over the matter carefully. I have boundless respect for Manorama and even love her as one loves a little sister, but my affection for you is emotional. I could rather forego all the pleasure that I derive from guiding aright the evolution of the mind of Manorama—to be plain I undertook the task for your sake—than forfeit your esteem and love."

"My dear Hari! This issue was decided before you met me this morning. I have been an ungrateful wretch. I shall be so never again. Please do forgive me. The withdrawal of your influence will make dearest Manorama unhappy and your best friend unhappy."

At this Hari nodded assent, the friends embraced each other and Hari departed. His friend glanced after him in speechless admiration, smiled sweetly and began his normal avocations.

EDITORIAL REFLECTIONS.

The Rishi Utsav.

On the Dewali day falls the death anniversary of Mahrishi Dayananda, the greatest man of modern times. Now that our people are owning and claiming as their own the precious heritage that has descended to them, through a succession of aeons, from sages of hory antiquity, they must mark their sense of gratitude to their illustrious countryman, who first sounded the bugle and masrhalled in military array the forces of ancient civilization and cultuce and marched them to victory—by assisting with men and money the great movement of the

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Arya Samaj founded by him. In their hour of victory, let them not forget that the renaissance of Indian culture was initiated by Dayananda and can be completed only by the Arya Samaj. Take the question of uutouchability among Hindus. The Congress has declared that unless untouchability is removed, the attainment of Swaraj is an impossibility. Now untouchability owes its origin to degeneration in Hindu Religion. It can therefore, disappear only with reform in religion. Now the reform of Hinduism is obviously not the work of the Congress. The work of the elevation of the depressed classes can be undertaken only by preachers of religion. The Congress is singularly unfitted for the task. It can weaken the unreasoning prejudice against and hatred of the untouchable by ceaseless and tireless propaganda work. Boyond this it can do little. The actual work of reclamation will be done either by Christian or Islamic preachers or by missionaries of the Arya Samaj. Since the nationalist does not seek the obliteration of the Hindu race as a distinct community organised on the basis of a common culture, the Arya Samaj deserves the hearty support and co-operation of all nationalist non-co operating Hindus. Next take the question of Temperance. Picketting is rendered effective merely because religious and cultural movements have made temperance the creed of all Indians and the practice of the majority. No picketting is ever resorted to to prevent the Hindus from taking beef and the Muslims from taking pork. Why not? For the simple reason, that these prohibitions are deep rooted in religious sentiment. Politics deals with expediency, religion with eternal values. By going against a religious prohibition, one imperils his hereafter, by contravening a political injunction, one foregoes a merely mundane gain. The Arya Samaj preaches temperance as a means not of getting swaraj but of getting the vision of the Divine. No system of national education can avail so long as character-building is not regarded as one of the essentials of school education. There can be no character-building without the practical teaching of morality and practical morality without a religious basis is a rocky house built upon a foundation of sand. It is for this reason that the only successful university imparting national education under national control is the Gurukula at Hardwar with its numerous affiliated colleges and schools. There ancient culture is conserved, Brahmcharya is enforced, the ancient ideal of plain living and high thinking realised and the juvenile character forged in the smithy of Tapascharya. The success of the Swadeshi movement is closely related to the success of the movement for the emancipation of the Indian intellect. Those who wear khaddar pantaloons, khaddar frock-coats, khaddar collars and khaddar neckties will not wear them for long. Khaddar, after all, is a part and parcel of Indian civilization. Nobody whom Indian modes of living and styles of dress do not appeal can keep up khaddar for any length of time. A man or a woman who wears boots, dines at table, takes tea five times a day, has adopted English as the medium of conversation in the family, may take up khaddar for a time but is sure to give up ultimately, for khaddar ill assorts with such surroundings. Khaddar has its proper setting, just as a dining table has its setting. The Arya Samaj by trying

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to rehabilitate the simple ancient Aryan civilization which scorned useless appendages, discarded complexity, laid emphasis upon dignity of the soul and glorified maximum of moral acquisition with the minimum of wants and conventions is endeavouring to provide a proper setting for khaddar The Arya Samaj, therefore deserves well of the Hindus not merely because it was the first to create the impulse for freedom and to stimulate aspirations, but also because that impulse cannot reach its objective and those aspirations cannot attain fulfillment except through its active co-operation. Let then all Hindus, irrespective of creed celebrate with befitting solemnity the day sacred to the memory of the great master, through whose grace the sun of hope has illumined the mountain tops, melted the snows and thus made possible the fertilization of barren hearts and unproductive intellects and the securing of a rich fruitage.

LORD READING'S LATEST.

The Reforms have been hailed as the first instalment of Swaraj. This has been declared by many responsible statesmen from King George downwards. Partial Swarajya means partial control over one's household. Now have the reforms invested the Indian Legislatures with any control whatsoever. Whenever the provincial legislatures refused certain grants, the Governors restored them whenever they chose to flout these toy parliaments. Now Lord Reading has beaten the record and exposed to the popular view the utter hollowness and unreality of this step towards Home Rule. The Assembly refused permission to introduce the Princes' Protection Bill. Lord Reading has certified its passage as essential to the tranquility of India and hence it will now become an Act without the imprimatur of the People's Chamber." We now know what the Reforms amount to. The new Legislatures are expected to echo the desires and register the decrees of an unchanging and irremovable executive and when they fail to do so, the executive gains its point over their head. What fine traditions of responsible Government are being built up Evolution of Swarajya is proceeding apace and Lord Reading is setting fine precedents which have only to be followed by his successors and the goal will be reached in no time! If the Reform Scheme is a step towards Responsible Government, we should like to have an authoritative statuary definition of irresponsible Government framed by the Attorney General of England, approved by both Houses of Parliament and delivered to the Viceroy under the Royal Signature for the future guidance of Indian Executive Councillors, Ministers of the Crown in India and Presidents of Liberal Federations. And yet co-operating non-co-operators like Mr. Kelkar would come to these Councils to create deadlocks! The bureaucracy being in a statuary position to veto the decisions of these Councils, no deadlock can be created so far as Government work is concerned. It is quite on the cards that Mr Kelkar and his colleagues may succeed in creating a deadlock in the Congress Camp. But that is not the object they profess to promote.

CHRISTIAN PROPAGANDA IN INDIA.

We take the following from an article in the *Young Men of India*, about the work of the Young Men's Christian Association in India :—

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During the decade from 1890—1900 the number of Associations grew from eighteen to one hundred and fifty-one with a total membership of 6,556. Twelve foreign and seven Indian secretaries were on the rolls. The total receipts from all Associations in 1900 were Rs. 58,041. Of these 151 Associations there were, one in Assam, three in Bengal, three in Burma, three in Central Provinces, nine in Bombay, nine in Punjab, fifteen in the North-West Provinces and Oudh and 108 in the Madras Presidency. There were four District Unions as follows :—

1. *Malabar District Union*—Eighteen Associations. Headquarters in Calicut. (1900).

2. *North-Travancore & Cochin District Union.*—Thirty-five Associations. Headquarters in Kottayam. (1898 & 1900).

3. *Punjab District Union.*—Nine Associations. Headquarters in Lahore. (1899).

4. *Bombay District Union.*—Nine Associations. Headquarters in Bombay. (1891).

PROPERTY.

The aggregate value of property increased from Rs. 23,115 in 1895, to Rs. 546,380, in 1900, to which should be added building funds amounting to Rs. 225,235, making an aggregate of Rs. 781,815. Property thus multiplied thirty times over in these five years. (McConaughy's Report, 1900).

We have thus summarized briefly the chief events in the early development of the Association Movement in India and Ceylon. The notable achievements of the decade from 1890-1900 were set forth by the National general secretary, Mr. McConaughy, as follows :—

1. The uniting of Christians of different denominations in a common service for Christ.

2. The developing of the latent power of the laity.

3. *The supplementing of educational missions with aggressive and sustained evangelistic efforts, creating a platform on which non-Christians came in contact with Christians.*

4. "The breaking down of caste by means of social agencies.

5. "The levelling of race distinctions.

6. "Holding before the eyes of all classes of young men in India the noble standard of a symmetrical manhood, taking into account the needs of the whole man—physical, intellectual and, always first and foremost, the spiritual."

From the lines italicised, it is clear that the branches of Young Men's Christian Association create social centres for purposes of aggressive and sustained evangelistic work. Many Hindu youngmen join the Young Men's Christian Association under the mistaken impression that the Association is merely social and that its conduct is not related to direct evangelistic activity. The second point to be noted is that the money and energy expended in sapping the foundations of the edifice of Hindu culture are many times more than those spent in defending it. Another noteworthy feature of the summary is that in 1900—now of course the figures must be larger—6,556 Hindus and Muslims contributed Rs. 58,091 for the extermination of their faiths. We make no doubt of it that the bulk of this money was contributed by the Hindus. The Christian Missionary's direct method have failed, but he has changed his tactics and his flank movements are now proving effective. Will the Hindus organise themselves in self defence? We think not. The hope of the Hindu community is centred in the Arya Samaj.

THE MANDATE SYSTEM.

The following from the *Challenge* of London speaks for itself :—

Our attention has been called to the recent operations against the Bondel Tri

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f natives in the Mandated area of South Vest Africa. We are very glad to see that eneral Smuts has already decided that a ommission of Enquiry shall be held into he allegations that have been made with egard to these operations. The Bondel Iottentots are a small and exceedingly mpoverished tribe living on a reserve in he extreme south of the late German outh West Africa. This tribe either would ot, or literally could not, pay the dog-ax that had been imposed and apparently ade a show of resistance to the arrest of ndividuals. There may be more than has t present come to light, but the matter vas treated as a rebellion, and with the elp of æroplanes for bombing, most of the ble-bodied men of the tribe appear to have een killed and the old men, women and hildren taken prisoners and their live tock confiscated. We trust that the ullest enquiry will be made and that he Mandates Commission will do all that s in its power to repair the mischief that has been apparently wrought in the name of the League of Nations.

The League of Nations has been founded, *inter alia*, with the object of protecting weaker nationalities. What we find, however, is that no weak nationality has been protected by the League.

When Turkey was weak, the League left it to its fate.

Now that it has regained lost territory by force of arms, the League is again a passive onlooker. If the Turks are morally entitled to the lost territory, the League ought to have intervened when the territory was wrested from them. If they have no moral right to it, the Greeks deserve protection. But the fact is that the arbitration of the sword is more effective than that sought to be substituted by the League. The crucial test of the sincerity of the League was its desire and power to solve the colour problem —to save the colored man from the clutches of the white exploiter.

What we find, however, is that the extermination of a brave people has been carried out under the nose and in the name of the League. The truth is that there is something fundamentally wrong in the creed of modern civilization the chief article of which is that white domination is essential to the progress of humanity and that the colored people are a subordinate branch of the human race that exist to be bled. Unless this creed, inspired by the Prince of .....is thoroughly revised, unless white domination disappears through the working of the Law of Nature, there can be no peace in the world, the League of Nations, notwithstanding. Of course the method of evolution is very much more efficacious than that of revolution and our hope lies in the essential goodness of even white humanity.

If this reserve of altruism asserts itself, rivers of bloodshed will be spared. Will the various Arya Pratinidhi Sabhas take in hand the work of organising the Arya Kumar Sabhas and of strengthening the central organisation? Let us hope the gravity of the danger will be realised and something tangible will be done in this direction.

FORGIVENESS OF SINS.

The Laws of Nature are inexorable. Every cause has an effect. All activity, whether beneficent or maleficent, produces certain results. All nature is one and one God presides over the universe which is universe and not multiverse for the same reason. A sin is also mental, emotional or bodily activity. It cannot, therefore, fail to produce results. The antecedent must be followed by the inevitable conse-

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quent. Religions which preach forgiveness of sins confuse issues. Wine-drinking is a sin. If a man takes liquor, his bodily vigour decays there is an attrition of moral strength and an impairment of volition. Can this process be stayed by intervention of Christ or through any other agency? Sin is weakeing and enfeebling just as infallibly and unerringly as ice is cold and fire is hot. It was assumed by theologians at one time that Divine Punishment took effect only after death and at the time of resurrection when the soul appeared before God to take his trial and that there was time enough to escape it by intercessions and prayers. This is tantamunt to a denial of Divine Immanence and perpetual operation of Divine Laws. The Lord's Court is eternally in session and all laws of nature are decrees of the Divine Court and manifestations of Divine Will. If we take this view, the doctrine of forgiveness of sins loses all force and cogency and its preposterousness becomes evident. We associate ourselves fully with the following observations of Mr. R. Mitchell in the *Theosophical Path*:—

Forgiveness of sins carries with it the suggestion at least that a deed may be undone, a spoken word recalled, an act blotted out of existence so as to have no consequences: all of which is obviously impossible. The deed that is done cannot be undone, even if its effects be neutralized by other deeds. It is said that "the gods themselves cannot recall their words." Water spilled on the sand cannot be gathered up in the pail.

Again,

I think that the desire for forgiveness springs from two main causes: first, a cowardly desire to escape the consequences of bad deeds done, and secondly a belief that God like man is subject to anger, revenge, jealousy, hate, pride, and other human weaknesses, as well as being open to influence, fond of flattery, greedy for praise, and hungry for worship. All these qualities are distinctly named in the Old Testament as characteristics of the god Jehovah, who says: "I the Lord thy God am a jealous God, visiting the iniquity of the fathers upon the children unto the third and fourth generation of them that hate me," and so on, again and again.

And again.

Human justice is notoriously unreliable and being subject to human passion and prejudice must be tempered by mercy. But natural law, being inherently just, is not cruel; and so has no need to be tempered with any other quality. It is inevitable. Man's vengeance is cruel. It is the gratification of personal passion, or is an expression of fear and the personal instinct of self-protection by intimidation. So man is taught to temper his vengeance with mercy, and mercy is represented as a divine attribute when man feels the need of protection from the rigors of an angry god. Man's justice is vindictive retaliation.

SRI MADHVACHARYA AND SWAMI DAYANAND.

There are many people—happily their number is now dwindling—who hold that Swami Dayananda invented a new rational faith in the name of the Vedas. Nothing, however, can be farther from the truth. Swami Dayananda has declared in unequivocal terms in the course of his speeches and writings that he has only repeated *verbatim* the teachings of the holy Vedas and the ancient sages.

Helmuth Von Glasenapp of the University of Berlin writes an appreciation of Sri Madhvacharya in the current number of the *Modern Review*. The writer, thus, introduces Sri Madvacharya to his readers: —

Madhvacharya, according to one tradition, was born in 1119 A. D., and according to

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other, a more probable one, in 1199 A. D., the neighbourhood of Udipi, in South nara. He became an ascetic already in s youth, travelled about the country as lgrim and preacher and wrote 37 books in hich he explained his doctrine and defended against other theologians. When he nished his earthly career at the age of 79 nd "disappeared body and soul from vision, nd repaired unseen to Badari for good (as is adherents believe), he left behind him a reat number of pupils who spread his views nd transmitted them through centuries. he sect has to-day numerous followers, hiefly in South Canara and in Mysore. he Madhvas bear on their forehead two erpendicular strokes, painted with white lay and joined together at the root of the ose. Between these two strokes a black ne is drawn with charcoal ending in an range coloured circle. The spiritual uidance of the community rests up to the resent in the hands of the Superiors of the Mathas" founded by Madhva himself in the eighbourhood of Udipi."

He next goes on to describe the metaphysical doctrines of this great teacher. Says he :—

Like most of the Indian philosophers Madhva looks on the world as an ocean of sorrow out of which every living being must strive to be released. The search for a means of rescuing man from the stream of Samsara to a better shore causes him to examine the various sources of knowledge to discover whether they can show the road to salvation. Neither perception nor inference can give a satisfatory solution of the riddles of the universe. Authoritative tradition alone, that is to say, the Vedas and the sacred texts in accordance with them. hands down eternal and true knowledge. Madhva's whole philosophy is, according to his own assertion, nothing more or less than the right interpretation and systematic representation of the doctrine of the Veda. It is built up entirely on the holy scripture, adducing in the second instance mundane means of knowledge in support of it. From the Veda and to a far greater extent than from it, from writings of practically equal value with the Veda, above all from the Mahabharata, the Puranas and the Agamas, Madhva draws his doctrine, his Vedanta system, which, like all the systems of this kind, tries to fathom the true meaning of the Upanishads, of the Bhagavadgita and of the Brahma Sutras. Judged from the historical point of view, the connections between the Veda and Madhva's system is a superficial one; the system itself is more strongly influenced from extensive borrowings from the Sankhya of the Puranas and from the Nyaya-Vaisheshika gaining an entirely Vaishnavite character by the prevalence of the traditions of Vaishnava writings.

The metaphysical ideas, gathered by Madhva from the holy scriptures with the help of his interpretations, are the following.

There are three entities existing from all eternity to all eternity, fundamentally different from each other. These three entities are :—

1. The personal, omni-present God Vishnu. He directs by his will the world and all that is in it as an absolute ruler; he creates and destroys the universe again and again by periodical evolutions and reabsorptions. Endowed with a supernatural body he is transcendental to the world; at the same time he permeates the universe as its inner ruler (antaryami), manifests himself in various forms (vyuha), appears periodically on earth in his avataras and is mystically present in the sacred images.

2. The infinite number of individual souls These are in themselves of a blissful nature, but being connected with material bodies because of their beginningless karma they are condemned to pain and ignorance and have to wander about in changing forms of existence, as long as they become not free from all impurities.

3. The many material products. These form all objects of the unanimated world and the bodies and organs of all beings. They all originate from primary matter (prakriti) and return to it gradually in the course of different periods of time.

God absolutely rules over the souls and matter; without however being able to create anything from nothing or to reduce them to nothing. All entities are most intimately

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interwoven with each other, but quite distinct from each other. All attempts to explain matter and souls as emanated from God, or to declare them as mere illusions (maya) are most strictly rejected by Madhva, who combats the teachers of Shankara's advaitavada os heretics and crypto-Budhhists (pracchanna-Baudha).

We, thus, see that Sri Madhavacharya's metaphysical beliefs, are identical with those taught by Swami Dayananda. Swamji regards the Vedas as supereme and infallible authority, so does Sri Madhava. Rishi Dayananda believes in the co-eternity of God, souls and matter, the same is true of his great predecessor. Swamiji rejects creation out of nothing, so does Madhava Of course there is difference also. Swamiji altogether rejects the Puranas and this Madhava had not the courage to do. It is thus clear that what Lord Dayananda preached as Vedic truth in the nineteenth century was regarded as such in the thirteenth century. The more the earlier teachers of India are studied in detail, the more clear it will became that Swami Dayananda was no more and no less than an inspired rishi who revived the ancient Vedic religion in its pristine purity and primitive grandeur.

ANCIENT HINDU EDUCATION.

The *Modern Review* quotes the following remarks about ancient Hindu education from Mr. V. B. Metta's article in *The Forum* :—

The ancient Hindu educationists did not create a system of education, and then enmesh all their pupils in it indiscriminatingly. They attached a great deal of importance to individuality, and therefore they tried to understand the nature of each one of their pupils separately. After understanding their pupils individually as well as they could, they then tried to develop them, each according to the bent of his own nature.

The Hindus attached great importance to the capacity for mental concentration. Hindu boys were taught the elements of *yoga* in order that they may be able to concentrate their attention on any subject or object. The concentration of attention is necessary not only for keeping the mind awake but also for cultivating the memory. Memory training was considered to be of the very greatest importance by Hindus and other Oriental peoples, and therefore Oriental litterateurs and philosophers of old time possessed such wonderful memories that they knew whole volumes of their great poets and philosophers by heart.

The modern method of teaching by snippets would never have appealed to ancient Hindus By this method boys are taught a subject most superficially in five years, which they can learn pretty thoroughly in one year The Hindus taught schoolboys only one or two subjects at a time, but these subjects were taught so well and so thoroughly, that those who had studied them became not mere mines of information, but really cultured beings. Modern teachers say that the mind of the child is tired by being fixed on only one subject for a long time. But then how was it that ancient children, whether Hindu or Chinese o Greek, were not tired? Either they possessed better and healthier minds or what is more probable, their interest in their subject was so thoroughly aroused that they were not tired of fixing their attention on it for a long time.

The ancient Hindus relied on the teacher to influence his pupils morally and spiritually. The Hindu *guru* (the word signifies a teacher in the intellectual as well as in the moral and spiritual sense) commanded implicit obedience and admiration from his pupils by his knowledge, wisdom and sanctity.

The Gurukula at Hardwar is the earliest and the most successful attempt to revive the ancient system and methods of juvenile training. Any interested in the subject would do well to pay the institution a visit.

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A RIVAL OF QUININE.

The following from the *Modern Review* will surely interest our readers.

The announcement is made that a plant has been discovered in India which is an effective remedy for malaria and black-water fever. Its Latin name is *Vitex peduncularis*, and it is found in the provinces of Bengal and Bihar. It is administered to the patients in the form of a tea or infusion, having a strength of 2 to 3 per cent., made from the leaves of the plant *Kosmos* (Stuttgart) states that a short time after the patient has swallowed this aqueous solution of Vitex, his blood is found to be entirely free of malaria germs. This new drug has an advantage over quinine in that it has no bitter taste.

We should not wonder if we were told that the drug (of course the Sanskrit name thereof) were known to physician to almost every in India.

THE MONSTROSITY OF SCIENCE.

The beast in man is out in Europe. In league with science it is playing the role of cannibal. Humanity is in danger of annihilation at the hands of its very dearly cherished child. Unless checked by some salutary force such as is exercised by religion and morality, science promises soon to be the end of man.

Mr. A. G. Gardiner writes in John Bull :—

"There exists no means of preventing a flotilla of æroplanes from flying over London to-morrow and spreading a gas which would poison its millions in three hours. One day science will invent a machine so terrible in its possibilities, so absolutely terrifying that man himself will be appalled and renounce war for over."—Thomas Edison.

I wish we could dismiss Mr. T. A. Edison as a scaremonger. Unfortunately we cannot. He is the most eminent of living scientists, and what he says about Lewisite must be accepted as scientific fact. In a long interview with him, just published in a Parisian newspaper, he states that this poison gas, invented in America towards the close of the war has been so perfected by German and Japanese scientists that a small fleet of æroplanes discharging it could obliterate the population of London in three hours.

Mr. Gardiner sighs for the good old days, when science had not yet advanced and the monster in man was still in check. Says he ;—

It is idle to say that such a horror is unthinkable. We could have said that ten years ago. We still had some rags of civilisation then. We believed that war had its laws—and even its chivalries. We know better now. We know that when war has once broken out it is a landside into horror and that no limit can be set to it.

The old arms of war have gone for ever. War used to be a struggle between armed forces from the barbarities of which the unarmed citizen behind the lines was immune. The æroplane and the submarine have changed all that. They have made the civilian front the most vulnerable to attack, and in the next war gas will be the chief weapon, and the cities will be the chief objective.

The role that is being played by Science is no doubt hideous. It is not the chivalrous soldier that will press to the front in a battlefield. If the fight were his, it would be a clean fight, a heroic fight. The chemist, henceforth, will prepare materials that will fight of themselves. Dead and without sense hemselves the war they will make will be void of any noble feeling too. Writes Gardener :—

This is not a nightmare of the imagination. It is as obvious and matter-of-fact a certainty as that the sun will rise to-morrow morning. Armies are obsolete. Battleships are obsolete. War belongs henceforth to the chemist and the inventor. It will be war in the laboratory, and the country that can produce the most deadly poison gas with the most expedition will be the victor.

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That is the position we have arrived at after centuries of Christianity.

What is to be done about it? If there were any sanity left in the world our statesmen would not be absorbed in the futile wrangle about who is to pay whom. They would know—indeed they do know—that reparations and debts are so many bricks tied round the necks of the drowning nations and that we are all dragging each other under. They would cut their losses, get to business, and consider how they could save civilization from Lewisite.

As on land, so too on sea. Modern warfare is immoral, inhuman, utterly barbarous. The remarks of the writer as regards the submarine are equally to the point.

Or take the submarine. That has destroyed the traditions and practice of war at sea as the aeroplane and poison gas have changed them ashore. It has made sinking at sight and the wholesale murder of civilians at sea a commonplace of war. Science invented the means and the rest followed as a matter of course.

The late Lord Fisher prophesied that it would. He showed me a memorandum he wrote six months before the outbreak of war, on the use of the submarine in war, in which he indicated with absolute accuracy what happened.

No amount of legislation will prevent these catastrophies. For war, as soon as it breaks out, puts an end to all laws of the time of peace. What is needed at this juncture is not this agreement or that between one country and another, nor too, a decree issued by the League of Nations. A country bent on war will instantly convert these covenants into so many 'scraps of paper'. Change the mentality of man, his whole outlook on life, individual and collective. Infuse spirituality into the minds and modes of men. Then and then alone may the crisis be averted. Religion at this time has an awful duty.

Science an instrument of murder.

The following appears in the *Times of India*:—

Mr. Berwick had had access to the reports of the American Chemical Warfare Service for 1918, 1919 and 1920. And these are the facts. There were 63 kinds of poison-gas in use before the war ended and when the Armistice was signed, the American Chemical Warfare Service was engaged in 65 "research problems" including eight gases more deadly than any used up to that date. The requirements were that these gases should be heavier than air, invisible, widespreading and deadly. One kind made the soil barren for seven years, and a few drops caused a tree to wither in an hour. "Our arsenal was turning out 810 tons of gas weekly, against 410 by Britain and 210 by Germany. The proving grounds were at Lakehurst, New Jersey, where 1,500 goats and a hoarde of monkeys and guinea-pigs were ready for experiments. Congress had appropriated 100,000,000 dollars for this service, and allotted 48,000 men for its use."

Nor is this all. Mr. Berwick adds that a second method of wholesale slaughter is being sought by science—a species of radio activity, by which a single operator can spread death over wide sweeps of territory.

The third method is the discovery and dissemination of some new malignant disease germs, which will be dropped from balloons or aircraft, or spread by the rat and the flea.

The following is a comparison in this respect of the ancients with their descendants of the modern age:—

If I had my books I could prove it by many examples. But I can give one instance, and a striking one. The nearest equivalent in early days to the use of poison gas was the poisoning of arrow heads. This device is known to most savages. The Melanesian islanders dipped their arrows in mud, thus producing

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tetanus; other tribes use corali and other poisons. The ancient Greeks knew how to poison arows long before Homer. Probably the Achæan invaders found the practice in use among the "Minoan" aborigines. But they were ashamed of it.

There are traces of it in Homer, as when Agamemnon assumes that his brother Menelaus will die of a slight arrow-wound, and when Odyseus visits an island "to look for poison for his arrows," but the Achæans looked upon it as a dirty trick and as far as I know it was never used by the Greeks afterwards. The Romans were not archers; but they might easily have supplied their auxiliary troops with arrow poison, and I believe they never did so. And can anyone imagine Robin Hood, or the English archers at Crecy and Agincourt, poisoning their cloth-yard shafts?

The so-called savages were not half so barbarous as their civilized descendants of the modern times. Continues the writer:—

It is mere libel on savages to say that they set no limits to cruelty in war, even though some tribes use poisoned arrows. Many savages are quixotically chivalrous. English settlers in New Zealand witnessed a battle between two Maori tribes, in the course of which the chief sent a message to the other: "We have run out of ammunition. If you do not lend us some more, we cannot go fighting."

The other chief sent him a supply of cartridges, with his compliments, and the battle was resumed! The savages was as a quaci-religious exercise, to be prepared for by prayer and sacrifice, and conducted in dress clothes—his best paint and feathers. Chivalry to an enemy has always in the past been counted part of the character of a brave race The troops of Wellington and Soult treated each other with the greatest respect and courtesy throughout the Peninsular War and Soult was applauded in the streets of London when he visited England after the peace.

Such atrocities upon non-combatants as were committed in that war were exceptions, as when Willington's troops got out of hand at Badajoz and Ciudad Rodrigo.

ECHOES OF MULTAN.

In our last issue we commented at length on the tragical breach of Hindu-Moslem Unity at Multan. It was with deep sense of pathos that we constrained ourselves to do that painful journalistic duty. Every occurence of the kind noticed in that issue leaves not only an unbridgeable gulf between the two communities which in the natural state of things should look upon each other as brothers or sisters, but strengthens the cause of the sworn adversaries of Indian aspirations, as nothing else does. Leaders of the eminence of Madan Mohan Malaviya and Hakim Ajmal Khan have since been at great pains to allay the roused feelings. The united version of both the leaders is that not only the aggression but a main part of the tragical incidents themselves was the work of Mohammedan reactionaries. If Mohammedan leaders of influence, besides condemning the excesses of rowdy elements of their co-religious community were to recommend a course of penance to the guilty, they would purge the populace of India of all tendency towards mutual ill-will and violence. From amongst a community bent on real interal purification it should never be difficult to find out culprits and punish them. A speaker at the last Provincial Conference at Sialkot with sincere anguish of heart declared that those guilty of barbaric excesses at Multan had no right to call themselves Mohammedans. A sincere attempt at the spiritual reclamation of such un-Mohammedans is necessary in the interests of the preservation of the purity of Islam as much

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as of the maintenance of Hindu-Moslem Unity.

The spirit of hooliganism instead of dying out appears in some quarters still to be brewing. At Jullundhur an Arya Samajist missionary undertook to deliver lectures in which he was to prove these propositions :—(1) that Mohammed was a Brahmin (2) that the teachings of the Quran emphasise non-violence. Pros and cons of the propositions apart, there appears to us nothing in them, calculated to offend the feelings of even the most fanatic adherents of Islam. An Arya Samajist, by the very suggestion that Mohammed was a Brahmin, venerates him. His homage to the Arab Prophet is in his very proposition paid. The second subject too, like the first, draws the Moslem nearer to the Hindu. The wall of repugnance dividing the two faiths is sought to be demolished by this proposition. We offer no comment on the merits of these propositions. What we regret is that for such innocent enunciations, the Arya Samajic preacher became the target of the most contumelious calumny in Mohammedan circles. Some began to give loud utterance to the ugly and ominous menace that Jullundhur was dooming itself to be a second Multan.

The danger to us, from these venomous outpourings of pent-up animosities appears to be national instead of communal The Swarajya, that is to be, is to be as much credal and religious as political. If you run to cut the throat of your adversary in religious belief—and the Arya Samajic preacher does not, in his propositions referred to above, appear to be an adversary—you are ill fitted for Swarajya, and for that matter, for self determination in *Khilafat* too. Tolerance is a golden virtue. Of our present struggle of non-violent non-co-operation it is the essence. It is to be practised toward an avowed enemy. In our dealing with our avowed friends the obligation to observe the holy covenant is doubly binding.

SWAMI SHRADDHANAND'S IMPRISONMENT.

Swami Shraddhanand has to his credit a glorious record of services. The Gurukula at Kangri is a monument of his colossal endeavours for the nationalisation of Indian education. The institution has a world-significance, but at present we are concerned only with it as national, a parochial phase. Of Arya cosmopolitanism patriotism is a part. The sanyas of Swami Shraddhanand too has this two-fold aspect.

Since the days of the martial law in the Punjab or since a few days earlier than that, the connection of the Swami with Indian politics has been direct. In this field too he has been one of the most prominent figures, so that to recount his political services to-day would be tantamount to telling the reader a tale read by him a hundred times. Of late the Swami was engaged in a most humane task *viz.*, that of elevating the depressed classes. The heroic sufferings of Akalis in the Guru Ka Bag drew him to Amritsar. He was naturally moved to sympathy with the living martyrs and made a short speech in which he blessed their glorious efforts. This has brought him imprisonment. The case made out by the police is no case against him. Yet he is in 'the hostel of the Government' for one year and four months.

The Swami has been a restless worker all his life. His attention, too, has been divided into multifarious businesses simultaneously. The incarceration may give him a period of

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ell-deserved leisure and rest. On his old utterance, and an attitude no less old, during the trial and in face of the dgment, we congratulate the Swami nd earnestly hope that the compulry leisure imposed on him, as to us ppears, by providence, will be emloyed usefully for the Arya Samaj.

As president of the Sarva-Deshik abha his activities were urgently eeded in the work of preparation for he centenary of Rishi Dayanand's birth, hich comes off no more than a year nd a half hence. The colleagues of he Swami will, we are sure, realise heir duty at this juncture and devote hemselves with redoubled zeal to make he centenary a success. The Swami ill be among us to celebrate the entenary, but the time after his rease, in case he has to serve his whole rm of imprisonment, will be all too ort for this stupendous and arduous sk. It will give the Swami real tisfaction if his co-workers redouble heir energies in the sacred cause and y their additional efforts, make up the eficiency unavoidably occasioned by is inopportune absence.

A bond of unity, too, appears to have een cemented between various regions and sects by the imprisonment f an Arya Samajic Sanyasi for the edress of an apparently purely Sikh rievance. The heroism of the Akalis , in its broader aspects, human. Meant originally and in its immediate urpose, to safeguard what is alleged o be a Sikh interest, the indomitable ndurance had a broader aspect, the spect, namely, of tolerant religion, f gladly suffering humanity. In this ense the cause was as much Arya Samajic as Sikh. Its appeal to the Swami was natural. It was this appeal hat drew a majority of the boy scouts and medical missionaries, who tended the wounded Akalis, from the fold of the Arya Samaj. On the Swami's prompt response to this appeal we offer him our heartiest-felicitations.

MEDICAL INSPECTION OF SCHOOLS.

The necessity of a medical examination of school children is getting recognised day by day. The Education Department of the Punjab has Medical Inspectors who pay periodical visits to the boys' schools of the province. They stop for a day or two at each school, make a few recommendations to the Head Master and then make for the next station. They do what little they can in the short time at their disposal but that little has sporadic results, if any. A school consisting, at the average, of four or five hundred boys inspected in a couple of days! The diseases discovered in the examinees, we hear, are not superficial. They have affected the whole, or a very important part of, the system. A Headmaster told us that among other maladies, most of his pupils were found to be suffering from granulids for which daily washing with boric lotion was advised. Hundreds of boys undergoing this treatment meant hours spent by the Headmaster and a compounder engaged at an allowance. Through a little carelessness of the latter the discase instead of abating had aggravated. Thus was the extra solicitousness shown by the Headmaster for the physical welfare of his pupils rewarded with worse cases of granulids than before. What we press is a thorough and effective arrangement. Bungling a work is only spoiling it. The expenditure undergone by the Department is at present so much money wasted.

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Every institution, requires medical arrangement for it alone. While on this subject we shall quote from the contribution, to *the Times*, Educational Supplement, by a School Medical Officer. Writes he ;—

In addition to the mental limitations which govern the progress of a child, there are many physical disabilities which interfere with smooth and rapid acquisition of knowledge. The teacher has learned to welcome the school doctor as a collaborator in his work. He has got into the habit of referring for medical examination those children whose progress is unsatisfactory, and, as a headmistress pointed out at the recent Conference of the Headmistresses' Association, he has found that medical opinion often helps him in his endeavour to understand the personal peculiarities of the children in his care.

Laziness Caused by Defective Sight.

Not only physical disabilities but also some of the mental handicaps of boys and girls have their origin in some defect in the bodily organism. They too require a physical cure. The same writer connects laziness with bad sight in the following way :—

It may be accepted, for instance, as a fact that no child is naturally lazy. The perfectly healthy child may be tired, bored, uninterested, but not lazy. If the teacher brings every 'lazy' child to the notice of the school medical officer a considerable proportion are found to have some definite physical lesion or defect which accounts for the "laziness." A child may be able to read ordinary school-book type, he may be able to read the figures and letters on the black board, yet his sight may be far from normal. By using the ocular muscles of accommodation he may be able, for a time, to overcome the defect, but only at the expense of considerable effort which induces eyestrain. As a corrective measure the child becomes "lazy" but his laziness is wholly protective, assumed subconsciously to give relief to his eyestrain. Such a child will not complain of his eyesight. He says he can see well, and so he can see for a time by special effort. The eyes may appear normal and there may be nothing to draw the teacher's attention to the child's eyes. In these cases a gross injustice is done if the children are forced to work.

Laziness a Result of Defective Hearing.

The same defect may also be due to defective hearing. Says the Doctor:—

A child with hearing slightly less acute than normal is usually a "lazy" child. He hears what is said when he is directly addressed but misses a good deal when the teacher is speaking to the class as a whole. He can only hear then by consciously concentrating, by watching the teacher's lips and by a combined process of hearing and elementary lip-reading arriving at his meaning. Such concentration is fatiguing, and the child becomes "lazy" as he finds that by so doing he is more comfortable, becomes less tired, and altogether has an easier time. As a secondary result of this protective inertia the child develops the habit of thinking of things other than his work. His mind is not idle, and when he finds that he cannot keep pace with the other children in a subject he builds up for himself some day-dream, some imaginary experience, some fantasy, on which he dwells. As time goes on he finds the contemplation and elaboration of such day-dreams to be pleasant, interesting, even exciting, and it does not produce fatigue, so that he begins consciously to avoid the fatigue of attending to the lesson in order to indulge his fancy, whereas at first it was subconscious only. Here again the deafness may not be, in fact rarely is, obvious to the layman. The inability to hear is put down to inattention or laziness, whereas it is the laziness which is the outcome of the defective hearing.

Mild degrees of adenoid growth do not produce the typical "adenoid face" by which an advanced case can be so easily recognized. The commonest concomitant of adenoids, even slight adenoids, is impairment of the sense of hearing which impairment may be intermittent in character, a slight degree of catarrah of the nasal passages being sufficient to accentuate the defect and soon bring about a similar condition to that referred to in the preceding paragraph.

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Anæmia and Laziness.

Laziness may sometimes be due to anæmia, as pointed out in the following excerpt from the same article :—

"The various forms of anæmia from which children suffer are numerous, but the most common is that associated with improper as opposed to insufficient feeding, combined with lack of sleep. Anæmia diminishes the powers of the body to carry out sustained effort, and as concentration is a state which makes a considerable demand on the bodily powers, the anaemic child is "lazy." To endeavour to stimulate an anæmic and therefore easily tired child to sustained effort is wrong, because the child's body needs rest, and despite the efforts of the teacher it will obtain it. The "laziness," restlessness, and inattention are protective, and not offensive. Another common secondary anæmia is that associated with dental caries combined in many cases with a mild form of rickets, and the results are the same as those of the malnutrition anæmia.

Thus it is not only physical development of the student that suffers by a neglect of his bodily ailments, but his mental growth is debarred also. What they call 'laziness' is generally a result of some defect in any or all of his bodily organs, timely attention to which may save many a precious year of the young hopeful's life.

THE COCHIN EAZHAVAS' CONFERENCE.

From the account published in *The Hindu* for Octobor 12th 1922, of a Conference of the Eazhavas of Cochin, attended by no less than 3000 representatives of all grades of the community, it appears that the backward classes, whom social handicaps have so far held in the background, are pressing forward and realising that all effort to be effective must proceed from themselves, and depend for its success on them alone. So spoke the President :—

They (Eazhavas) were an industrious and hard working people who toiled day and night and enriched the State treasury at the sweat of their brow, but the time was not far distant when the "traditional State policy" was against the distribution of the loaves and fishes of office among them and even the doors of Government Schools were closed against their children. While the caste Hindus received all manner of help and encouragement in the State the Eazhavas had to remain pinned on to their fields, Thanks to the liberal policy pursued by some of the Dewans of that State, and the systematic agitation carried on by the leaders of the community, thoee days were gone, and the Eazhavas in Travancore had begun to occupy their rightful place in society, though it could not be said that caste tyranny and exclusiveness had completely ceased.

Another speaker condemned the system of caste itself. A sentence in his speech indicates his prejudice to be against simply birth-determined caste. In case he is hostile to any division of society into classes, determined no matter how, we should deeply deplore his utter lack of insight into sociological problems. We have every sympathy with our depressed brethren in their right grievances against social tyranny. To us the danger appears in the reactionary attitude which some of their leaders take in their just but uncontrolled wrath. We reproduce the words of the speaker from the account of the correspondent to *The Hindu* :—

He made an impressive appeal to those present to do away with their notions of caste, and pointed out how they placed themselves under a delusion when they set much store of the institution of caste, Caste was founded on an absurd lie, he said, and he challenged those present to point out whether there was any distribution between man and man by birth. His Holiness Sri Narayana Guru Swami, their spiritual leader had taught them that there was only one religion and one caste, and that the thousand and one distinctions only paved the way for mutual hatred between man and man. Continuing, he deplored the ignorance of the older generation among them who wanted to perpetuate caste distinctions in their entirety.

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AND

GURUKULA SAMACHAR.

Edited by Professor RAMA DEVA.

MARGASHIRSHA 1979, NOVEMBER 1922.

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By Professor Rama Deva

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THE VEDIC MAGAZINE.

सर्वेषामेव दानानां ब्रह्म दानं विशिष्यते । (मनु०)

"Of all gifts that of Divine knowledge is the highest and noblest."—*Manu.*

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THOUGHT FOR THE MONTH.

Now shine, O Sun, and bless this land,
Which, hurted by a hidden hand,
Doth bleed.

Send out thy tongues of mighty Flame,
To sear away the blind and lame,
Who devils feed.

O bless the Sons of Bharat dear,
These gentle children of the Seer,
Who breathe His Name.

In steadfast aim as ONE they stand,
A silent, royal, mighty band,
Thy *living* Flame.

KAVITA KAUMUDI.

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THE IDEAL OF EDUCATION IN ANCIENT BHARAT.

(By Chamupati).

ओ३म् सहनाववतु सहनौ भुनक्तु सह वीर्यं करवावहै।

तेजस्विनावधीतमस्तु मा विद्विषावहै॥

THE above verse is one of those formulae, with which the ancient Arya teacher and pupil prefaced their daily lesson. Today the disciples of a Hindu Sadhu may be seen chanting his verse in chorus as a prologue to the discourse which their master is going to deliver either to them alone or to any concourse of people of which they form part. It was reserved for our revered brother, Pt. Shripad Damodar Satvalekar, whose labours in connection with the Vedas and the subsidiary literature related thereto, have singled him out for the unique love of his brethren of the Arya Dharma, to place the verse, by a simple change in its *anvaya* or arrangement of words according to the rules of Syntax, in quite a new perspective. The Pandit makes **अधीतम्** which in the fourth clause is already subject, subject too, of the first two clauses. The third clause intervenes with its own subject, but in Vedic language cases of such disregard of niceties of grammar are abundant. In a verse of five clauses the whole idea of education is with wonderful perspiquity set forth.

A simple rendering of the verse according to the interpretation of Satvalekar follows :—

May (what we read) protect us and feed us. May we develop strength and virility together. May what we read be a source of glory to us both. May we never feel envy.

The teacher and the taught both start to read. The boy is not a lump of clay which the teacher will mould into his model, not a mass of wax on which he will engrave his mark. He is an independent entity, has his own individuality, his own *person*. In Shastric language he is *Atma*. The teacher does not pour into him anything. The unfolding of his powers that is to be shall be from within his own self. The teacher will study him as well as the book. He may stand by to give an elderly counsel, not to create or infuse anything new. To Aryan literature the idea of creation is foreign. The very lessons that are imparted are to be elicited, not given. 'Imparted' is an inappropriate term. The process is of mutual help. It is within the experience of every public school teacher that to the student sometimes occur meanings which to the pedagogue are a new revelation. The student has behind him careers infinite. In them he may have had better opportunities of exercising, and thus unfolding the powers of his intellect than the misnamed schoolmaster which the barest chance of a prior birth and schooling in his present life has set over him. Child turns out to be 'father of the man' in a graver sense too than the poet meant. This, then, is the first idea, the idea of collaboration between the teacher and the taught, which ancient gospels

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on education set forth. Teaching is nowhere so much as hinted at. Both the teacher and the pupil say in one breath :—What we read.

"Education brings strength—strength physical as well as mental. The spectacle of a graduate whose glasses, testifying to many a weary night of study, through which he has burnt enormous quantities of oil, are his handy, and perhaps only, certificate of high intellectual attainments, was no where to be met with in ancient India. To-day high education means emaciated physique—a slender and sickly constitution. This was not the conception of ancient Bharat. Exercise of the organs was to be such as should conduce to their development. Excessive temporary use leading to disuse for ever after was avoided. Self-defence was the first duty of an Arya citizen On occasions of attacks by dacoits or compatriot hooligans, the people of the town made their own city-guard. The *Gurukulas* sent out *Snatakas* with power to guard their persons and properties. An axiom in civics laid down that the right to the possession of an article was a fruit of the power to protect it. Jealous protection of the honor of the country and the family was a sacred trust, the capability to discharge which formed one of the main qualifications for the attainment of the *Gurukula* diploma. How true and absolutely essential to the civic safety of a nation this part of the ideal was may be judged by a bare reference to the recent Multan troubles. The teacher and the pupil everyday repeated :—

May what we read protect us.

Not an empty incantation this! It was a resolve of the spirit, a sincere resolve preceded and followed by deliberate efforts to realise the idea embodied in it. Physical exercise was a part of the school routine Discipline and organisation were instilled into the *Brahmacharis* by the very method of life they led. *Kshatra Dharma* direct and explicit was included in the practical syllabous prescribed by the unanimous voice of the community of teachers and the taught

Food and raiment are the next requisites of a citizen's life. Says the teacher, his voice in concord with his pupil's :—

May what we read feed us.

Instruction in ancient days was not merely a mental chess. The physical wants of the pupils were to be supplied with physical means. A part of the training was professional. Liberal education was not simply a prelude to economic helplessness. The *Brahmachari*, as he stepped out of the preceptor's cottage, had a consciousness of the responsibilities that would face him as a householder. It was the business of the school as well as of the college to fit him up for independent physical living. No separate apprenticeship at a shop or office had to be undergone as an unavoidable sequel to the training received in school. The faculties were from the very first inured to hand-work so that application to a profession did not come as an irremediable calamity—a course to which an unwilling heart had perforce to submit. A thorough study of at least one Veda was the indispensible intellectual

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equipment of every twice-born person, be he male or female. Such is the ordinance of Manu. Only, intellectual acumen was not allowed to be a bar to physical and economic self-reliance.

Appetites of the body satisfied, the *literati* of the day had time to look to the concerns of the mind and the soul. The third resolve reiterated every morning in Arya *Path Shalas* was :—

May we develop virility together.

The virility of the race was sought to be maintained. Every succeeding generation was to be its predecessor's superior in its physical and mental stamina. Manliness was the virtue at which the inmates of the Gurukulas incessantly aimed and for which they constantly worked. Heroism, bravery, fearlessness, dash, daring—these were considered to be the moral accoutrement of the Arya. The word used is *Virya*. It connotes continence—chastity in thought, word and deed. A world of ethical and spiritual meanings does this one word signify to him who has made some intimate acquaintance with Arya literature and culture. The word betokens self-control, both mental and physical. It stands for regular meditation, daily exercises in spiritual asceticism, a conscious strengthening of the power of resolution and will—advancement in short of every factor that makes for the evolution and development of a perfect man.

All this was meant to prepare a man for the discharge of his duties to himself. The duty of protection with which the scholars' resolve begins was no doubt social and political. The wording, however, is such as lays special stress on the speakers' own safety. The couple proceed :—

May what we read be a source of glory to us.

Glory, not empty fame! Now glory is a guerdon of services rendered, obligations, wider and nobler than those which relate to one's own self, discharged. Community, country, religion and church are the temples where Dame Glory is the deity adored. She honors with her laurels only those heads whose crowns are of thorns. Dangers faced, hardships undergone are the permit of entry into the glorious temple.

'May we not envy.' This is the final, the culminating part of the daily resolve. The desire for glory breeds envy. It is among saviours of humanity—those that profess to be saviours and are perhaps sincerely determined to be such, that jealousy and ill will are mostly to be met with. Self-aggrandisement besets, strangely, the steps of those that have gone out to sacrifice self. Self-assertion is the thorn that prickles constantly into the petals of the flower of self-abnegation. The seed of the thorn is sown in the toily nights of student's preparation for examination, when the impulse that prompts the young hopeful's weary heart is not so much to stand high as to stand higher. The bugbear of the meritorious success of the chum appals the drudge of the restless night more than the nightmare of his own failure. The ancient *acharya* realised this as does the modern principal. Only, the former was earnest in finding out a remedy while the latter is majestically callous on, to him perhaps an unimportant,

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point, on which, however, hangs the destiny of a war-ridden world.

Such, gentle reader, was the ancient educationist's ideal of education, which he, in accordance with his usual practice of condensing vast sciences and sublime systems into sh phrases and aphorisms, epitomi into a formula which the instruc and the learner chanted ev morning, as their daily introductior the training which their con-jc efforts were to evolve.

WHAT'S WRONG WITH EDUCATION?

(By Prof. T. L. Vaswani).

MANU makes Courage the *basis* of all virtues. A similar idea underlies Aristotle's classification of virtues. Is courage emphasised in the system of education current in this country?

They misread our history who think the hero spirit flowering into sacrifice is alien to our ideals and race-experiences. Whom does Hindu India remember every day? Ram is the Hero of Aryavarta. When a Hindu greets a Hindu he says: Ram, Ram. When a Hindu shopkeeper counts his wares to the customer, he says:—Ram, Ram. When a Hindu weaver flies the shuttle, he says:—Ram, Ram. When a Hindu's body is carried after death to the cremation ground, once again is Ram remembered in that cry of the mourning procession:—*Ram Ram Sat hai*. In Hindu art and literature and worship and history is the inspiration of the hero-spirit, the spirit of valour, of sacrifice. With Sivaji valour was a religious duty. With Rana Pratap, the Struggle for Freedom was religion. He took the vow,—and imposed it on his successors, too,—that no article of show or luxury was to be used until the Rajput regained Liberty. And he refused to dine in gold or silver dish He ate his food in *patras* made leaves. How heroically the Rajp fought? How wonderful the explo of peasant soldiers under Sivaji! Hc spiritedly the Sikhs fought for the Faith and the Gurus!

But current education does little keep alive a memory of the hero-trac tions of India. In my school days the taught me to sing—'Rule Britannia Britannia rules the waves'. What i terest could an Indian boy have in suc a poem? Kurukshetra is to the India student a name in an ancient Scriptur Kurukshetra should be a Sanctuary was it not there that Krishna rode th Car and inspired Arjuna with th Wisdom of Valour? Many India schools observe the empire-day: dc they observe the days of the Nation' Heroes and Patriots? And little i done to develop manly virtues among the students. Is it a wonder there ha been a steady deterioration in the phy sique of young men? The Sindhis were at one time very strong physically; they are referred to in the books of some British travellers as 'stout Sindhis'. To-day many of them are become pale-faced, spectacled "gentlemen"! Archery was taught to stu-

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ts in Aryan India; to-day, how
y of us even know rowing and
mming? How many *akharas* have
in big cities? The old Samurai
ching is still alive in Japan:—*live*
en it is right to live; die when it is
ht to die. And the Japanese youth
caught to cast out fear. The Indian
dent moves in an atmosphere of fear
d anxiety. In Japan there is an
sociation which gives military train-
g to its members. And the Associa-
n has a membership of nearly 2 mil-
ns and has branches throughout the
untry! In India have we a single
ysical Culture Association of an All-
dia character? In Czecho-Slovakia
ey celebrate the Day of Freedom
uly 1st) with grand athletic exhibi-
ons. The people come to Prague
at day and shout,—thousands of
em,—their National Cry. Groups of
oung men come from different parts
o show their strength and skill, and
e Annual Athletic Exhibitions are
harged with a spirit of patriotism.
t is necessary to steep the minds and
earts of Indian students in the stories
nd poems of the heroes and patriots
f India. The whole substance and
ontext of current education must be
hanged. Much of what passes current
s "education" is mis-education.
What is needed is re-education Cur-
ent education, at best, gives some tit-
bits of information. But information
is not *character*. And *character* is
built on courage. Most of the schools
aim at making their students 'docile'
'loyal'—not courageous, patriotic.
The Universities send out clerks and
half-starved teachers and money-making
pleaders and some technial experts.
The Universities do not send out *men*,—in whom the Promethean Fire may be alive even when subjected to severe persecutions.

I would have every school teach Indian history, not as dry dates and tables, but as a Scripture charged with a message of life,—a message of Action. I would have every student read poems and songs and stories concerning the great Makers of India. I would have him study the *Mahabharata* & *Ramayana* and the Records which tell of the valorous deeds of the Sikhs, the Marahttas, the Rajputs and the Muslims in the days of their glory. I would have every school devote special attention to physical education so that in Indian boys and girls may be developed the qualities of courage, team play, sportsmanship. I am emphatically in favour of universal physical education for the youth. One of the symbols of the Mother is Kali; and She is strong, vigorous. Reverence for India springs spontaneous in the heart of the man who knows that her history has been made by Heroes and Sages and Saints. Last year I saw the ruins of Alore. It was once the Capital of Sind. In the 8th century the Arabs under Kassim invaded the place. Not many know what stiff struggle the Arabs had with the Sindhis. The Raja of the Sindhis,—Dahir by name,—was a brave Rajput. He and his people—the Kshatryas of Sind,—fought heroically. Man to man, the Sindhi was a match for the Arab. But the Arabs had learnt the new Greek science and had better implements of war. Science triumphed over valour. The sun was setting. Raja Dahir found that the battle was almost lost but he would *not* surrender. The Kshatriya tradition was yet alive. Dahir entered the very thick of the

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fight. He was killed. His widow—the brave Sindhi Queen,—scorned the idea of surrender. She continued to defend Alore until provisions of the garrison were exhausted. Not even then did she surrender,—this brave wife of a brave Raja. In her, too, was alive the Kshatriya tradition. She and the women and children of Alore mounted up a funeral pyre in the Queen's garden. They died in the Flames,—a witness to love of Liberty. And the men,—what did they do? They went into the Fight, sword in hand. They perished,—to a man. Honor the brave men and women of Alore! And as I saw the ruins of the ancient city and learnt of heroic deeds done in the brave days of old, there stood in my eyes manly tears and I asked myself:—Where to-day is that Virility? That force of Character that would guard the Country's honor in the very face of Death?

India needs in every Province courage—men. And there is in my heart the Dream of a Day when through such men will be released forces for India's return to Herself,—Her own Life and Ideals! India *is* returning to Herself in the storm and stress of these days. This is my faith. Can a world-mission and a divine gift such as India die?

THE VEDIC IDEA OF SERVICE OF THE MOTHERLAND.

(By Pandit S. D. Satwalekar, Swadhyaya Mandala, Aundh, District Satara).

The country wherein one takes one's birth, is one's motherland. In response to the commandment, '**मातृदेवो भव**' '*Let the mother be your deity*'; every true son of the soil is bound to show respect to the mother land '**भूमाता**' taking her as his favourite deity. In this connection, just see this Vedic verse:—

इडा सरस्वती मही तिस्रो देवीर्मयो-भुवः।
बर्हिःसीदंत्वस्रिधः॥ ऋ० १-१३-१।

"Mother-tongue (**इडा**), mother-culture (**सरस्वती**) and motherland (**मही**) these three are the deities that bless; let these be firmly enthroned in your hearts."

The word **इडा** or **इडा** derived from the root **इल्**, conveys the meaning '*language*'. Here to make the meaning clear we translate it as "*mother-tongue*."

The word (**सरस्वती**) signifies learning. The word **सारस्वत** meaning '*literature*' comes from this word. The natural flow (**सरस्**) of knowledge, one gets at one's birth, is the meaning intended here in "**सरस्+वती**". '*Traditional lore*' therefore is the meaning thereof.

The well-known meaning of the word **मही** is *land, the motherland.* These three words indicate three Vedic deities. Every one ought to worship these. The statement that a nation or an individual, that does not pay due regard to these, is bound to go down needs no proof.

The word **इडा** in its wider sense means '**शब्द ब्रह्म**' the *Vedas*, the word **सरस्वती** means **ज्ञान ब्रह्म** *the spiritual knowledge* and the word **मही** indicates

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the great manifestation प्रकृति or the form of the eternal शबल ब्रह्म

There is no possibility of prosperity for one who looks askance at these. Therefore none should neglect these.

These three deities are of equal importance, but we mean to speak about service of मही "*the mother-land*" in this article.

अथर्ववेद says :—

त्वज्जातास्त्वयि चरन्ति मर्त्यास्त्वं बिभर्षि द्विपदस्त्वं चतुष्पदः ।
तवेमे पृथिवी पंचमानवा येभ्यो ज्योतिरमृतं मर्त्येभ्यः । उद्यन्त्सूर्यो रश्मिभिरातनोति ॥
अथर्व १२-१-१५

"O mother land, we all are born of thee, live on thee, thou supportest all bi-peds and quadrupeds; these five classes of men 'पंचमानवा' (Brahmins, Kshatriyas, Vaishya, Shudra (artisans), and Nishadas or labourers) are thy beloved sons, for these the Sun rises, and spreads nectar-like lustre through his rays."

This is the divine song sung to the mother-land. Just see what love and devotion to the mother is expressed in this mantra. The word 'त्वज्जाता' *born of these* suggests *mother-land*. In the same connection consider the following hymn from यजुर्वेद :—

उपहूता पृथिवी माता उपमा पृथिवी माता ह्वयताम् ॥ य० २-१० ॥

"I have invoked the mother-land; now may she call me up."

The mother land enlivens her devotees. Just as our mother encourages us to do wholesome deeds, advising us to devote ourselves wholly to them; even so does the mother-land instruct her sons. Hence does a patriot prepare himself to offer his life for the mother-land. In this connection see also the following mantra of.

अथर्ववेद :—

उपस्थास्ते अनमीवा अयक्ष्मा अस्मभ्यं संतु पृथिवि प्रसूताः । दीर्घं नं आयुः अतिबुध्यमाना वयं तुभ्यं बलिहृतः स्योम ॥ अ० १२ १-६१

"Oh mother-land, let all substances found in thee (उपस्थाः) and produced in thee (प्रसूताः) contribute to our sound health. We, thus possessed of long life, and aroused to our duty (प्रतिबुध्यमाना) shall offer (बलिहृतः) (whatever we have) to thee."

We must always, therefore, be ready to place all we have, at the feet of our mother-land. An occasion may demand even the offering of our own self to the cause of the mother-land. The above verse from the अथर्ववेद should be considered in connection with its (विनियोग) application.

ग्रामपत्तनादि रक्षणार्थम् ॥

"To defend the villages towns, provinces, nations etc....."

This hymn is to be recited at the time of the protection of villages towns etc. The word 'आदि' makes it clear that it is applicable to the protection of towns, cities, provinces, countries and nations.

The recital of this hymn invoking devotion to the mother-land, the verse ought to be sung when national feeling is to be aroused.

Among many other subjects अथर्ववेद treats of devotion to the motherland.

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In this connection see the following mantra :—

सा नो भूमि र्विसृजतां माता पुत्राय मे पयः ॥
अ० १२-१-१०

"May this mother-land produce (विसृजतां) food (पयः) for me her son."

Of course thus whatever substance, can be produced from the motherland is for the enjoyment (nourishment) of the sons of the country. It is an unnatural state of things that the sons of other lands should be fed and fattened on her milk (produce); while her own sons should be left starving. The first claim on the produce of a country is of the sons of the soil, it is their birth-right to enjoy the produce. This truism is made clear in the above verse.

And also

माता भूमिः पुत्रो अहं पृथिव्याः ॥ अ० १२-१-१२

'The land is my mother and I am her son. This relation should always be borne in mind.

Whatever wealth the mother has, is her son's. It is certainly unjust that a milkman, exposing the calf to starvation, should milch the cow for himself because first of all the milk must go to the nourishment of the calf; if there is a surplus, the others may have it. Similarly, the sons of the soil have a primary claim to the produce of the mother-land. Those who break this law are like the milkman, who starves the calf and takes away by force the milk of its mother. They are sinful, inflicting pain, and spreading discontent. All trouble and discontent on the earth is due to the violation of these natural laws. The above hymn also deals with the qualities of the servants of the mother-land. The word पुत्र (son) signifies some of the se qual ties. Let us find out its root meaning. पुः पुनाति sanctifies, त्रः-त्रायते protects.

He is the son who keeps the mo ther's name unsoiled and also protect her. It is therefore the son's dut to offer his life for the sanctificatio and protection of the mother. H who is always ready to discharge thi duty is the true son. In short, h who is indifferent to his mother-land who girds not his loins to heighten he glory or does not utilize his strengtl for her protection, is not a true so but only a burden. So see th following mantras here :—

विश्वस्वं मातरमोषधीनां ध्रुवां भूमिं पृथिवीं धर्मणा धृताम्
शिवांस्योनामनुचरेम विश्वहा ॥ अ० १५-१-१५

"We should always serve our mo ther-land, the all in all of 'औषधी' the firm, because held by merit, (righte ously) and benefactor."

The mother-land should always be readily served. Such is the purport of this hymn.

Because the mother-land is all-in-all (विश्वस्व) of the people therein, therefore whatever we have is for her. Where shall we be, where our freedom, if the mother-land be not protected.

The word औषधि in this mantra has two meanings (1) औषधि—the herbs, the plant world.

(2) औषधि power to remove defects hence (दोष+धी+ओष+धी)

Thus—ओषधीनां विश्वस्वं =

(1) The essence or all-in-all of herbs.

(2) The essential power to remove defects.

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Then only can the mother-land be made pure when her true sons have the power of imbibing all merits and avoiding demerits, for the mother-land is all powerful to remove every defect.

धर्मणा धृता these words are very important in this hymn. They emphasise the Vedic way of protecting the mother land. The means of protection should be the right one. Eschewing torture and fraud, we should protect her by honest means. This is the substance of these words.

विश्वहा अनुचरेम--This states that one should always be ready to serve the mother-land individually as well as in a body. Why? Because she is a great benefactress. Every one's duty therefore, is to serve the mother-land In adoring her consider the following मन्त्रा mantras.

(१) तस्यै हिरण्यवक्षसे पृथिव्या अकरं नमः ॥

अ० १२-१-२६

"I bow to that earth, who holds gold in her breast (bowels)."

(२) यस्याअन्नं व्रीहियवौ यस्या इमा पंच कृष्टयः ।
भूम्यैपर्जन्य-पत्न्यै नमोस्तु वर्ष-मेदसे ॥

अ० १२-१-४२

"My salutation to the mother land, which contains or produces food like rice and barley, on which live the five classes (of men) पच कृष्टयः who is the wife of 'पर्जन्य' being fed or fattened by showers"

(३) नमो मात्रे पृथिव्यै ॥

"I bow to the mother-land."

Such are the Vedic salutations to the mother-land. Similarly she too is not a true mother who cares not for the sons' welfare. The relation between these two parties is of intimate love. Hence it is said.

नमो मात्रे पृथिव्यै माहं मातरं पृथिवीं हिंसिषं मा
मां माता पृथिवी हिंसीत् ॥ तै० सं० १-८-१५

"I bow to the mother-land. May she not inflict injury on me."

Mark the following words here—

शंनो माता पृथिवी ॥ तै० ब्रा० १-२-१-१ ॥

"Our Mother-land shall effect our welfare." This should be our firm belief. If there be doubt about it, there is no possibility of devoted service.

A hymn from अथर्व also states—

उपसर्पमातरं भूमिमेतामुरुव्यचसं पृथिवीं सुषेवाम् ॥

अ० १८-३-४९

"Serve the Mother-land, the expansive earth उरुव्यचसं deserving devoted service' (सुसेवां).

Every follower of the Vedic religion is called upon to serve the mother-land. Here the word सेवा means offering all we have, and not only a show of service, by which no good would be done.

अहमस्मि सहमान उत्तरो नाम भूम्याम् ।
अभिषाडस्मि विश्वाषाडाशामाशां विषासहिः॥

अ० १२-१-५४

The following verse deserves to be considered in this respect.

"I will rise higher in this land of mine, withstanding patienly (सहमानः) the attacks of others (foes). I will have this power of endurance at all times. Boldly facing all attacks विश्वा षाड्)I shall come off successful in every quarter."

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Here may be found a clear exposition of the virtues required to be fostered by devoted servants of the motherland. (1) attaining higher and higher status, in one's own land of birth one should always aspire after greatness.

Here there is no foul idea of rising by bringing about others' downfall. The wholesome course of advancing one's prosperity without the least injury to others, is emphatically preached here.

(2) The words like (सहमान, विश्वायाड्) point out the necessity of strength. That higher strength which would not be lessened by standing the attacks of others (enemies) is spoken of. Bearing joyfully and courageously the attacks of foes and attacking them in one's turn with a force unbearable; such unique power is spoken of as necessary.

When there is such strength only then effective service can be rendered. Without strength, no service with devotion is possible. Hence he, who thinks of serving the mother-country, should first attain such strength and then—

ये ग्रामा यदरण्यं याः सभा अधि-भूम्याम् ।
ये संग्रामाः समितयस्तेषु चारु वेदम ते ॥ १ ॥

अ० १२-१-५६ ॥

"We should give good consideration (चारु वेदम) to the motherland in our towns, cities, forests, assemblies, conferences and (even) battles."

Such is the advice of the Vedas. Be a man in a town, a city, a forest, or an assembly, the company of the good or even a fight, let there be in his mind, a firm resolute love for the motherland and let every effort of his be directed toward heightening h glory. A man through greed or fe bears one thing in his heart and do quite another. Such men can rend no effective service. One shou always be ready to serve the moth land with an open heart and with tr love. If a man plays his pa fraudulently or selfishly, in the e he is sure to ruin himself. All shou serve the motherland with pu motives.

Just consider in this connection th advice of the following Mantra.

यद्वदामि मधुमत्तद्वदामि । यदीक्षे तद्वनंति मा ॥

अ० १२-१-

"Whatever I will speak about yo I will speak with a sweet tongu whatever I will see that too shall do with loving eyes." Of course a my movements will be guided by gre respect to the motherland. Do yo bear such a sweet devotion to yo respectable mother? Are your actio in consonance with that devotion?

The Vedas say in the followi Mantras, what high respect we shou have for our traditional culture.

यस्यां पूर्वे भूतकृत ऋषयो गा उदानृचुः ।
सप्तसत्रेण वेधसो यज्ञेन तपसासह ॥

अ० १२-१-३९

"Wherein the ancient emine sages have sung of the earth, light an cows; and have glorified it by sacri cial (सत्र) sessions and endurance (तपस

Likewise—

यस्यां गायंति नृत्यन्ति भूम्याम् मर्त्याव्यैलवाः ।
युध्यन्ते यस्यामाक्रंदो यस्यां वदध्यति दुंदुभिः ॥

अ० १२.१-४२

"Wherein the jolly people sing an dance and engage themselves in fight

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th a desire of success and go on beating tabors." Also

यस्याः पुरो देवकृताः क्षत्रे यस्यां विकुर्वते ॥

अ० १२-१-४३

"Whereof the towns or holy places e built by gods".

Such is our motherland, that its ties and towns are built by people ossessed of peculiar skill.

So also

ग्यां पूर्वे पूर्वजना विचक्रिरे यस्यां देवा असुरानभ्यवर्तयन् ।

अ० १२-१-५

"Wherein our ancient ancestors displayed their valour and gods vanquished ne evil ones"

In this way we should have great espect for our past history or traditions. Some would pride themselves n despising old culture. That is a reat mistake.

Devotion to the motherland is necesary to maintain our national entity individuality) and well guard it; and his is impossible unless men have respect for their past. Hence the Vedas have laid stress on this duty. We do not mean that we should have respect even for the mistakes of the past.

See here also the following mantra---

यो नो द्वेषत् पृथिवि यः पृतन्यात् योऽभिदासान्मनसा यो वधेन । तं नो भूमे रंधय पूर्व कृत्वरि ॥

अ० १२-१-१४

"Oh motherland, ruin him who hates us, who sets an army against us, who wishes to make us slavish in thought, and even to kill us"!

In this mantra the foes of the motherland are described. Those people are her enemies, who hate her people, who attack them with their armies, who wish to enslave their minds, and who ruin them. All these enemies should be guarded against. How base is thraldom or slavery, is inculcated in this verse.

Thus love for the motherland is glorified in the Vedas.

The readers will understand, from the mantras quoted in this paper, of what great importance this love is.

Of the three deities mentioned in the first verse, we have so far described, in brief, the duty of doing service to the motherland.

Let the readers ponder over these mantras to understand the importance of doing service to the motherland. Thus practising one of the great virtues emphasised by the Vedas, may they attain glory both here and hereafter.

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STUDY OF BOTANY IN INDIAN ENGINEERING

(By Rao Sahib K. V. Vaze I. C. E.)

शील-समाधौ (यत् शीलयति समादधाति तत् शिल्पं) पाणिनी यत्तेशिल्पं कश्यपरोचनावत् । तैत्तिरीय ब्राह्मण कश्यपः शिल्पः । शतपथ ब्राह्मण ॥

Indian authors divide the whole world into two parts, viz., the Subject and the Object. Knowledge of the Subject is called ज्ञान and that of the Object is called विज्ञान. Arya philosophers are of opinion that the Subject and Object are not two distinct things but that they are different aspects of the samething. This doctrine is called अद्वैत or Non-dualism. Shilpa शिल्प concerns itself with the Objective world only. The term शिल्प comes from the root शील्-समाधौ to satisfy and means a thing which satisfies human wants. Thus it has a much wider meaning in Sanskrit than the word Engineering has in English. Thus शिल्प Science comes into existence for supplying all the human wants and the duty of an Engineer is to do this duty in the best way he can. The chief wants of a human being are (1) Food and (2) Shelter. All things which satisfy his inner needs come under the head 'Food' and thus food, drink, amusements, aesthetics come under this head and all things which satisfy his outer wants come under the head 'Shelter.' Thus ointments, clothes, houses, towns, social functions come under this head. In to-day's discussion, however, I shall limit myself to architectural construction only, which is considered to be the principal business of a present-da Engineer.

रजोभाजः सप्तमस्तु षड्विधस्तस्थुषां चयः ।
बनस्पत्योषधिलतात्वक्सारा वीरुध द्रुमाः ॥
उत्स्रोतसस्तमः प्राया अंतः स्पर्शा विशेषिणः ।
पाराशरीय कृषि ॥
अस्वतंत्राः प्रधावंति पदार्थाः सर्वएवयत् ।
ब्रह्मांडे पार्थिवो भागस्तदध उर्ध्वमंतरा ॥
पिपीलिकानां महतांव्योनिवर्तुललोष्टके ।
दशदिक्कमधः पादाः पृष्ठमूर्ध्वमुदाहृतं ॥ योगवसिष्ठ

Indian authors again divide th whole world into two parts, *viz.*, अस्रो and स्रोत, the former being things th have no circulation and the latt things that have circulation. Th circulation is not the circulation juice or blood but the circulation mea "taking in things and exreting" Th all inanimate things are अस्रोत and a animate things are स्रोत. स्रोत thing are again divided into three classe *viz.*, उत्स्रोत, तिर्यक् स्रोत and अर्वाक् स्रोत (1) things having upward circulatio (2) things having slanting circulati and (3) things having downward circ lation. The point towards which a things on the earth are drawn, *viz* the center of the earth is the dow most point and 'above' means awa from this point. Thus things whic take food from the earth and excret at the top are उत्स्रोत. All plant li comes under this head. Things whic

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ake food and excrete in a slanting irection are तिर्यक् स्रोत: all animal life omes under this head. Things which ake food from above and excrete ownward are अर्वाक् स्रोत; human beings ome under this head. In to-day's iscussion I shall deal with उत्स्रोत or lant life only.

वृक्षादिप्रसवारोपपालनादिक्रिया कृषिः । पाराशरीय कृषि

पुष्पिणः फलिनश्चैववृक्षाः प्रोक्ताश्चतुर्विधाः

The Science which deals with plant fe is called Botany but an Engineer oes not require the study of Botany n so extensive a sense. An Engineer as generally to deal with large trees nly and a study of the प्रसव Propa- ation, आरोप Rearing and पालनादि uses f trees, is, what is required of him. shall limit my discussion therefore to his study only. I contend that in any urriculum of Engineering studies, Botany in this sense of the word must e included. Particularly in India, here plant life is so profuse and ex- ensive, this study is absolutely necess- ry. From the top of the Himalayas o the sea-shore at Rameshwar, India as every sort of climatic condition and herefore any plant growing in any art of the earth can be cultivated ere. An Indian Engineer must be ble to take advantage of this facility.

चातुर्वर्ण्यं मया सृष्टं गुणकर्मविभागशः ॥ गीता ॥

श्वेता, रक्ता, च पीता च कृष्णा मृत्स्ना चतुर्विधा ।

श्वेता तु ब्राह्मणी प्रोक्ता, कृष्णाशूद्री, तथेतराः ॥

भृगु संहिता ॥

Before proceeding further I must xplain the four-fold division of all things by Indian authors, technically called चातुर्वर्ण्य or four-colored. चातुर्वर्ण्य in शिल्प has no concern with the caste-system but simply means division of things into four classes. The main principle, which underlies this classification is the principle, of sacrifice or यज्ञ. Anything, that gives without any desire for recompense, is a first class thing; and anything, which simply takes without any desire to give, is a fourth-class thing. The idea comes from the property of colors and is therefore called चातुर्वर्ण्य or what concerns four-colors. White colour is one which reflects or gives all light, that it gets, and is thus a first color; and black colour is one, which absorbs or consumes all light, that it gets, and is thus a fouth class color. All other colors stand between these two ends; They stand higher as they absorb less of the spectrum. In शिल्प we find all things divided under this classification into four classes technically called, ब्राह्मण, क्षत्रिय, वैश्य, शूद्र ।

अंतः साराश्च वृक्षाः पनसतरुमुखाः सर्वसाराश्च शाकाः ।

चिचाद्या स्तालकेरक्रमुकयवफलाद्या बहिः सारवृक्षाः ॥

निःसाराः शिग्रुसप्तच्छदशुकतरवः किं शुकाद्याश्चकार्याः ।

तेष्वाद्या मध्यभागे बहिरपि च ततः सर्वसारास्ततोऽन्ये ॥

मनुष्यालय चंद्रिका ॥

Western Botanists divide all trees into two classes, *viz.*, (1) Endogenous or growing from inside and (2) Exogenous or going from outside. The former are hard on the outside while the latter are hard on the central core. Indian

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authors, however, divide trees into four classes, *viz.*, (1) निःसार or trees having no hard core, (2) अंतःसार or trees having a hard core inside, (3) बहिःसार or trees having a hard casing out-side and (4) सर्वसार or trees having core throughout their cross section. सार or core is the hard portion of a tree composed of cells, which have ceased to live or to carry juice, and therefore those trees which have no such core or portion composed of dead cells are called अमर or immortal trees. निःसार trees are पिंपलHoly fig, वट or Bunyan, उदुंबरor Indian religious fig. However thick these trees may grow they form no core; their flowers also are closed, what is called fruit of these trees is a bunch or group of flowers. बहिःसार trees are the Endogeneous trees of Western Botanists, *viz.*, वेणु Bamboo, नारिकेल Cocoanut, हमुक Butlenut and others of that class. अंतःसार trees are the Exogeneous trees of the Western Botanists such as आम्र mango, पनस Jackfruite, निब Nimb etc. सर्वसार trees are trees that are hard throughout the Section, चिंचा Tamarind, शाक Babul or Sirisha tree, बिभीतक marking tree are trees of this class.

स्निग्धसारा महासाराश्चवृद्धास्तरुणेतराः ।
अवक्रानिर्व्रणाः सेर्वगृहीतव्या महीरुहः ॥ मयमत ॥

Of these four classes trees that have hard core either on the inside or out-side अंतःसार and बहिसार trees are only acceptable for Engineering Works. All these trees have some portions of the Section harder than the other, the failing of this softer part gives an indication, that the wood is failing and thus their sudden collapse and danger to life is avoided. निःसार trees or trees having no hard portion in their wood are useless for Engineering works सर्वसार trees have the whole section hard. Such trees deteriorate all at once; sudden collapse is thus possible. Indian authors specify that these सर्वसार trees should not be used for building purposes but should be reserved for firewood only. These trees make the best firewood as the whole tree is hard. निःसार trees are only useful as shade-giving or sacrificial trees. They are very altruistic and any other tree can be planted on them without any injury to them. Thus the following trees are useless for Building purposes.

अश्वत्थो दुवरश्चैव प्लक्षश्च वटवृक्षकः । सप्तपर्णश्च बिल्वश्च पलाशः कुटजस्तथा । पीलुः श्लेष्मातको लोध्रः कदंब पारिजातकः । शिरीषः कोविदारश्च तिंतिणीको महाद्रमः ४८० । देवयोग्या इमे सर्व मानुषाणामनर्थदाः । तस्मात्सर्व प्रयत्नेन न गृह्णीयान्नरालये ॥ मयमत ॥

In selecting a site for a structure Indian authors recommend that the neighbourhood should be carefully considered. They treat this subject under six heads, *viz.*

(1). Neighbourhood of human beings, (2). Neighbourhood of birds, (3). Neighbourhood of beasts, (4). Neighbourhood of trees. (5). Neighbourhood

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f water and (6). Neighbourhood of nd. My to-day's subject considers he fourth of these heads, *viz.*, Neighourhood of trees. Indian authors pecify that certain trees should not be the vicinity of structures and certain rees should be grown near human abitations.

The following trees should not be rowing near human habitations; *i.e.*, ithin 66 ft. from the building.

अक्षीरिण्योऽकंटका अकटुका यत्रौषधयःस्युः ॥

गोभिल गृह्य सूत्र ॥

वृक्षाः क्षीरस कंटकाश्च फलितास्त्याज्यागृहाद्दूरतः ॥

राजवल्लभ ॥

वृक्षं दुरधाविशुष्क कंटकयुतं नीडैस्तु चैत्य द्रुमं ॥

शिल्प दीपक ॥

1. Trees having milky juice such s क्षेर milk bush, इक्षु surgarcane. The uice of these trees is poisonous and inurious to human beings.

कंटकी क्षीरवृक्षश्च नासन्नः सफलोद्रुमः ॥

पारस्कर्य गृह्य सूत्र ॥

(2). Thorny trees such as बाभूल Bahul, नेवडुंग Prickly pear.

क्षीरं स्रुतपातितं च भवने चिंचा विभीतं त्यजेत् ॥

राजवल्लभ ॥

वृक्षानिः सारांये तेषां क्षेत्रेषु वर्तनं नेष्टनं ॥

वास्तु विद्या ॥

3. सर्वसार trees such as चिंच Tamarind; निःसार ones as प्लक्ष ॥

गृहांगणेऽश्वत्थ न केतकीस्याद् ॥ शिल्पदीपक ॥

4. Bushy trees like केतकी Aloes.

These give shelter to small animals and consequently serpents frequent them.

दुर्भूतोत्कंटिकी क्षीरिफलकुसुमितास्तागृहे दूरवर्ज्याः ॥

सुखानन्दवस्तु ॥

5. Fruit-bearing trees such as आम्र Mango tree and flower-bearing trees such as पारिजात Coral tree. Men are tempted to throw stones at these thus they are likely to cause injury to the building.

6. Other trees particularly noted as as under :—

निशा निली पलाशाश्च चिंचा श्वेता पराजिता ।

कोविदारश्च सर्वत्र सर्वे निघ्नंति मंगलं ॥

युक्तिकल्पतरु ॥

In selecting neighbourhood to human habitation it is particularly to be noted that young children will be playing and roaming about the house and therefore things likely to injure them are to be avoided; in the same way the building must be safe from thieves and enemies. Anything that would afford facility or give shelter to these is also to be avoidod. Thorny-trees, thick foliage &c., are to be avoided on this account, similarly fruit-and flower-bearing trees.

The following trees may grow in the vicinity *i.e.*, beyond 66 ft. under certain restrictions as noted below :—

अश्वत्थः पूर्वतोधन्यो दक्षिणे च उदंबरः ।

न्यग्रोधः पश्चिमे श्रेष्ठः प्लक्षोप्युत्तरतः शुभः ॥

न्यग्रोधः पूर्वतो वर्ज्यो दक्षिणे प्लक्षएव च ।

अश्वत्थः पश्चिमे भागे उत्तरे चाप्युदुंबरः ॥

वास्तु विद्या ॥

1. निःसार trees may be allowed to grow but they should be confined to a

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certain area by a वृतबंध or boundary. This boundary consists of a wall taken to rock level and carried about four feet above ground all round the area allotted to the tree. The tree is free to grow within this boundary but when it out-grows this boundary it is to be cut. The platforms that one sees built round पिप्पल Holy Fig. वट Bunyan and उदुंबर Fig trees are these वृतबंध or boundary platforms. The only mistake that is being done now-a-days is that the tree, transgressing this boundary by breaking through it, is not punished but is allowed to injure the building.

छेद्या मंदिर तरुरूच्चयुगसीमाभ्यंतरस्था यदि ॥

मनुष्यालय चंद्रिका ॥

यामादूर्ध्वमशेष वृक्षजनिता छाया न शस्ता गृहे ॥

राजवल्लभ ॥

2. High trees like नारिकेल cocoanut, or fruit-bearing trees like, जंबू Guava, दाडिमी pomigranets provided they do not overtop the building. The condition specified in this case is that the shade of the tree at noon should not fall on the house. To avoid this contingency the distance of the tree from the building should be double the height of the tree. When the tree exceeds this height it should be cut.

यत्र यत्र स्थिता वृक्षा बिल्वदाडमि केशराः ।

पनसा नारिकेलाश्च शुभं कुर्वंति निश्चयं ॥

युक्ति कल्पतरु ॥

The following trees should be specially planted near human habitations :—

अन्ये भोग्य विचित्र खाद्य सुफलास्तेरोपणीया बुधः

स्थाप्या मंदिरपार्श्व पृष्ठदिशितु श्रीवृक्ष विल्वात्मजा ।

व्याधिघ्ना मलकी सुरद्रुम पलाशाशोक मालेयकाः ।

पुन्नागासन चंपकाश्चखदिरास्तद्वत्कदल्यादयः ॥

जाती नागलतादयोऽपि सकलाः सर्वत्रसंशोभनाः ।

मनुष्यालय चंद्रिका ॥

1. श्री वृक्ष Tulsi बिल्व Wood-apple, निंब Nimb, पनस Jack fruit, कदली Plantain, जाती Jasmine, द्राक्षा Vine, and creepers and shrubs with sweet fruits or fragrant flowers.

सौम्यादेः शुभदौकपित्थक वटा वौ दुंबराश्वत्थकौ ॥

शिल्पदीपिका ॥

पाच्यादौ तु विशेषतः पनसपूगौ केर चूतोक्रेमात् ॥

मनुष्यालय चंद्रिका ॥

2. Big trees like अश्वत्थ वट, आम्र etc., may be planted away from the building in directions noted below ; away means beyond a distance of 150 feet.

पनसः प्राच्यां श्रेष्ठः क्रमुकोयाम्येऽथ पश्चिमे केरः ।

वास्तु विद्या ॥

पूर्वस्यां बकुलो वटश्च शुभदोऽर्वाच्यां तथोदुंबरः ।

मनुष्यालय चंद्रिका ॥

(*a*) In the east, वट Bunyan, पनस Jackfruit केशर saffron should be planted. बकुल Mimusops Elengi also. सोमेचूतोधन्यो ॥

(*b*) In the south, उदुंबर Fig trees, क्रमुक Beetlenut, and some authors of Madras side allow तिंतीणी Tamarind, to be planted, तिंतिन्युदितायाम्ये छत्री श्रेष्ठोऽपि-पश्चिमे कथितः ॥ चिंचा चांबुपतेस्तु पिप्पलतरुः सप्तच्छदो ऽपस्मृतः ॥

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(*c*) In the West, न्यग्रोध Fig tree, केर coconut tree, छत्री (शंखासुर) पिप्पल holy fig सप्तच्छद are to be planted. Some authors allow तिंतिणी Tamarind in this direction.

सोमे चूतो धन्यो नागस्तत्रैव केसरः प्राच्यां ॥

वास्तु विद्या ॥

कौबेर्ज्यां दिशि नागसंज्ञिततरुः प्लक्षश्च संशोभनः ॥

(*d*) In the North नाग चूत Mango, प्लक्ष Fig tree are to be planted.

मूलाग्रादार्जवं वृत्तं शाशानेक समान्वितं ।

तत्तपुंस्त्वं भवेन्मूले स्थूलं स्त्रीत्वंकृशाग्रकं ॥

Under each of the above fourfold divisions Indian authors again make two sub-divisions and these sub-divisions are called पुरुष Male and स्त्री Female. Just as in चातुर्वर्ण्य or fourfold divisions the main principle is giving and taking, so in the male and female division there is the principle of direction of growth. All things strong vertically or under compression are called पुरुष or males and all things strong horizontally or under tension are called स्त्री or female. Trees also are classed under this category and it is specified that male trees should be used for posts and such other vertical pieces, while female trees should be used for beams and such other Horizontal pieces. The following are male trees :—

पुरुषः खदिरः साळो मधुकः स्तबकस्तथा ।

शिंशपार्जुनाजकर्णी क्षीरिणी पद्मचंदनौ ॥

पिशितो धन्वनः पिंडी सिंहो राजादनः शमी ।

तिलकश्चद्रमाह्येतेस्तंभवृक्षा समीरिताः ॥

खादरॉ Acacia Catechu, साल Pine, मधुक Asoka tree, स्तबक, शिशप, अर्जुन Arjun पुरुष Punnag tree, अजकर्णी Jerminalia Alata or Shorea Robusta, क्षीरिणी पद्म, चंदन Sandal, पिशित, धन्वी, पिंडी, सिंह, राजादन, शमी The following are female trees and are to be accepted for beams etc.

निंबासनशिरीषाश्च एकः कालश्च कटफलः ।

तिमिसोलिकुचश्चैव पनसः सप्तपर्णकः ॥

भौमाश्चैव गवाक्षीचेत्यादयः स्त्रीभहीरुहः ॥

मयमत ॥

Nimb, आसन, शिरीष, एक, काल, लटफल, तिमिस, लिकुच, Breadfruit पनस Jackfruit tree, सप्तपर्ण, भौम गवाक्षी ॥

पुरुष बकुल वन्हि क्षीरिणीत्येवमाद्याः सुदृढंविमलसाराः स्थूपिकोलाः प्रसिद्धाः ॥ मनुष्यालय चंद्रिका ॥

खदिरः खादिरश्चैव मधुकः क्षीरिणी तथा ।

खातशंकुद्रुमाः प्रोक्तायेचान्ये सारदारवः ॥

मयमत ॥

दंतं च चंदनं चैव खदिरः कदरः शमी ।

शाकश्च तिंदुकश्चैव शंकु वृक्षा उदीरिताः ॥

युक्तिकल्पतरु ॥

For the pegs of tents, etc., the following trees are recommended. Any hard wood is also allowable for this purpose. खदिर, खादिर, मधुक, क्षीरिणी, दंत Ivory, चंदन, Sandal, शमी, शाक Teak and तिंदुक Ebony, कदर, पुरुष, बकुल, वन्हि etc.,

For seats of Baloons the following trees are specified in अगरूप संहिता

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पालाशोराजकः पीठश्चांदनः सुख उच्यते ॥
बकुलस्तुशुभः प्रोक्तः पानसस्तारकः स्मृतः ॥

पलाश, चंदन Sandal, बकुल and पनस Jackfruit tree.

नाग्रंथिर्नातिग्रंथिश्च न गुरु न सिमाकृतिः ।
पीठःस्यात्सुख संपत्त्यैनाति दीर्घोन वामनः ॥

The wood should not be wholly without knots nor wholly full of knots.

The life of an individual tree is divided into five Sections, *viz.*, बालत्वं Childhood, कौमारं Boyhood, यौवनं Youth, वार्धक्यं Maturity and निधनं Decay. A tree that is to be used for structural purposes is specified to be in the middle three stages; the two extreme stages, *viz.*, Childhood and Decay are not to be accepted and for ascertaining the stage, in which a particular tree is, it is specified that a bore should be made about 5 feet above ground through the trunk and the age will be known from (1) the color of the core, (2), the hardness and (3) the stage of the juice oozing out of the hole. If a tree is already cut, instead of the juice the sound produced by beating it with a heavy rod will indicate in what stage the tree is, other tests being the same. This testing is called गर्भाधान or formation test.

तीक्ष्ण सूच्यष्टलीभ्यांच शोधयेत्प्रथमंद्रुमं ।
गुरुशस्त्रेण महतायष्टिलेन प्रहारयेत् ॥

As already noted above a tree consists of hard and soft portions. In this connection the Engineer has to take the following precautions:—

दुर्बलत्वाद् द्रुमाग्राणां अबलेबलवर्धनं ॥ कैतव्यं

मयमत ॥

(1) The bottom of a tree has been accustomed to bear the weight of the upper portion and being older than the rest of the tree always stronger of the two portions.

स्थितस्य पादपस्यांग प्रवृत्तिवशतो विदुः ।
ऊर्ध्वं मूलमधश्चाग्रं सर्वं संपद्विनाशनं ॥

मयमत ॥

(*a*) Therefore the bottom of the tree should be used to be the bottom the post and the upper end of the tree to be its upper end. All rafters, etc., have to be used with the bottom of the tree down. Failure to observe this is punished.

मूलं मूले न संदध्यादग्रं चाग्रे न योजयेत् ।
मूल्योरग्रयोः संधिर्वास्तुनाशाय कल्पते ॥

युक्तिकल्पतरु ॥

(*b*) In joining two pieces the bottom of one tree should be joined to the upper end of the other. This while increasing the length of the piece makes the weaker portion stronger.

वृक्षाणामग्रमाधेयं मूलमाधारमुच्यते ॥

मयमत ॥

(*c*) In joining two pieces the bottom portion should be the lower piece and the upper end should be placed on it, for the bottom portion which is stronger can bear greater stress and the joint is thus stronger.

वृक्षांगात्सुबलिष्ठत्वमाधारत्वंतथैवच ।
तदंगानि तदन्यान्यप्याधेयानि यथाबलं ॥

मयमत ॥

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(*d*) The harder portion of the wood should be in compression and the softer portion in tension.

द्रव्य विस्तार मध्यस्था शिखा शीघ्र विनाशिनी ।
अन्योन्य संधिविद्धं च शिखाकीलस्य वेधनं ॥

मयमत ॥

(*e*) The portion exposed to weather should be on the outside and used for mortice and the non-exposed portion should be inside or form the tenon.

उत्तराग्रं च पूर्वाग्रं सर्वेषां परिकल्पयेत् ॥

वास्तु विद्या ॥

(2) In the same section of a piece the outer portion is exposed to weather but is softer and the inner portion is never exposed but is harder and this property of the wood is utilized in Engineering as under :—

(*a*) The mortice or tenon joint or the half over lap joints has already been dealt with.

सारदारूद्भवं चैवस्थूपिका कील भिष्यते । सकीलये दुत्तरबात्यपश्चादूर्ध्वं दृढैः स्वोचित दारु कीलैः ॥

पनुष्यालय चंद्रिका ॥

(*b*) All pegs or nails, dowels, etc., should be of the harder wood. In wooden structures only wooden pegs, etc., are to be used.

लघुयत्कोमलं काष्टं सुघटं ब्रह्मजातितत् ।
जलयानाग्नियानेषुं लघुत्वात् श्रेष्ट मुच्यते ॥

अगस्त्यसंहिता ॥

(*c*) The lighter variety should be used for boats, baloons and such other things where the floating property is of use. Light and easily dressed wood is first class and is to be taken here.

दृढांग लघुयत्काष्टं सुघटं क्षत्र जातितत् ।
दृढ़त्वात्सर्वदाग्रात्यंरथांगे शकटेऽपिच ॥

अगस्त्य संहिता ॥

(*d*) In carts and such other works where sudden jerks have to be borne the stronger variety should be used. These are 2nd class trees which are strong, light and easily dressed.

जात्यैकया शुभद उक्तविधिक्रमेण । मयमत ॥

(*e*) In joining, similar woods should be joined in order to avoid unequal expansion and contraction and conseqnent strains.

नवैर्नवानां द्रव्याणां योगोजीर्णैश्चजीर्णिनां ।
युक्तयैव द्रव्य संधानं प्रकर्तव्यं यथाबलं ॥

मयमत ॥

(*f*) Seasoned and unseasoned, old and new wood should not be joined promiscuously. The joint should be between pieces of similar wood only.

रसनद्रस्तु संधानं न कुर्यादायसैः किलैः ।
न सिंधुगासार्हति लोहबंधं यल्लोहकांतैर्ह्रियते हि लोहं
निपद्यते तेन जलेषुं नौका गुणेन बंधं प्रवदन्तितज्ज्ञाः

अगस्त्य संहिता ॥

(*g*) Iron nails should not be used in wood containing sap as the sap eats the iron. Iron nails may be used in hard-core wood. They should not be used in Sea-going boats.

मूलेहस्तं व्यपोत्योध्वेत्रिश्चित्वातत्रलक्षयेत् ।
वारिस्त्रावो विवृद्धयर्थः क्षीरं वस्तु विवर्धनं ॥

मयमत ॥

3. A tree grows for eight months and sleeps for four months. The best season for cutting the tree is when it has digested its food and is sleeping.

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This state is ascertained by means of a bore as noted above.

स्रोतोऽभिमुखमग्रं स्यान्मूलंस्यात्पार्श्वगं सदा ॥

भृगुसंहिता ॥

4. In cut pieces of wood bottom and top portion of the tree can be known by floating the piece in flowing water; the side that sinks deeper and remains behind is the bottom portion, while the top portion is lighter and floats ahead.

छिद्रंस्वल्पतरं विधेय मधुना दीर्घान्वितं भेदनं ।

पूर्वं मानं समुन्नयेत्तदपरं शिल्प्युत्तमः शातयेत् ॥

मनुष्यालय चंद्रिका ॥

5. In mortices the hole should always be a little smaller than the tenon, because the wood after it is fitted dries and contracts and the tenon, if just fitting in the beginning, is sure to be loose afterwards.

पुण्याद्विवन तीर्थस्था दर्शनीया मनोरमाः ।

सैवसंपत्स-द्धयर्था गृहीतव्या महीरुहः ॥

मयमत ॥

It is specified that the following trees should not be used for the Engineering works :—

वापी कूप तडागादि वस्तुष्वपिचसंभवाः ।

सभाचैत्यसमीपस्था न देवालय संस्थिताः ॥

1. A tree that is growing in the compound of a temple &c. This tree gives shade to so many religious people and cutting such a tree shows want of feeling.

प्रहतावान विद्युता ।

2 A tree that is struck by lightning. A tree once struck by lightning is likely to be influenced again; a lightning discharge changes th condition of the wood, after whic it is not as strong as before.

न दावानलसंलीढः ।

3. A tree that is scorched by fire A tree when it is scorched by fir gets cooked becoming softer. cannot be as strong as an unscorche tree.

न भूतालयमध्यमाः । न तु ग्रामसमुद्भवाः । न

पक्षि मृगसेविताः ॥

4. A tree that is growing in building. A tree that has grown a building or under artificial condition is not as strong as one that has grow under natural conditions.

न महापथ संरूढाः ।

5. A tree that is growing along highway. The reason for excludin this tree is the same as that f debarring the use of a tree growi in a temple.

न वायुना न मातंगभग्नाः ।

6. A tree that is broken by th wind or elephants. Such a tree h suffered great strains before it gav way. Its tissues therefore are di located and are not under norm conditions to bear usual strains.

नैवगतासवः ।

7. A tree that has died its natur death. Such a tree has got the see of decay in it and is not as strong a normal tree.

न चांडालजनाकीर्णा न सर्वजनसेविताः ॥

8. A tree which has grown close t dirty houses &c. Such a tree is su to have unhealthy germs living on

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d would infect and spoil better vironments.

न लतालिंगितागाढा न सरीसृकोटरान्विताः ।

नान्योन्यवि ताभग्नाः ॥

). A tree that has got entangled other trees and broken or hard und by creepers. Such a tree has growth checked. It has grown l given way under unnatural strains.

न वल्मीकसमाश्रिताः । न भृशं कीटदूषिताः ।

). A tree that has grown in ant ls. Such a tree is likely to be in- ted by white ants and would carry infection with it.

न घटांबुभिरासिक्ताः । नांकुरावृतसर्वांगाः ।

नाक लफलिनोग्राह्याः ॥

. A tree that has grown up sprouts over the body, a tree that bears its in unusual seasons; these con- ions show that the tree has abnor- l growth and hence its strength y also be suspected to be abnormal l should not be depended upon. l calculations in designing are based normal wood experiments.

न स्मशान समीपगाः । एवं सर्वप्रयत्नेन शुद्धं

द्रव्यं प्रगृह्यतां ॥ मयमत ॥

2. A tree that harbours owls, tures &c. or is growing on a burn- ground. These trees are likely to badly infected and unhealthy. us the wood should be very care- ly used to stand longest.

पातयेदुत्तराग्रं वा पूर्वाग्रं वा वनस्पतिं ॥

The juice of a tree has been flowing n the bottom to the top and the ns too are so formed and situated. using wood therefore the bottom ould be exposed to rain, wind. This carries off the juice to the outer end and the bottom portion which has been accustomed to stand much water etc. can stand the wind and rain better than the top portion of the tree.

कर्ममंडपकेन्यस्य बालुके परिशाययेत् ।

प्रागग्रं चोत्तराग्रं वा प्याशुष्कं रक्षयेत्पुनः ॥

मयमत ॥

For seasoning also the wood should be placed on sand and with the bottom facing the wind which blows from South or West.

शालाश्मर्यजकर्णीनां ऊर्ध्वाच्चपतनंशुभं ॥

मयमत ॥

In felling trees in order to avoid unusual strains the branches should be lopped off first. This should particularly be attended to in felling शाल Teak, अश्मरी and अजकर्णी

द्रव्यनाशस्तु कालेन स्नेहनाशात्प्रजायते ।

तस्मात्तैलं सदालेप्यं हेमंते शिशिरेऽथवा ॥

भृगु संहिता ॥

कर्ममंडपके चैव काष्ठं स्याद्रक्तरंजितं ।

किंवाग्निदग्धं तत्कुर्यादंगारावृतहेतुना ॥

भृगु संहिता ॥

Wood gets deteriora ed by the loss of oily substances. To preserve it this oily substance should be preserved and replenished. For preserving the oily substance the wood is used in the building. After the wood is used in the building the wood may be painted for preserving the oil. For replenish- ment the oil should be applied to the wood every year after the rainy season. The oil should be applied after the rainy season as at that time the wood is saturated with water and

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does not absorb much oil, and in the cold season the oil fixes well into the wood. After the wood is well dried it may be scorched for preservation as coal does not allow the oil to disappear or the weather to act on the wood.

एक जाति तरुभिः प्रकल्पितं द्वारपाद फलकादिकंशुभं

मनुष्यालय चंदिका ॥

Frames and shutter should be made of the same kind of wood so that the action of weather &c. may be the same on both ; unequal action produces uneven strains and is detrimental to the structure.

क्षीरद्रुमकदंबाम्रा भयाक्षत्वग्जलैरपि ।

त्रिफलांबुभिरासिक्तं माषयूषैस्ततस्ततः ॥

कौपेयं, जलबंधकं । अगस्त्य संहिता ॥

The juice of निःसार trees contains lac and is thus useful in preparing water-proof cloth ? The gas-holders of ancient Indian baloons were made of silk cloth and were made gas-tight by coats of the extracts of these trees. The last coating was given with the decoction of माष ॥

आंकपयो हुडुविषाणमषीसमेतं ।

पारावताखुश कृताचयुत प्रलेपः ॥

टंकस्य तैलमाश्रितस्य ततोऽस्यपानं ।

पश्चात्शितस्य न शिलासुभवेद्विघातः ॥

बृहत्संहिता

In tempering steel also juices various trees were used, and f particular tools and for particular us particular juices have been specifie Decoctions of plants are specified to added to lime for special purpose All these uses of herbal plants ar not detailed in the present pap as that would make the pap too long. This I shall do some other occasion in another paper

Moreover in laying out Garde and maintaining them the study Botany is very useful as the scien lays down rules for promoting c operation and avoiding competitio amongst the trees forming the garde

It will thus be seen that the stud of Botany is very useful to India Engineers. It therefore formed necessary part of an ancient India Engineer's studies.

Glossary of names of trees occuring in the paper.

No.	Sanskrit.	Marathi.	English.	Botanical Latin.
1	पनस ...	फणस ...	Jackfruite ...	Artocarpis integrifolia.
2	शाक ...	बामूल ...	Babul ...	Acacia Atabica.
3	चिंचा, तिंतणी ...	चिंच ...	Tamarind ...	Tamarindus Indica.
4	ताल ...	ताड ...	Palmyru palm	Borasus Flabelliformis.

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Glossary of names of trees occuring in the paper.—continued

No.	Sanskrit.	Marathi	English.	Botanical Lutin
5	केर, नालिकेर ...	नारळ ...	Coconut ...	Cocos Nurifera.
6	क्रमुक, पूग ...	सुपारी ...	Areca Palm...	Areca Catechu.
7	यवफल ...	वेलू ...	Bamboo ...	Bamboosa.
8	शिग्रू ...	शेवगा ...	Bilimki tree	Averrhoa Bilimbi.
9	सप्तच्छद, सप्तपर्ण	सांतवण ...	...	Astonia Scholaris.
10	शुक, अश्वथ, पिप्पल	पिपल ...	Peepal tree...	Ficus Relegosa.
11	किंशुक, पलाश	पलस ...	...	Butea Frondosa.
12	शिरीष ...	शिरीष ...	...	Albizzia Lebbek.
13	न्यग्रोध वट ...	वड ...	Bunyan ...	Ficus Bengalensis.
14	उदुंबर ...	उंबर ...	Country fig .	Ficus Glomerata.
15	प्लक्ष ...	पिंपरी ...	...	Ficus Tusida.
16	बिल्व ...	बेल ...	...	Ægle Marmelos.
17	कुटज ...	कुडा ...	...	Wrightea tomentosa.
18	पीलु ...	पिलू ...	...	Nyctanthes Persica.
19	श्लेष्मातक ...	भोंकरी ...	...	Cordia Mina.
20	लोध्र ...	लोध ...	...	Symplocos Beddomei.
21	कदंब ...	कलंब ...	...	Anthocephalus cadumba.
22	पारिजातक ...	पारिजातक ...	...	Nyctanthes Ashotristics.
23	कोविदार ...	कांचन ...	...	Bauhumia Alba.
24	कतकी .	केवड़ा ...	Screw Pine ...	Pandanus Tectorius.

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Glossary of names of trees occurring in the paper.—continued.

No.	Sanskrit.	Marathi.	English.	Botanical Latin.
25	केतकी ...	घायपात ...	Aloe ...	Agave Vivapora.
26	निशा ...	शेवाल ...	Mosses ...	Musci.
27	निली ...	नील ...	Indigo ...	Indigofera Tinctoria.
28	निशा ...	भांग ...	Hemp	...
29	श्वेतापराजिता ...	विष्णुक्रांता ...	Moon Creeper	Ipomœ Bonanox.
30	दाडीम ...	अकेंब ...	Pumgrannet...	Punica Granatoum.
31	केशर ...	केशर ...	Saffron ...	Crosus Satinus.
32	श्री वृक्ष ...	तुलस ...	Tulsi ...	Acimum Sanctum
33	अभया ...	हिरडा ...	Myraholum ...	Perminalia Bellerica.
34	व्याधिघ्ना ...	बाहवा ...	...	Cassia Fistula.
35	आमलकी ...	आवली ...	Awla tree ...	Phyllanthus Emllica.
36	सुरद्रुम ...	देवदार ...	Pine ...	Sterculia Fœtida.
37	अशोक ...	अशोक ...	Ashoka tree	Saraca Indica.
38	मालेयक ...	बुचाचेआड ...	Cork tree ...	...
39	पुन्नाग ...	सुरंगी ...	...	Alpinia Nutans.
40	आसन सर्जक ...	आसाणा ...	...	Bridelia Retusa.
41	चंपक ...	चांफा ...	...	Plumerica Acuminata.
42	खदिर ...	खैर ...	...	Acacia Catechu.
43	कदली ...	केल ...	Plantain ...	Musa Paradisiaca.
44	जाती ...	जाई ...	Jasmine ...	Jasmium Humile.
45	नागलता ...	पानवेल ...	Beetle leaf ...	Piper Betle.

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Glossary of names of trees occurring in the paper—continued.

No.	Sanskrit.	Marathi.	English.	Botanical Latin.
46	कापत्थिक ...	कवरु ...	Wood apple	Feronia Elephantum.
47	चूत आम्र ..	आंबा ...	Mango tree...	Mangiferra Indica.
48	बकुल ...	बकूल ...	Coral tree ...	Mimuspos Elengi.
49	नाग ...	सोनचांफा ...	Cobra champa	Mesna Ferria.
50	केसर, पुरुष, तिंदुक	उंडणी ...	Pinnay oil tree	Callophyllum Inophyll Bacagea Dalzettii.
51	छत्री ...	शंखासुर ...	Umbrella tree	Poincinia Regia.
52	साल ...	साल ...	Sal tree ...	Shorea Robusta.
53	मधुक ...	मोहो ...	Mhowva ...	Bassia Latifolia.
54	स्तबक ...	गुलमोहोर ...	...	Poinciana Regia.
55	शिंशप ...	शिसव ...	Black wood ..	Dalbergia Latifolia.
56	अर्जुण ...	अर्जुन सादन ...	...	Terminalia Arjuna.
57	अजकर्णी ...	पांढराकुडा ...	...	Tubernamontana H neana.
58	क्षीरिणी ...	खिरणी ...	...	Flueggia Leucopyrus.
59	पद्म ...	...	Ebony ...	Diospyvas Assimilis.
60	चंदन ...	चंदन ...	Sandal wood	Santallum Alha.
61	पिशित ...	खजूर ...	Date ...	Phœnin Dactylifera.
62	धन्वन् ...	आक्रोड ...	...	Alcurites Moluccana.
63	पिंडी ...	गेला ...	Sago Palm	Cryota Alrenus, or R dia Dumentorum.
64	सिंह अर्ण ...	साम ...	Teak	Tectona Grandis.

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Glossary of names of trees occurring in the paper—continued.

No.	Sanskrit.	Marathi.	English.	Botanical Latin.
65	राजादन ...	चारोली ...	...	Buchanania Latifolia.
66	शमी, वन्हि ...	शमी ...	...	Acacia Farnesiana or Pimota.
67	तिलक ...	तिलक ...	...	...
68	निंब ...	कडुलिंब ...	Neem tree ...	Azadirachta Indica.
69	एक ...	...	...	Morinda Tinctona
70	काल ...	...	Cabinet wood	...
71	कटफल ...	कायफल ...	...	Myrica Sapida.
[illegible]	तिमिस ...	तिंवस ...	...	Dalbergia Aojeinensis.
[illegible]	लिकुच ...	लिंबु ...	...	Citrus.
[illegible]	भौम ...	जांभूल ...	...	Eugenia Jambolona.
[illegible]	गवाक्षी ...	बेहड़ा ...	...	Terminalia Bellerica.
[illegible]	अश्मरी ...	...	...	Pentaptera Arjuna.
[illegible]	क्षीरद्रुम ...	क्षीरतरु ...	Rubber tree	Manihol-Glazionii.
[illegible]	अक्ष ...	रुद्राक्ष ...	...	Eleocarpus Ganitrus.
[illegible]	विभीत ...	बिब्बा ...	Marking tree	Semicarpus Anacardium.
[illegible]	अर्क ...	रुइ ...	Madar ...	Colotropis Gigantis.
[illegible]	श्री पर्णी ...	शिवणी ...		Wrightea Pubiscins.

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THE PRECURSOR OF MAHATMA GANDHI.

(By Shriyut Jitendra Nath Sen Gupta, Bar.-at-Law).

You desire me to write something on the occasion of the Swami Dayananda Day of your paper. It will be only "something" not worthy of the great man whose memory you are going to commemorate. His movement was one of cleansing the Hindu Society of impurities which unfortunately had gathered round it. The work that Arya Samaj has done in Lahore and the Punjab is well-known. Coming from Bengal I know what persecution and obloquy Swami Dayananda and his followers must have had to go through before they could establish themselves. A sister movement of a similar nature had taken its birth in Bengal under the guidance of Raja Ram Mohan Roy.

To my mind it has become possible for us to advance so rapidly in our national progress, only because of the work done in the past by social and religious reformers of the modern day, of the nature of Swami Dayananda and Raja Ram Mohan Roy. On the one side, Brahmo Samaj in Bengal, on the other, the Arya Samaj in the Punjab laid the foundation for Mahatma Gandhi, whose is a new Gospal to construct the full and beautiful edifice of our national life.

Would it have been possible for Mahatma Gandhi to carry the whole country with him in his campaign against untouchability had it not been for this spade work done by Swami Dayananda and Raja Ram Mohan Roy? A programme for the whole country for the removal of untouchability could never have been proposed in the Indian National Congress, much less accepted by the country at large but for the sufferings of the Pioneers like Swami Dayananda.

It was Swami Dayananda's work which made t possible for all classes of Hindu Society including from the highest Brahman to the lowest untouchables, numbering over 1500, to sit down at the same place and partake of food at Lahore on 15th of June last.

It is therefore not strange that to-day we find in the Punjab more than 80 p. c. of the Congress workers belonging to Arya Samaj. Just as it was with the question of untouchability, so it was with the other two important items of national programme namely Swadeshi and National Education. The Arya Samaj has established a model National institution, Gurukula Kangri on the banks of the Ganges under the guidance of Swami Shradhanand.

Every Arya Samajist, before the present national movement and even during its progress, has been marked and molested by the Government for his love of country.

May Swami Dayananda send down his blessings from Heavens on his followers for the consummation of the work, which he loved so much and for which he laboured throughout his life.

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THE FORCE OF DAYANANDA'S INSPIRATION

(By Mr. George Arundale, M.A.).

I have more than once had the privilege of bearing testimony to my reverence for the great founder of the Arya Samaj, and I am glad once again to pay my respects to his memory. His spiritual power is well evidenced at the present time by the remarkable activities, in all fields of human endeavour, of those who look to him as intermediary between themselves and God. I am specially acquainted with the fruits of his genius in the field of education. Wonderful pioneer work has been accomplished by the Arya Samaj in all parts of India in the direction of giving a truly Indian purpose to Indian Education. The pertinacity of members of the Arya Samaj in the midst of obloquy, persecution and ridicule should be an example to all who aspire to serve their Motherland, in these difficult and strenuous times. Every member of the Arya Samaj knows that he has a message to deliver, of which Swami Dayanand was the mouthpiece. Unhesitatingly, he delivers his message; and while there may be some, or even many, who can not accept the message in its entirety or in its present exposition, all must be agreed that it is a deep spiritual significance of distinct importance to the future well being of India, and of highest inspiration to those who are its present trustees for propagation.

A DAY AT FORT AUGUSTUS.

(By Mr. Manmohan Rai H. Desai).

Our trip to this little village was taken from Inverness by a steam-launch, sailing along the Caledonian Canal and Loch Ness. Fortunately the experience of a nasty weather that characterised our cruise through Loch Lemond was not repeated in this trip. A fine sunshine had now flooded the land and the Loch looked as beautiful as Beauty itself. On either side at small distances, unpretentious wooden piers appeared signalling to us the existence of small villages in the midst of this rugged heart of nature. The colours of the Scotscenery now blazed on the sun-kissed landscape. The azure of the skies painted the hill-top and the downs, while the gold of the sun and the purple of the weather opened a vista of great and charming beauty. It was indeed a beautiful sail upto this quiet and peaceful little village of Fort Augustus.

At this time of the year, this little village had more visitors than it could accomodate, and we had to spend some time in finding out a decent lodging. Fort Augustus is a very good village. For quiet, rest, reflection and repose I should recommend it with heartiness. The people here are as good as the surroundings among which

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ey live. We were standing at the tion when a lady came and asked us we were accomodated. She said, at as she saw us at the station, she ought we had not got any lodging. er husband whom we had come across the road in our house-hunting expe- ion, had told her about our difficul- s. She said "I am so sorry, I am solutely full up; but I cannot see stranded. I came, feeling, I should you lodged before I should rest. , I can't allow you to be stranded" e thanked her very much for her dness and it was not until we as- ed her of our being comfortably ged, that she left. One meets dness and sympathy so frequently Scotland that one feels at home tantly among these people. A little l of about ten, lovely in the inno- ce of childhood was equally kind and rteous to us. At her house we uired for rooms and were told there re none to let. Said the little girl et me see if I can help you" and she cked about to likely places and did leave us until she had secured us a ging for the night That sweet le of innocent joy and happiness ich suffused her beaming and lovely e as we thanked her was in itself a to experience

n the evening we walked to Kyatra ut two miles and a half, south of rt Augustus where begins a lake of name. We walked by the canal, arrived at Kyatra where we came oss some working men. They said lia must have been a very civilised ntry because they had heard a lot ut fine buildings and nice handi- fts there. Their conversation was lligent and interesting. "Go to with the Bolsheviks! Russia and Poland! phew! let them decide their own quarrel without us putting our finger in their pie. We had enough of this foolery" It was a very delightful walk. The evening was warm and joyous. On one side ran the peaceful canal, on the other, thro' a valley dashed a mountain rivulet babbling sonorous music in self-content and joy. On either side, lovely heather carpeted the earth, while the green Scotch-firs bent their sunny leads in profound silence—contemplating perhaps the mysteries of creation. The evening sunshine flooded the landscape with an exuberant cheerfulness, full of a smile of happiness and joy. It was a very pleasant evening walk. Nature affects different persons in different ways. It made my friend dance and caper and jig with happiness. He shouted to the mountains which echoed back his greetings with equal mirth and jollity. Linnets sang in his heart and he sang to himself, nature, the valley, moun- tains and the universe in sheer happi- ness. He was converted into a big boy who burst into pranks out of sheer happiness.

We wanted to see a Highland dance and fortunately there happened to be one that night at Invergarry. So we started at about nine in a two-seater Ford driving through a pretty country by Loch Eich. A beautiful half-moon had risen and glowed from the firma- ment on the waters of the Loch with a gentle smile full of love It was a de- lightful picture, the Moon a wooing with the Loch and her silvern rays glorifying the waters.

The dance was arranged by the people of the village. All the young Invergarry had assembled to make

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merry and the pretty maids of Invergarry bloomed like flowers in the perfume of their loveliness. Our advent in a car caused a flutter in that little community. We were first taken for Italians till we told them of our being Indians. The men flocked round us, asked us all sorts of questions and complimented us on our English and our manners. When we asked, though knowing that an English walty was being danced, whether it was a real Scotch highland dance, they immediately arranged for our benefit a highland reel with bag-pipes, the true highland dance. The walty and English dances of the kind are far too cold and spiritless but the highland reel was full of spirit, and perfectly expressive of the soul of the people. It was a real, whirling, giddy dance full of spirited ardour and danced with complete abondonment of self to the tune of the music. Like lovely flowers swayed to beauty and happiness by a fine breeze, whirled and moved the couples, the girls clinging to the boys like flowers to trees for protection, warmth and love. The plain and simple yet artistic and neat clothes of the girls, their natural beauty glowing with exertion in the checks, the face and the lips held me in a fascinating spell for a time. As they whirled past me, I could see their heaving bosom, their sturdy arms and bonnie faces—all of them writ in every line with the natural grace and simplicity, the innocent beauty and unartificial grace of nature. Purity of character, and simplicity of heart and a rustic grace which Nature endows the simple peasant with, were visible in every face, be that of a man or of a woman. The gathering was conspicuous for the absence from it of lo necked dresses and of the flippancy a frivolities of big cities. Every g seemed to have her sweet-heart, a like birds, they whirled, danced a glided merrily, keenly enjoying the selves with innocence and gracefulne Some wondered why we did not dar and asked us so. They did not kn that we do not dance in Ind Dancing in a cold country has merits. Generally it helps in exerci the body and lends it a grace a vigour. In cold climate, it kee people warm and gives them luxurious feeling of happiness and j In tropics, it would simply exhaus person. We therefore have system of Garba in Gujarat when festive occasions the girls gather a sing songs together in a rhythmic j of steps and claps. Not often, elde men and boys too join in the cho and the whole little village fratern would come together in a spirit of lo and fraternal good-will. Unfortunate in our days, this beautiful soc institution is almost disappeari without being replaced by anythi like it. I enjoyed that highla dance which was beautiful because was natural and spontaneous; b alas! even the highlander is becomi modernised. His old-time chivalry a romance are buried in the vaults antiquity. The picture of the buxo village wenches and healthy robi boys aroused a new reverie of thoug into my mind. It reminded me painted girls of big cities, decorat in artificial colours like dolls, gift with speech and flippancy, but d of one winning gift—the gift of natural soul. Cold, passionless a lustful, those harlots are a lamenta

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show of modern education and civilisation,—a 'white lie', as Max Nordan would say, of our civilisation. Here were a number of village wenches and sturdy wights, uneducated in books or in the code of city manners, but yet they were natural and simple in heart, and therefore more interesting and beautiful to know as the true creatures of God, an lot the artificial clay-figures of a convertional civilisation. The more I think of it, the more I feel the twenteeth-century civilisation te be a comic and withal a pathetic product of man's egotism, high-sounding in words, but without a soul or heart—a veritable harlot whose assets are outward show and flattering words, but whose actions in truth are greed and money-grabbing. One needs look at only one side of a big city life namely its slums and one would not need further arguments. The villagers alone are the true product of nature, and it is in villages and not in cities, you can judge of the nature and qualities of a nation.

It was indeed a very enjoyable show. The poetry of music in motion to the times as they rise in the air was beautifully wanolated by the movements of the dancers who put their whole soul in it—a soul not cold and artificial, but simple, warm, pure. I left that hall with a sense of joy and happiness thrilling me in every nerve.

THE ETERNITY OF THE VEDAS.

(By Mr. Govardhan, M.A.).

After all that has been said above with regard to the extreme antiquity of the Vedas accepted by a world of scholars and their eternity claimed by themselves, room is still left for doubt which takes its stand on the plea that the Vedas make mention of things not lasting and not eternal, of events which had a beginning and an end too in time to be plain of things historical. The objection is not a new one. It has not arisen for the first time in these days of Sanskrit scholarship. The ancients here in India often—times raised shis question. The reader is referred to the scholarly work of P. Shiva Shankar Kavya Tirtha of Behar, named after its subject matter "the Vedic Ithasartha Mirnaya" on the point. The work, as its name indicates deals fully with the question. "Do the Vedas contain *so called history*, a History that has a beginning and an end. The learned author therein explains all the important passages that are quoted in support of the above view and drives home into the mind of the reader the idea that the Veda Mantras deal with the eternal Phenomena occurring in Nature, with eternal facts comprised in the Grand Fact of life. They have nothing to do with transient History. It is the one vast Eternal History of life that forms the theme of these verses. One illustration would clear my meaning R. V. Mandal V. 78 is an invokation meant for a time when a woman is in her delivery throes and is fitly termed the "Garbha-Sravini Upnisad." We give it below in to-to

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Asvina veha gachhatam nasatya mavivenatam,

Hainsa viva patatama Sutam upa.

Asvina harinaviva gauravivanu yavasam,

Hainsaviva patatama Sutam upa.

Asvina vajinivasu jusetham yajnamistaye,

Hainsaviva patatama Sutam upa.

Atviryadvamavarchaunrtis amayoh avinnadha.

Maneva Syenasya Chijjavasa nutanena gachha

Tamasvina yosa Santamena.

Viji hisva vanas pate yovih susyantya iva

Srutam me asviva havam sapta vadhrimi munchatam.

Bhitaya nadhama nayasaye saptavadhraye

Maya bhir asvina yuvam vaksam

Sam cha vi chachathah.

Yatha vatah puskarim samingayati sarvatah

Eva te garbha ejatu niraitu dasmas yah.

Yatha vato yatha vanam yatha samudra

Ejati eva tuam das masya Saha vehi jarayuna.

Das masa nchhasayanah kumaro adhi

Matri niraitu jivo jivantya adhi.

1. Ye Asvina, hither come to u
Na satyas, be not disincline

Fly hither like two swans un
the juice we she

2. O Asvins, like a pair of dee
like two wild cattle to th
mead.

Fly hither like two swans un
the juice we she

3. O Asvins rich in gifts, acce
our sacrifice to prosper i

Fly hither like two swans un
the juice we she

4. As Atri when descending to th
cavern called on you loud
like a wailing woman,

Ye came to him, O Asvins, wi
the freshest and most ausp
cious fleetness of a falcon.

5. Trees part asunder like th
side of her who bringe
forth a child.

Ye Asvins, listen to my cal
loose Saptavadhri from h
bonds.

6. For Saptavadhri, for the se
affrighted when he wept ar
wailed,

Ye Asvins, with your mag
powers rent up the tree ar
shattered it.

7. Like as the wind on every sid
ruffles a pool of lotuse

So stir in the babe unborn, s
may the ten month bal
descend.

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8. Like as the wind, like as the wood, like as the sea is set astir,

So also, ten month babe, descend together with the after birth

9. The child who hath for ten months time been lying in his mother's side,

May he come forth alive, unharmed, yea, living from the living dame.

The hymn is dedicated to the Asvins. A reference is made here to the succour provided to Atri and Saptavadhri. Similar references are made in other hymns devoted to Asvins. Prof. A. A. MacDonnell in his famous work "Vedic mythology" says "These Atri and Saptavadhri &c., may be largely the names of actual persons who were saved or cured in a remarkable manner. Their rescue or cure would easily have been attributed to the Asvins, who having acquired the character of divine deliverers and healers naturally attracted to themselves all stories connected with such miraculous powers." How successfully P. Kavyatirtha has dealt with the explanation of such names is shown by his handling of the word Atri and Saptavadhri. The latter according to him means the soul in embryo being enclosed by seven (vadhris 'bonds' literally) senses. In support of this interpretation he quotes Bhagvad Purana 31st chapter of the 3rd Skandha where occurrence of some of the very words of the Sukta proves beyond doubt that Saptavadhri is nothing but the soul confined in embryo. The word is to be taken in its derivative sense. It stands for no historical personage. Similarly other allusions can be explained and the charge is removed from the Vedas that they contain what is called history and hence have a beginning.

The *mimansa* of Jaimini contains an interesting discussion on this topic which space, at my disposal, does not

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NOTES.

Trees part asunder:—Saptavadhri appears to have got his hand or foot jammed in a split tree, and to have been extricated when he called on the Asvins to aid him.

9. This and the two stanzas preceeding are termed by Sayana the garbhasravinyupanishad, the liturgy of child birth. WILSON.

The connection between 1—6 and 7—9 is not clear.

By yostra nadhanurana (a wailing woman) a parturient woman may perhaps, Professor Ludwig thinks, be intended.

Atri as he descended into the pit invoked the Asvins in order that it might release him as a woman releases the child she bears. A tree which is much harder and firmer than a woman's body enclosed itself when Saptavadhri invoked the Asvins. So shall the parturient woman bring forth her child through the help of the Asvins and at Atri's intercession. A connexion may thus be established, though here and there it would be rather forced.

RALPH T. H. GRIFFITH,
Formerly Principal of Benares College.

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permit me to reproduce in full. However I shall rest content with placing before the reader the translation of two of the Sutras *i.e*, Akhya Pravachanat; Prantu Sruti Samanya matram." If it is said that as the Vedic hymns are ascribed to certain Rishis whose names are prefixed to them, they are human compositions; then it might be said in reply that the names are prefixed in order to indicate that Rishis designated thereby themselves studied and taght to others the several hymns; and, again, if it is asserted that the Vedic hymns embody the names of Rishis and several other transient beings, they are human compositions; then, it might be said in reply that it does not follow that these names denote particular persons or things noticed in history after which the hymns were composed. They are but words of *universal application* and are used in naming the historical Rishis. Let us take for example the word "Viswamitra" which means the "all-friendly." If this name be given to a particular person, is it reasonable to think that the man existed before the words or the hymn in which it occurs?

In this connection two things are worth noticing—one is that the Mimansa Darshan contains a discussion on the meaninglessness of several Vedic Mantras. Now this discussion occurs in Yaska's Nirukta where Kautsa upholds this anti-Aryan view, and it is curious to note that the reply in both places is almost identical.

The other thing is that the commentaries of Darshan in question, in course of dealing with this topic of Eternity claimed for the Vedas, include the so-called Brahmana works within the meaning of the term Veda, a position which is not warranted by the text of Sutras themselves

Yaska takes a very reasonable position, as he always takes examples from the Vedas themselves and not from the Brahmanas. Kautsa the great objector, keeps the Vedic texts themselves in view and his objections are all with reference to the Vedas exclusive of the Brahmana works.

An other thing is that the commentators of this work include the Brahmana as well, while establishing the eternity &c., of the Vedas-which is hardly justified by a reference to the Sutras texts which are the topic with Vedananchaike Sannikarsam purusakhya. According to them the term 'Veda' connotes Brahmana works too.

The Vedanta Darshan also has the following on the topic :—Sabda iti chennatah Prabhavat Pratyaksanu mana bhyam, ata eva cha nityatvam, Samana nama rupattvchchavrttavapyavirodha darshanatsmrtescha. (Vedanta Darshan I.3. 28,29,30.) Commentators in this connection offer the suggestion that the word 'gauh' wherever it occurs in the Vedas stands for the 'Species' and not for the 'individual. They compare the Vedas to a code. As a government which possesses a code formulated beforehand laying down rules regarding the duties, rights privileges attached to all posts gives effect to all the provisions of such a code in a new territory acquired by conquest or otherwise, similarly

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he Vedic provisions are given ffect in the creation and preserva- ion of the world. Hence it is hat it is said the Vedas have roduced the world. Similar ideas ave been expressed in dealing with the ompound word Samananamarupata.

All this indicates that a true in- erpretation of the Vedas requires hat due consideration be paid to he points established in the Mimansa nd the Vedant Darshana.

Now I come to what Philology, the cience of language has to say. The uestion cannot be dealt with here n detail. Well we may point out hat the finding of the above named cience in this connection is that there vas a language that existed before Vedas, that mostly resembled the lat- er and hence was not very different rom it. An example would explain vhat this means :—

It is suggested that the word Vinshati twenty) in Sanskrit presupposes a vord Dvidasati from which the former s derived, exactly in the same manner as Vis (twenty) in Hindi is derived rom Vinshati itself having removed all its cumbersomeness through usage, for which human agency alone is respon- sible. This suggestion aims at having us believe that there must have been a language prior to what we call the Vedic Sanskrit, containing in it the word Dvidasati which is absent in the Vedic Sanskrit.

This contention loses its force when to it we oppose the explanation offered by the Saririka as to how the Vedas were revealed to men. The souls that attain to godhood or Brahmahood in one Kalpa (æons) bring with them all their experience in the next Kalpa, language being one of them. Thus a compromise is reached in which both the extreme views as to the origin of the Vedas are conciled. One can well understand how the Vedas are apauru- sheya and how it is possible to derive Vinshati from Dvidasati.

But revelation being established as already shown and having given this knowledge for men's welfare, God has as well taken care to standardise language, has laid down order in the midst of a chaotic jumble. What is there which man eats not, but the Shastras lay down that this article is to be eaten while that is to be avoided. In a somewhat similar way God teaches that Vinshati is a proper word to speak while Vis is not so. Hence Vedic words standardise language. The tremendous efforts, with which the sages of yore have tried to fix the Vedic language and to convey it through ages to the end of this Kalpa in a thousand and one ways, testify to their firm and sincere belief in the above doctrine. It was this belief that actuated them to advise their progeny to lead lives of extreme vigilance and of strict celibacy.

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CONTEMPORARY THOUGHT REVIEWED.

THE DENATIONALIZATION OF CEYLON.

In the Ceylon *Morning Leader* has appeared an account of an interview which a representative of that journal had with Mr. C. F. Andrews. The subject on which the former elicited the views of Mr. Andrews was the result of Ceylon having remained so long cut off from the mainland of India. A few extracts from the representative's report are given below for the reader's benefit :—

"I see, in Ceylon, a population, which appears to me to have gone adrift like a ship that has broken away from its moorings. It has left its old moorings, which linked with India and is tossing on the troubled and stormy sea of Western changes, Western habits, Western customs. It can never get used to these changes. No people can ever radically alter their subconscious nature; and this new environment, in which the educated people of Ceylon are now living, is wholly artificial, unnatural, and in the end destructive of all that is good and stable in the past. A great deal of denationalisation has gone on in India itself, but it is nothing compared with what has happened in Ceylon. Let me take one single instance, which saddened me beyond words. I saw in one of the colleges, I recently visited boards put up on the walls inscribed with the names of the scholars, who had won the greatest distinction in the college. In every single case the honours were gained at the London University, or Oxford and Cambridge, Senior Local Examinations. I suppose every single college in the Island would display the same lists. If the students had gone to Oxford, Cambridge and London, and had thoroughly mastered the subjects of study there on the spot, this would be quite another thing.

Ceylon has been for one hundred years abjectly giving away its soul to the West and abjectly copying the West with the result that I have seen with my own eyes. It can never truly live as the West lives, even if it tries for a thousand years. Climate, environment, heredity,—everything is against it. It can never make even a third rate copy of the West. It can never be happy while striving to change its own nature. Yet it goes on, year after year, enduring this outrageously bad system. Even now, in the year 1922, one hundred and two years after the founding of the first college (if my information is correct), it has not got a single University of its own. This is what I mean by the loss which Ceylon has suffered through not being spiritually connected with India in modern times. If there had been a truly living and indigenous education, there would at least have been four Universities by this time, one at Colombo, one at Kandy, one at Jaffna and one at Galle.

On the question of the place of vernaculars in the scheme of studies of Indian Universities Mr. Andrews observed :—

In Bengal the vernacular is so far recognised now, that it has recently been decided that all questions in the Matriculation may be answered by the students in the vernacular and not in English at all. Furthermore, the vernacular may be studied and questions answered in it as a higher subject of study. In the higher branches of the University there is, for instance, one M. A. course entirely given up to Bengalee literature and language. Beyond that, a doctor's degree may be obtained by writing a thesis on the literature of Bengal. Thus, a student may go through the whole of the course from his school-age to the point of getting the doctor's degree, simply by studying thoroughly and carefully the language and literature of his own country just as the student in England may specialise in English literature and language and get the highest degree in that subject. This point has already been reached with regard to the vernacular in Bengal and I have little

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oubt that in another twenty years all uestions in the intermediate and B. A. and . A. examinations in Bengal will be answer- l in the vernacular, just as now happens in apan, where all examination questions are nswered in Japanese.

Last of all, Mr. Andrews viewed the ss of Ceylon art. He said :—

I have been to your Museum and have en perfectly fascinated with some of the t productions of the past. But where is is Art to-day? Have you a single Art hool where truly indigenous arts, repre- nting the best ideals of the past and also ving a creative power to give birth to new eals, have their place? Have you any- ing at all to compare with the Bengal Art ovement? What I am longing for is that me new step should be taken to treat this d modern custom of third rate European t. Perhaps some of your Ceylon art udents, who have the gift in their nature, ight come over to study in Santiniketan. an hardly imagine anything of greater lue for your Island than that some, at st, of those, who are making it their life rpose to be the teachers of young, should emselves come to Santiniketan and study ere in the atmosphere which the Poet bindranath Tagore has created. Then u would be able to see the dire poverty, e amazing shortsightedness of this perpe- al European imitation."

HINDU MUSIC.

Maharaja Sir Pradyot Koomar agore writing to the Statesman, sounds ie following note of warning against enationalisation of Hindu Music :—

Melody and Harmony.

Some critics have remarked that Hindu usic employs melody only without har- ony. This is an erroneous impression. r though Hindu music abounds in melody is not void of harmony. Our great Rishi arada says that there are 10 kinds of operties of a song, one which is "ruktang," ich is defined as that which is produced the sounds of all stringed instruments, wind instruments and those of other kinds. Surely here we have harmony, (vide" Canjit Darpan and Adbhut Ramayan). The melody of the East has always been admired and I believe very justly. The Europeans how- ever, are at present so much accustomed to harmony that to their ear this melody will sound less attractive than it would otherwise have been. Indeed, so wide is the difference between the natures of European and Oriental music that I conceive a great deal of the latter would baffle the attempts of the most expert contrapuntist to set European har- mony to it, by the existing rules of that science. To expect an endless variety in the melodies of Hindustan, would be the injudi- cious hope, as their authentic melody is limited to a certain number, said to have been composed by professors universally acknowledged to have possessed not only real merit, but also the original genius of composition, beyond the precincts of whose authority it would be criminal to trespass. What the more reputed of the moderns have since done is that they have adopted them to their own purposes, and formed others by the combination of two or more of them. Thus far they are licensed, but they dare not pro- ceed a step further, whatever merit an entire modern composition might possess, should it have no resemblance to the established melody of the country it would be looked upon as spurious. It is implicitly believed that it is impossible to add to the number of these one single melody of equal merit.

Foreign Notation.

No one who has a thorough knowledge of Hindu music will venture to deny that it is impossible accurately to represent it by European notation or express it by European notation or express it by European instru- ments.

The difficulty of adopting the foreign nota- tions arises as much from the modifications necessary for the quarter tones as for various other causes too intricate for enumeration Willard says—"A great difference prevails between the music of Europe and that of the Oriental nations in respect to time, in which it resembles more the system of the Greeks and other ancient nations than the measure

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peculiar to the music of modern Europe." Sir William Ouseley says:—"Nor are the ancient Hindu airs known to the Europeans from the impossibility of setting them according to our system of notation. Thus Hindus have quarter tones, a fact which renders it still more difficult to express their music by our own system." Yet another European writer says—"Considerable difficulty is found in setting to music the Hindu "ragas" and "ragnis," as our system does not supply notes or signs sufficiently expressive of the almost imperceptible elevations and depressions of the voice in these melodies; of which the time is broken and irregular the modulations frequent and very wild."

Every nation that has a music of its own has also its own system of notation for writing it. Whether that system be an advanced one or not it cannot be correctly expressed in notation of another nation, however, improved and scientific it may be and even in such a case the notation will have to be studied separately.

Nature and Origin of "Nada."

Sound which is first produced by vibration ad air within the human body, comes through the mouth and is called "nada". Thus the sound arises first from within the body, secondly it is expressed in the form of words through the mouth, and thirdly by means of instruments. From this "nada" or sound the whole system of music is evolved. And singing is to be explained first, but without "nada" singing is impossible, and therefore sound is the root of all. Without sound singing is impossible, without sound "raga" is impossible, and therefore "nada" is the all-pervading soul of the world. The origin and nature of this "nada" is as follows:—

"Vital air or power and heat or vibration produced by heat originates "nada" or "sound". From "nada" arises "srooty," from "srooty" comes "swara" or tone and from "swara" comes "raga," and from "raga" comes "gita" and therefore the soul of "gita" is sound. The instrumental music follows "gita" (vide Sangit Narayana).

The Seven Notes.

Now I have to state that our seven musical notes of the "pracrita shurogram" "(pracrita shurogram" means the natural scale) viz. shadja, grishabha, andhara, muddhyama, punchuma, dhyvata, nishada," or their initial letters Sa, Ri, Gah, Mah, Pah, Dha, Nee correspond with the English notes C. D. E. F. G. A. B. or De, Re, Me, Fa, Sol, La, Si. The English diatonic scale is like our "Pracrita shurogram," having five "sooras," i.e. tones, viz., Sa Ri, Mah, Pah, and Dha (C, D, F, G, and A), and two "urdha-sooras," i.e. semi-tones, viz., Gah and Nee (E and B).

When these notes are divided into twelve semi-tones, they form our "vicrita shurogram" ("vicrita shorogram" means the artificial scale) like the English chromatic scale, having kamala," i.e., flat and sharp "(tibra) sooras." We use also the smaller intervals than semi-tones, called "srooties," which are almost like those of the enharmonic scale which rise higher and highest up in succession perceivable both in "vina" or in the stringed instruments and in the throat, and they form the very base-work of the musical system of the Hindus. They are twenty-two in number in the compass of our "pracrita shuragram," as specified in the following table with their respective names:—

Names of the Hindoo notes.	Number of Srooties.	Sanscrit name of the Srooties.
Sa to Ri	4	Tibra Koomu buti, Mundah, Chundabuti.
Ri to Muh	3	Doyabuti, Runjonee, Rutika.
Guh to Muh	2	Rowdri Kridhi.
Muh to Puh	4	Bujrika, Prosarini, Priti Manjonee.
Puh to Dha	4	Khiti, Ruckta, Sundipiny, Allaponi.
Dha to Nee	3	Mundunti Rohini, Rumiah.
Nee to Sa of the next Suptuck of Heptachord	2	Oogra, Khovini.

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National System Preferred.

Under such circumstances I do not understand how the introduction of a foreign notation for writing correctly Hindu music will not disfigure the character of the "rags" and "raginis." Anglicised as we have become in many respects, I prefer our national system of notation for our national music. The European system of notation is imperfect and insufficient for the purposes of Hindu music, for the simple reason that the genius of Hindu music is distinct from that of European music. In European notation we cannot use all the signs necessary for the full representation of our music without making it indistinct and cumbrous, for it would be necessary to introduce a variety of signs to represent "sruties, moorchhanas," "talas," etc. How could "vikshep and prakshep," which are infrequent in our vocal music, be represented in the European system of notation? Besides the varieties of "kirthanas," such as "moorchhana. mirthana, spursa kirthana, gamaka kirthana, ash kirthana, etc." the great varieties of "chares" which are of very frequent use in our "vina., setara, rabad," all stringed instruments which greatly contribute to the grace and ornamentation of our music. In the European system of notation the sign used for pause or "shom" is the very sign which in Hindu music is used as the starting point. Therefore it is obvious that Hindu music cannot be expressed with the aid of the European system of notation.

Basis of the Notation.

Above all, the notation in question has been formed on the treble clef, but not only such clef but all the chief clef divided as they are, are quite insufficient for the representation of the "alap of a rag." For the "alap" in Hindu Music consists of four divisions such as "asthavi, antara, sanchari and abhog," and these four divisions together constitute what is called a "tan" without which the "rag" is incomplete. To those who are making the futile attempt to popularise Hindu music among Western nations through the medium of Western instruments I would commend the following lines from the admirable work on Hindu music by Mr. A.H. Fox-Strang-way :—

"If the rulers of Native States realised what a death-blow they are dealing at their own art by supporting a brass band or even allowing a brass band, if the clerk in a Government office understood the indignity he was putting on a song by buying a gramaphone which grinds it out to him after his day's labour, if the Mahommedan star-singer knew that the harmonium with which he accompanies himself was ruining his chief asset, his musical ear, and if the girl who learns the pianoforte could see that the progress she made was as sure a step towards her own denationalisation as if she crossed the black water and never returned, they would pause before they have laid such sacrilegious hands on Saraswati."

European Accompaniment Ridiculous.

Indeed to present Hindu music in a European garb would be as ridiculous as to attempt to reproduce Beethoven's Sonata on a "vina" or the Indian "ragini" "Chhayanut" on a piano. Higher music, such as "Alap" is not suitable for a band or for a chorus. I may mention here that the great Italian violinist Signor Remeni who visited India was invited by my late father to a musical entertainment given in his honour. The distinguished singer Babu Gopal Chander Chakraberty (Noola Gopal) sang "Alap Bhairobi," and Remeni was so charmed with Gopal's vocal performance that he attempted to accompany him on the violin. But he gave up the attempt after a few minutes, saying that it was impossible to accompany Hindu music on any European instrument. He next attempted to accompany another Bengali musician who was singing from Joydeva's "Gitagovinda." This attempt also he gave up in despair saying that Hindu music has such fine expression and modulations that it is impossible to accompany it on any European instrument. It would be equally injudicious to attempt to vary the use of the Hindu "ragas" and "raginis" from the standard mode.

No Denationalisation of Music.

We have already become too denationalisa- tionalised in many things. But for Heaven's

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sake let no desecrating hand be laid upon Hindu music, which is venerated by orthodox Hindus as being of divine origin. To do so would be to defile and deform Hindu music instead of improving it. How would an orthodox pundit of the 'tola' appear in frockcoat and top hat? How would an English audience like to hear Madame Melba sing Joydeva's famous song "Lalita Lavanga Lata" wearing a saffron coloured sari at Covent Garden Opera House and the Great Tan Sen coming out of his grave at Gwalior and singing "Home Sweet Home" before an Indian audience at the Empire Theatre in Calcutta?

Music Modes and Seasons.

Music is the language of beautiful nature. By appropriating a different mode to each of the different seasons, the musicians of India connected certain strains with certain ideas, and were able to recall the memory of autumnal merriment at the close of the harvest, or of separation and melancholy during the cold months; of reviving hilarity on the appearance of blossoms, anp complete vernal delight in the month of Madhu or honey; of languor during the dry heats and of refreshment by the first rains, which cause in this climate a second spring. Yet further: since the lunar year, by which festivals and superstitious duties are constantly regulated, proceeds concurrently with the solar year, to which the seasons are necessarily referred, devotion comes also to the aid of music, and all the powers of nature which are allegorically worshipped as gods and godesses on their several holidays, contribnte to the influence of song on minds naturally susceptible to religious emotions. Therefore Hindu music should not be Europeanised and thereby transformed in to a hybrid; similarly European music should not be orientalised. The Goddess of Music imploringly exclaims—"Save me from my friends!"

FORCE *VERSUS* GOD.

Under the above heading there appears a thoughtful article by K. S. Ramaswami Shastri in the latest issue of *Everyman's Review*. The question proposed by the writer is the old controversy as to the first causation of the universe. Is matter a self-development or has the process of evolution behind it the hand of a conscious Evolver? The writer leans to the latter view. A few quotations from his article may afford matter for reflection to the reader.

Mr. Fiske has well said in his work, *The Idea of God*: "The teleological instinct in man cannot be suppressed or ignored. The human soul shrinks from the thought that it is without kith or kin in all this wide universe. Our reason demands that there shall be a reasonableness in the constitution of things. This demand is a fact in our psychical nature as positive and as irrepressible as our acceptance of geometrical axioms and our rejection of whatever controverts such axioms. No ingenuity of argument can bring us to believe that the Infinite Sustainer of the universe will put us to permanent intellectual confusion. There is in every earnest thinker a craving after a final cause; and this craving can no more be extinguished than our belief in objective reality. Nothing can persuade us that the universe is a farrago of nonsense. Our belief in what we call the evidence of our senses is less strong than our faith in the orderly sequence of events; there is meaning which our minds could fathom were they only vast enough."

One objection to the hypothesis that there is a divine agency at work that keeps the machinery of physical existence going is that the hypothesis may imply capricious interference with the smooth workings of the laws of nature. Well does Mr. Shastri meet this objection.

Divine Will does not imply caprice or chance but implies law, order and purpose. The weapons hurled by scientists on religion went always wide of the mark. The question is not, was the

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world created by a capricious God or was it self-evolved from chaos by its own nature? The question is, is the world a mere mechanism or is it a purposive unity projected and sustained by the Divine Consciousness? No doubt the universe is Law. Does it cease to be Purpose on that account?

Mr. Shastri's strongest argument This in fact is the argument of all theists against blind uniform evolution—is the enigma that the intellectual development that has culminated in man offers to the evolutionist. Says Mr. Shastri:—

It is, however, when we come to Man that we find new factors that clamour for solution and overthrow the scientific theory of universe. Mechanism cannot produce or account for consciousness, in whatever way science may juggle with it. Further, in the human kingdom, we have not oly life and consciousness. Natural selection makes way for human selection. Why has Life—the *clar vital* flowed through form after form till it reached that form wherein it has ceased to become merely plastic material but has a moulding power? Man refuses to live from day to day but looks before and after. He refuses to be the slave of the environment but seeks to become its master. He has built the nexus of society and transmits his acquisitions not by the precarious means of hereditary transmission but the sure and unfailing means of social institutions. Even if man is only a super-ape, such power must have been involved in the institution of things. Whence did such adaptive conscious purposiveness spring into existence in the world? Life is an uprush from life. But life must have been involved in energy, and mind must have been involved in life and energy. The power that was energy and became life and is now mind must have been life and mind even when we saw and deemed its operations as mere energy alone. Rational purposive self-consciousness has been at the back of everything, and if we exclude we are quite unable to explain satisfactorily the phenomena of the universe.

How again are moral principles which are the glory of human life to be reconciled with the logical deductions from the theory of evolution unchecked? To quote the same writer:—

It is equally impossible to derive ethics from evolution. Professor Huxley has well said in his famous address on *Evolution and Ethics*: "As I have already said, the practice of that which is ethically best—what we call goodness or virtue—involves a course of conduct which, in all respects, is opposed to that which leads to success in the cosmic struggle or existence. In place of ruthless self-assertion, it demands self-restraint; in place of thrusting aside or treading down all competitors, it requires that the individual shall not merely respect, but shall help his fellows; its influence is directed, not so much to the survival of the fittest, as to the fitting of as many as possible to survive. It repudiates the gladiatorial theory of existence. It demands that each man who enters into the enjoyments of a polity be mindful of his debt to those who have laboriously constructed it, and shall take heed that no act of his weekens the fabric in which he has been permitted to live. Laws and moral precepts are directed to the end of curbing the cosmic process, and reminding the individual of his duty to the community, to the protection and influence of which he owes, if not existence itself, at least the life of something better than a brutal savage. ..... Let us understand, once for all, that the ethical progress of society depends, not in imitating the cosmic process, still less in running away from it, but in combating it." But whence has this ethical impulse come? Not from the cosmic process surely. Even in the cosmic pro-

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cess, we see elements of struggle for the life of others, of co-operation, of love. The efflorescence of love in man is thus a proof of the real nature of the Power which is the core of existence. Thus the fact that man is not only energy and life and mind but it is also love shows that the innermost nature of Cosmic Power is Love, though we were not able to detect its operations in the earlier stages of cosmic existence. If Love was not the very constitution of things, how did it blossom in man? It was not a derivative of the cosmic process of strife and struggle as pointed out above already.

VEDANT AND THE ELEVATION OF THE DEPRESSED CLASSES.

Dr. Brajendranath Seal, presiding at the 9th Pancham Conference, Mysore, delivered himself in his presidential address, as follows :—

Speaking as I do to a South Indian audience composed in great part of adherents of different types of the Vedantic faith I will note these spiritual foundations for social service as laid down in the great Vedantic Scriptures of this part of India. Jaina and Buddhist Missions are beyond my purview at this moment: else I would not fail to note Asvaghosha's injunction that the best *patheya-sangraha*, the fourth and last of the fundamental requisites in the journey of life, is to realise the brotherhood of all as fellow-pilgrims. But this is a brotherhood not of compassion but of equality, the fellowship of a common platform. That is the pure Humanism of the faith of Buddha the Enlightened, a pure positive Humanism without assumptions of any ulterior cosmic principle. But the Vedantic theosophy builds on other foundations, on the invisible foundations of the visible world! Hear the great message of deliverance of the Madhva faith, which, believing in difference between man and God, and between man and man, as eternal and ultimate, promulgates the service of man as the true worship of the Lord, Bhajanam. In speech you aim at truth, beneficence and loving kindness. By the body you serve through *dana* giving, through *paritrana*, redeeming, and through *pariraksha*na, protecting. By the mind you serve through mercy, through good will, and through faith or reverence. These are the social forms of the Lord's service, which you must dedicate, each and all, to Narayana the Lord of the Human. Again, see how the Ramanuja faith finds the inspiration to social service in the Lord's own never-ceasing service of His creatures. These Scriptures teach that even the Lord's knowledge exists for the illumination of the ignorant Jiva and guidance into all forms of good,—and that the Lord's *Shakti*, Power consists in imparting strength to the weak, power to the powerless, in their endeavour after the good. The Lord, so the Scripture has it, beholds creatures crossing the sea of *Samsara* in the frail boat of the flesh, and says to Himself—I will be their boat, and I, even I *will* be tossed about and buffeted by the waves of that sea! Again, as the cow-mother protects the new-born calf from the grown-up bulls, by shaking her horns at them, so the Divine Mother, out of *vatsaya*, the love of the *vatsa*, protects Her helpless children, the weak the ignorant and the fallen. His Mother-love has its principal delight in cleaning and purifying the unclean and impure, even as the cow licks up the impurities of her calf. That calf is the Panchama, and those shakings of the horn are the long tale of India's woes in history, providential chastisements for the full-grown elder brothers' trampling on the calf. And the servant of the Lord must serve even the Lord.

Nor must I forget the Advaitin, to whom the Vision of the World is the Body of the Lord, His *Vishvarupa*.—to whom, the great *Bhavanas* of *Mudita*, *Karuna* and *Maitri* of good will to all sentience and all life, are Roads to freedom,—and to whom the one practice in life, by day and by night, in all his living intercourse with the world, is *Sarva-*

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hutatmabhavana,—meditation on all creatures as one with the self, or more fully in the two-fold form, *sarvabhuteshu atmadrishti* and *atmani sarvabhutadrishti*,—seeing the self in all creatures, and all creatures in the self. To him, the Advaitin who would be true to his creed, the Panchama is not the fifth, or the other but body of his body and soul of his soul. All *Upadhis*, that divide and separate, exist only to be broken, annulled, annihilated into the void for ever and for ever—and his quest of freedom, this *mumuksha*, cannot be conveniently put off, for *Mukti* comes as you live your life—by living and not by dying—here in this *Samsara* in the from of *Jivanmukti*—here or nowhere. Ever in the march of History has this been the quest of the Hindu, the quest of *Mukti*, of deliverance from bondage. And the new Humanism of our era, the *Yugadharma*, proclaims to all seekers after freedom the gospel of *Sarvamukti*—the deliverance of each in all and all in each.—Yea, even the deliverance of Panchama in yourself, and yourself in the Panchama.

The reclamation of the so called 'untouchables' is thus not a special feature of the teachings of the Arya Samaj alone, though in practice the work has hitherto been a 'reserved subject' of this last body. If only the various sects of the Arya (Hindu) community were to read their scriptures aright, they would find that the religion of each and all of them on the practical side is but a sermon of service which is the more blessed, to the more lowly it goes.

TAGORE ON IDEALS OF EDUCATION.

The founder of Vishva Bharati has a claim to be heard on Education. Remaining aloof from the political movements of the country, Dr. Tagore is wedded to no narrow political school of thought and work. He has time, too, to think, undisturbed, of the intellectual and spiritual calls of, and on his country. What he says therefore, as regards educational problems is of necessity a fruit of deep thought and constant meditation. His poetic insight penetrates into the very pith of these problems, and with a clarity of thought and a forcefulness of expression which is peculiarly his own, he makes of his ideas living pictures which the reader, as it were, perceives. In the course of an address, he is reported to have said among other things :—

Once upon a time we were in possession of such a thing as our own mind in India. It was living. It thought, it felt, it expressed itself. It was receptive as well as productive. That this mind could be of any use in the process, or in the end, of our education was overlooked by our modern educational dispensation. We were provided with buildings and books and other magnificent burdens calculated to suppress our mind. The latter was treated like a library-shelf solidly made of wood, to be loaded with leather-bound volumes of second-hand information. In consequence it has lost its own colour and character, and has borrowed polish from the foreign carpenter's shop. All this has cost us money, and also our mind, finer ideas, while our intellectual vacancy has been crammed with what is described in official reports as Education. In fact, we have bought our spectacles at the expense of our eye-sight.

And further :—

Universities should never be made mechanical organisations for collecting and distributing knowledge. Through them the people should offer their intellectual hospitality, their wealth of mind, to others and earn their reward right in return, to receive gifts from the rest of the world. But in the whole length and breadth of

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of India there is not a single University established in the modern time where a foreign or an Indian student can properly be acquainted with the best products of the Indian mind in a full measure. For that we have to cross the sea, and knock at the doors of France and Germany. Educational institutions in our country are India's alms-bowl of knowledge: they lower our intellectual self-respect; they encourage us to make a foolish display of decorations composed of borrowed feathers.

In Tagore's opinion, one aim of Indian Universities should be to bring about unity in the intellectual life of India. To the objections urged against this object, the poet has the following answer:—

The bringing about of an intellectual unity in India is, I am told, difficult to the verge of impossibility owing to the fact that India has so many different languages. Such a statement is as unreasonable as to say that a man, because he has a diversity of limbs, should find it impossible to realise life's unity in himself and that only an earth-worm composed of a tail and nothing else could truly know that it had a body.

Let us admit that India is like any one of the great countries of Europe, which has its own separate language; but is rather like Europe herself, branching out into different peoples with many different languages. And yet Europe has a common civilisation, with an intellectual unity which is not based upon uniformity of language. It is true that in the earlier stages of her culture the whole of Europe had Latin for her learned tongue. That was in her intellectual budding time, when all her petals of self-expression were closed in one point. But the perfection of her mental unfolding was not represented by the singularity of her literary vehicle. When the great European countries found their individual languages, then only the true federation of cultures became possible in the West, and the very differences of the channels made the commerce of ideas in Europe so richly copious and so variedly active. We can well imagine what the loss to European civilsation would be if France, Italy and Germany, and England herself had not through their separate agencies contributed to the common coffer their indivual earnings.

That a foreign language is an impediment, instead of a help, to the unification of a diversified India diversified in language, religion and culture is so set forth by the Poet:—

There was a time with us when India had her common lenguage of culture in Sanskrit. Bnt for the complete commerce of her thought, she requires that all her vernaculars should attain their perfect powers through which her different people might manifest their Idiosyncrasis; and this could never be done through a foreign tongue.

In the United States, in Canada and other British colonies, the language of the people is English. It has a great literature which has its birth and growth in the history of the British Islands. But when this language with all its products and acquistions, matured by age on its own mother-soil, is carried into foreign lands, which have their own separate history and their own life-growth it must constantly hamper the indigenous growth of culture and destroy individuality of judgment and the perfect freedom of self-expression. The inherited wealth of the English language, with all its splendour, becomes an impediment when taken into different surroundings, just as when lungs are given to the whale in the sea. If such is the case even with races whose grandmother-tongue naturally continues to be their own mother-tongue one can imagine what sterility it means for a people which accepts, for its vehicle of culture, an altogether foreign language. A language is not like an umbrella or an overcoat, that can be borrowed by unconscious or deliberate mistake; it is like the living skin itself

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f the body of a draught-horse enters into he skin of a race-horse, it will be safe o wager that such an anomaly will ever win a race, and will fail even to drag a cart. Have we not watched some modern Japanese artists imitating European Art? The imitation may sometimes produce clever results; but such cleverness has only the prefection of artificial flowers which never bear fruit.

If we were to take for granted, what some people maintain, that western culture is the only source of light for our mind, then it would be like depending for day-break upon some star, which is the sun of a far distant sphere. The star may give us light, but not the day: it may give us direction in our voyage of exploration, but it can never open the full view of truth before our eyes. In fact we can never use this cold star-light stirring the sap in our branches, and giving colour and bloom to our life. This is the reason why European education has become for India mere school-lessons and no culture; a box of matches good for the small uses of illumination, but not the light of morning, in which the use and beauty, and all the subtle mysteries of life are blended in one.

Art appears to Tagore to be an indispensible part of a nation's culture. In his scheme of education Art should have a prominent place.

The Western Universities have not truly recognised that fulness of expression is fulness of life. And a large part of man can never find its expression in mere language of words. It must therefore seek for its other languages,—lines and colours, sounds and movements. Through our mastery of these we not only make our whole nature articulate, but also understand man in all his attempts to reveal his innermost being in every age and clime. The great use of Education is not merely to collect facts, but to know man and to make one's self known to man. It is the duty of every human being to master, at least to some extent, not only the language of intellect, but also that personality which is the language of Art. It is a great world of reality for man,—vast and profound, this growing world of his own creative nature. This is the world of Art. To be brought up in ignorance of it is to be deprived of the knowledge and use of that great inheritance of humanity, which has been growing and waiting for every one of us from the beginning of our history. It is to remain deaf to the eternal voice of man that speaks to all men the messages that are beyond speech. From the educational point of view we know Europe where it is scientific, or at best literary. So our notion of its modern culture remains within the boundary lines of grammar and the laboratory. We almost completely ignore the æsthetic life of man, leaving it uncultivated, allowing weeds to grow there. Our newspapers are prolific, our meetings are vociferous; and in them we wear to shreds the things we have borrowed from our English teachers. We make the air dismal and damp with the tears of our grievances. But where are our arts, which like the outbreak of spring-flowers, are the spontaneous over-flow of our deeper nature and spiritual magnificence?

Through this great deficiency of our modern education, we are condemned to carry to the end a dead load of dumb knowledge. Like miserable outcasts we are deprived of our place in the festival of culture and wait at the outer court, where the colours are not for us nor the forms of delight, nor the songs. Ours is the education of a prison-house, with hard labour, and with a drab dress cut to the limits of minimum decency and necessity. We are made to forget that the perfection of colour and form and expression belong to the perfection of vitality—that the joy of life is only the other side of the strength of life. The timber-merchant may think that the flowers and foliage are mere frivolous decorations of a tree; but if these are suppressed, he will know to his cost that the timber too will fail.

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During the Mughal period, music and art in India found a great impetus from the rulers, because their whole life—not merely their official life—was lived in this land; and it is the wholeness of life from which originates Art. But our English teachers are birds of passage: they cackle to us, but do not sing,—their heart is not in the land of their exile.

Economically, too, educational institutions should be in living touch with the villages around. Says Tagore :—

Our ancient Tapovanas or forest-schools which were our natural Universities, were not shut off from the daily life of the people. Masters and students gathered fruit and fuel and took their cattle out to graze, suporting themselves by the work of their own hands. Spiritual education was a part of the spiritual life itself, which comprehended all life. Our centre of culture should not only be the centre of the intellectual life of India, but the centre of her economic life also. It must co-operate with the villages round it, cultivate land, breed cattle, spin cloths, press oil from oil seeds; it must produce all the necessaries, devising the best means, using the best materials, and calling Science to its aid. Its very existence should depend upon the success of its industrial activities carried out on the co-operative principle which will unite the teachers and students and villagers of the neighbourhood in a living and active bond of necessity. This will give us also a practical industrial training whose motive force is not the greed of profit.

Along with this, there should be some common sharing of life with the tillers of soil and the humble workers in the neighbouring villages; studying their crafts, inviting them to the feasts, joining them in works of co-operation for communal welfare; and in our intercourse we should be guided, not by moral maxims or the condescension of social superiority, but by natural sympathy of life for life and by the sheer necessity of love's sacrifice for its own sake. In such an atmosphere students would learn to understand that humanity is divine harp of many strings, waiting for its one grand music. Those who realise this unity, are made ready for the pilgrimage through the night of suffering, and along the path of sacrifice, to the great meeting of man in the future, for which the call comes to us across the darkness.

TAXES IN THE AGE OF KAUTILYA.

Professor M. Venkatarangaiya, M. A. in a contribution to the *Indian Review* for October 1922, has the following remarkable statements as regards the revenues of the state derived from taxes on land :—

Nor did the government claim any proprietary right by insisting on cultivators paying the whole of the net product to the state. Of course Kautilya does not specifically mention the share of the produce taken by the state. But from his general statement that the state is entitled to one-sixth of the produce it may be inferred that in his day only this share was appropriated by the government. This inference is supported by the fact that in times of stringency the government is advised by him to take one-third or one-fourth of the grain (p. 242)—which he supposes to be sufficiently high rate. There is also room for thinking that in the case of several agricultural products even this rate of one-sixth was not reached in normal times; for in connection with them he regards this rate as justifiable only on extra-ordinary occasions.

In special cases taxes were remitted :—

A great deal of attention was paid in those days to the question of remission of taxes. As a matter of course whenever owing to seasonal peculiarities or other difficulties there was a fall in the produce of land there was a proportionate fall in the amount of the tax paid. But even otherwise remissions were granted by the state. That it was a necessary and usual feature of administration is brought out by the fact that among the writs issued by the

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ng there was one which dealt specially d exclusively with this matter.

Lands forming endowments for re-ious purposes, or what in those days as the same thing, lands that were e property of persons engaged in ligious pursuits, were exempt from e payment of taxes. So were vill-es that supplied soldiers.

Similar views are held by Kautilya the subject of exemptions. He lays wn the general principle that no one ght to enjoy exemption and that even rmits ought to "provide the king with e-sixth of the grains gleaned by them" 23). But in practice the principle s subject to several modifications. In settlements newly founded under the spices of the state, "those who per-m sacrifices, spiritual guides, priests d those learned in the Vedas shall be anted *brahmadeya* land yielding suffi-nt produce and exempted from taxes d fines" (p. 46). There were also seve- villages which because they contribut- soldiers or labourers, received benefit such exemption.

On taxes on commerce the informa-on given is more interesting.

The economic organisation of the State s in the days of Kautilya sufficiently vanced to require an extensive trade— ernal and external—to satisfy the eds of the people. Not only was there internal trade in minerals, grain, wers, fruits, vegetables, and many arti-s of manufacture but goods were im-rted into the state from the distant rts of India, Ceylon, Indo-China, China d several other countries, while Indian ods were exported to them in large antities. Duties were levied on exports d imports, and tolls were collected on goods brought for sale to the markets important cities. The general rate of import duty was five per cent but it varied from article to article (p. 112). In some cases rate depended on any agreements of commercial nature which the state might have entered into with foreign countries or with communities of foreign merchants (p. 98). At the gates of cities tolls were collected on an *ad volorem* basis. Flowers, fruits, vegetables, roots, seeds, dried fish and dried meat paid one sixth as toll; as regards conch shells, diamonds, precious stones, pearls, corals and necklaces experts acquainted with the time, cost and finish of such articles fixed the amount of toll (p. 112; fibrous garments, cotton cloth, silks, mail armour,...metals, colouring ingredients, sandal....pungents, ferments, dress and the like, wine, ivory, skins etc., paid one, tenth or one-fifteenth as toll. Quadrupeds, bipeds, scents medicines, bamboo, fibres oils, sugar etc., paid one-twentieth or one-twentyfifth as toll (p. 112-113). This long list gives proof not only of the possibilities which the state had of getting a large revenue from this source, but also of the variety of articles in which trade was carried on in those days. In addition to these articles, ships that touched harbours on their voyage had to pay toll (p. 126). In order to prevent evasion it was made a rule that all articles intended for sale must be sold inside the city markets, and those who sold them in places where they were grown or manufactured were heavily fined (p. 113). Articles which rendered immense good to the state as well as seeds not easily available were left free of toll. Vessels carrying merchandise spoiled by water were either exempted fully or paid only half the amount of toll. Commodities intended solely for marriages, for presentation, for sacrificial performances, for confinement of women and other special ceremonials were also admitted free of toll (p. 111).

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THE WORLD OF BOOKS.

The Chandi or the Great Plan. By Purnendu Narayan Sinha. Published by Theosophical Publishing House, Adyar, Madras. Price Re. 1.

The story of the Goddess Chandi, which forms part of the Markandeya Purana and is recited by Brahmans as an incantation at the time of misery and disease is the text of this book. As the author remarks in his foreword, he has 'omitted some unnecessary portions.' The attempt of the author is to find some cosmic truth in the *pauranic* symbolism of the story. The fight of Mahamaya with Asuras, described in such interesting detail in the Purana, is according to this writer, the process of evolution, carried on in the midst of obstacles. Each episode in the struggle represents a stage in evolution. The author is conscious of the extreme difficulty of the task before him. The details of the story therefore he leaves unexplained, nor does he find a systematic graduation in the fights, corresponding to the ordered stages that the theory of evolution assigns to the unfolding of matter and mind.

Chandi, according to Mr. Sinha, represents the Great Plan of the Universe. It is she that keeps the world going. Sometimes she takes the form of illusion, to keep people bound to the concerns of an imaginary life, sometimes she becomes Fire of Anger, sometimes Nectar of Bliss. To fulfil her varied purposes she takes varied forms. Her basic purpose however, is one *viz.*, to keep the world going.

A point, one of minor importance in the story though, discovered by the writer, requires special attention. The two votaries, one a king, and the other a banker, propitiate the goddess with their own blood, instead of shedding the blood of others whom they might offer as victims to the diety. This episode in the story has a super lesson for all adorers of the Devi.

The get-up and printing of the book are fine.

ज्ञान भंडार. *By P. Lekh Ram. Published by Amrit Kumar Company, Lahore.*

This book is written in rhyming Urdu prose. The purpose of the production is moral. The language employed is of the old style, of a time when rhyme was considered a beauty of Urdu prose. It is difficult to characterise the book as drama or history—it is a mixture of the characteristics of both.

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REPRODUCTION. †

(By Pandit Satyavrata Sidhantalankar, Arya Samaj, Bangalore City.)

(I)

All main activities of life can be divided into two groups—Nutrition and Reproduction.

Nutrition implies those selfish activities which are prompted for maintenance and growth of the individual existence. The plant derives its nourishment from the air and soil, and thus, grows everyday, by putting on fresh leaves and new branches. The birds leave their nest early in the morning, crossing the sky, miles upon miles, and return late in the evening only to prepare for the search of their food for the next day. The beasts of the fields dwell in places where green grass grows in abundance by the side of some pond full of refreshing water. Man, too, from his boyhood upwards, is found busy in solving the great problem of his bread, butter, clothing and shelter. Thus do the plants, the birds and the animals struggle up against starvation and extinction of their individual existence.

But, as this struggle cannot last long, God, in His mighty wisdom, has designed a way, by means of which, the individual can vicariously live till eternity. Life is only an adaptation to the ever changing new conditions of existence. So long as the period of growth has not been fully attained, the individual has to keep up a fight against all those influences that tend to break his vital connection with his general surroundings. But as he grows old he cannot keep himself in correspondance with his environment by virtue of which he was entitled to be called alive.

And here, the second activity of life, Reproduction, comes to the aid of man, by means of which, he perpetuatas the individual life in the body of the race. Thus, when the vegetative growth of plant stops, its life bursts forth into beautiful fragrant flowers to produce a seed of their own kind. At puberty and in proper season, the animals seek to perpetuate their species to live for immortality. Human parents, though dead and gone, live in their offsping and are rejuvinated, again and again, in the person of their children, grand-children and great-grand-children. Thus is death defeated and the stream of life flows unbroken.

Nutrition is a selfish activity of life but Reproduction is purely an unselfish function, to be resorted to solely for the purpose of perpetuating the race, only at the time of puberty. The reproductive process is to be used for no other purpose than propagation and at no other time than at sexual maturity, for, such is the Command of His who has given us this Sacred Power. Plants and animals observe this Command with the strictest adherence, though man, with all his boast of civilization and progress, degrades himself

† (A chapter from the author's forthcoming work entitled "Confidential Talks to Youngmen on Sexual Matters.")

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to the fiendish level of making a selfish use of these organs and suffers the consequence bitterly.

Protoplasm.

The ultimate basis of all life, animal and vegetable, is protoplasm, which can be seen only by the help of the microscope. Protoplasm, is a transparent, jelly-like, homogeneous substance, semi-fluid, without any differentiation of parts. Its movements are spontaneous, irregular and ever changing and as they very much resemble those of amœba, they are called "amœbic movements."

There are always two processes going on within the protoplasm; one of *building up* lifeless into living matter and the other of *breaking down* by which waste is produced.

Amœba.

Bacteria is the simplest vegetable life and amœba, the simplest animal life of protoplasm.

If you take a small piece of slime covering the bottom of the stagnant pool and examine it under the microscope, you will see that it is composed of small rounded bodies of protoplasmic matter. A close observation will disclose these living bodies to be capable of moving, growing and assuming a variety of shapes. These bodies are called amœba.

The movements of the amœba are very peculiar. A portion of the amœba obtruded becomes its mouth, or stomach or legs, which again merge into the body of the organism. It has no defined parts but can make use of any portion of its body for any purpose.

Nucleus.

The body of the amœba contains a small knot, called nucleus, which is seen stationed in the interior of its protoplasm and is of great importance in the process of reproduction. Protoplasm with nucleus is called Nucleated Protoplasm.

When the amœba is placed under the microscope, we can observe it going into a resting stage when important changes begin manifesting themselves at the nucleus. The nucleus breaks up into two similar portions and each half, thus formed, takes its share of the protoplasm and goes free as an independent organism. Thus two lives are created out of one, each of which again breaks up into other independent lives, the parent organism sacrificing its entire substance and individuality for the succeeding generation.

Cell-Division or Segmentation.

In higher organism also the animal body is developed from a single mass of nucleated protoplasm otherwise called "Cell", by the same process which obtains among the amoeba, the difference being, that while the nucleus of the amoeba breaks up into two *independent* bodies and totally loses its individuality into the next generation, the higher animals, including man, divide off a very small portion of their protoplasm to make an egg or a seed and parent organisms live on to produce similar eggs or seeds on subsequent occasions.

Spermatozoa of the male and ova of the female are nothing but protoplasmic masses with nuclei. Now, at the time of reproduction the nucleated protoplasmic single mass (seed or egg)

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f higher animals breaks itself into , 4, 8, 16, 32, 64 and so on small imilar cells, without each cell going ree as an independent organism, till little mass of cells is produced, which, n its further growth and development, evolves into the higher animal body vith all its various tssues. muscles, ones etc. This process of the development of the living structures is termd Segmentation, Multiplication by Division or the Cell Theory.

"Many full formed tssues consist hiefly of calls. notably the liver. In nany others the cells have been modied to form fibres, such as, tendons, nuscles, nerves, etc.....The cell is herefore the histological unit of the body- By association, combination and nodification of the cells, the body is built up." †

Conjugation the Cause of Reproduction.

Before segmentation (breaking up of the cells in parts) begins in the amoeba, another important process takes place which we have not yet mentioned. A careful study of the slime of the stagnant pool shows that, now and then, two rows are arranged side by side and two of the cells – one in each of the rows—lying near each other, grow together, giving birth to another cell. In this process we can observe the contents of one of the cells moving towards the other cell. These cells composing twe different rows are termed male and female and the process of the combination of the cells is termed conjugation, fecundation, impregnation or fertilization.

Reproduction, therefore, is the result of the combination of two dissimilar organisms, otherwise called the male and female sexes. Though, semetimes, the distinction of the sexes is not at all apparent, even under the microscope, still from their different acts, we have reason to believe, that sexually, they are distinct organisms. Both the sexes produce dissimilar elements necessary for the production of a new life—a male element and a female element. The organs specially designed for the purpose of producing the reproductive elements are called sexual organs.

The underlying principles of reproduction are the same, all the world over, and, therefore, it will not be out of place if we trace them briefly among plants and animals.

(II)

Plants.

Flowers are the reproductive organs of plants. Some flowers produce the male element and some female element. Sometimes both the elements are to be found in one and the same flower. The male part of flowers is called *stamen*; the female part is called *pistil*. Stamen contains a fine microscopic dust called *pollen*, which is the male reproductive element of the flower. Pistil, situated in the centre of the flower, contains *ovule*, which is the female reproductive element of flowers.

"When the male and female parts of the flowers are situated on the different plants, the pollen of the male flower is wafted by the wind or a

† It should be remembered that spermatozoon and ovum, the basic principles of animal life, are only nucleated protoplasmic *calls*.

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gentle breeze to the stigma of the female flower, which will usually be found at no very great distance, although fertilization may take place in this way at very great distances. Bees, moths and many other species of insects serve a very important purpose in this work, transporting the fertilizing dust upon their wings and feet. Small birds and even the humble snail which will scarcely be credited with any useful function, are also very serviceable in this direction. The part performed by insects in the reproductive process of many plants is so great that they have been very poetically termed 'the marriage priests of flowers'."

Lower Animals.

Fish. The modes by which fecundation is effected in animals are still more various and wonderful than in plants. In some of the lower animals, as in most fish and reptiles, both elements are discharged from the bodies of the parents without their coming in contact, there being no contact of the individuals. "In this class of animals the process is almost wholly analogous to fecundation in those plants in which the male and female flowers are on different plants or on different parts of the same plant. In the female fish, a larger number of ova are developed at a certain season Sometimes the number reaches many thousands. At the same time the testicles of the male fish, which are contained within the abdominal cavity, become distended with developed zoosperms. When the female seeks a place to deposit her eggs, the male closely follows; and as she drops them upon the gravelly bottom, he discharges upon them the zoosperms, by which they are fecundated. According to the testimony of an eye-witness, the waters of the North-Sea are in some places turbid with the eggs of cod fish during the spawning season.

Frogs. "The process is analogous in some species of frogs. When the female is about to deposit her eggs, the male mounts upon her back and rides about until the eggs are all deposited, discharging upon them the fertilizing spermatozoa, as they are laid by the female.

The male frog is enabled to maintain its hold during the long period occupied by the female in laying eggs, by means of an extra development upon the first toe of each forefoot, which occurs at this period. At the end of the breeding season, those temporary thumbs being no longer needed, disappear.

In some species in which internal impregnation occurs, there is no contact between the species, but by some means not yet understood the spermatozoa discharged by the male find their way into the internal passages of the female, where the ovules are impregnated.

Serpents and Snails. In serpents fecundation occurs by mere contact of the sexual organs. In snails, which are hermaphrodite animals each individual possessing in a perfectly developed state, both male and female organs, internal fecundation occurs after a very curious fashion thus described by the eminent nationalist, Prof. T. R. Jones, F.R.S. of London :—

'The manner in which they copulate is not a little curious, their union being accompanied by preparatory blandish-

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nents of a very extraordinary kind, hat to a spectactor would seem rather ike a combat between mortal foes han the tender advances of two overs. After sundry caresses between he two parties, during which they xhibit an animation quite foreign o them at other times, one of the nails unfolds from the right ide of its neck, where the generative rifice is situated, a wide sacculus, which, by becoming everted, displays sharp, dagger-like spiculum, or dart, ttached to its walls. Having bared his singular weapon, it endeavours, f possible, to strike it into some xposed part of the body of its aramour, who, on the other hand, ses every precaution to avoid the low, by speedily retreating into its hell. But, at length, having received he love-inspiring wound, the smitten nail prepares to retaliate and in eturn uses every effort to puncture s assailant in a similar manner. The arts are generally broken off in this ncounter, and either fall to the round, or remain fixed in the wounds which they have inflicted. After this reparatory stimulation, the snails, roceed to more effective advances. he sac of the dart is withdrawn in the ody, and another sacculus is by a like rocess protruded from the common enerative aperture. Upon the last amed organ, two orifices are seen, ne of which leads to the female enerative system while from the ther a long whip-like penis is slowly nfolded, being gradually everted like he finger of a glove, until, it attains he length of an inch or more. Then, ach of the two snails impregnates its artner, and is itself impregnated at he same time.'

'In the oyster, another hermaphrodite, self-fecundation occurs. In the orgonaut, a species of cuttle fish, fecundation is effected in a most extraordinary manner. The male, which is smaller than the female, has upon the left side of its body a little sac, in which grows a coiled-up worm-like arm covered with suckers. This arm is really a sac, which communicates with the testes, and contains spermatozoa. On reaching full development, and becoming filled with spermatozoa, this curious arm detaches itself from the body of the argonaut, and begins an independent life. Floating through the water, it, by and by, finds a female argonaut, with which it connects itself, and impregnates it with the spermatozoa transported from the male.

Argonaut.

'In the tapeworm, a parasitic creature which is found in the human digestive canal, a very curious form of fecundation has been noted. When liberated from the egg, it consists simply of a head with hooks, by which it attaches itself to the mucuous membrane of the intestines. From the head grows out a body, which shortly divides into segments, which gradually increase in number and size. Each section contains both male and female sexual organs, and is self-fecundating. After a time, the older segments become detached, and lead independent lives, until all the ovules they contain have been deposited. It has been established that more than twenty-thousand eggs are produced by a single worm.

Tapeworm.

'A curious example of the connection of the sexual function with the sense of smell is

Fly.

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furnished by a certain species of fly, which is prompted to lay its eggs by the odour emitted during putrifaction a dead carcass. When the antennae of these flies, which contain their olfactory organs, are removed, they cease to lay eggs, while other much more severe injuries than the removal of a single antennæ in no way interferes with the laying of eggs.

Bees.

A virgin queen sometimes lays eggs which always produce males, or drones. After union with a male she lays eggs in the royal cells, and these become perfect females like herself. She also seems to have the power to lay, at will, unfecundated eggs, from which drones are produced.

Bees rear, with great care, hundreds of males to serve as comforts for a single queen. When the queen takes her nuptial flight toward the sky, the males follow her. One male who meets her leaves his genital organ in her body and *dies;* the other bees, if they happen to be drones, are, being useless, massacred by the working bees, in autumn, to save the expenses of feeding and housing them during winter.

Butterflies

The sexual life of butterflies is equally curious. The saturnia lives first for some months in the caterpillar state, then for a year or two in the chrysalis state, then sleeping as a cocoonlies hidden in a croack of a wall or under the bark of a tree. Finally, it appears as a butterfly, with a most gorgeously artistic colouring, and spreads its magestic wings. It possesses only a rudimentary and absolutely useless alimentary canal, for it requires no food. The female sex remains quiet. The male possesses such a keen sense of smell that he can discover the female at a distance of several miles and as soon as his wings are sufficiently dried, he takes his flight across fields and forests to find his mate, *and then as soon as impregnation is completed dies.* The female then deposits her numerous eggs and almost *immediately expires.*

Ants.

The naturalist Fabre discovered many most surprising facts in relation to the sexual life of insects; for example, in certain ants the female during her nuptial flight is embraced by different males, *each of whom immediately afterward dies.* In this case, the female possesses a remarkable seminal receptacle, which preserves the sperm of the numerous males. She is thus enabled to fecundate her eggs, one after an other during several years, at least eleven or twelve years, and perhaps even longer, *without again meeting a male.* It is certainly a most remarkable biological fact that *the spermatozoa can be thus preserved intact for so long a period.*

Higher Animals and Man.

In higher orders of animals, fecundation takes place within the generative passages of the female by a contact between the male and the female organs. To effect this, there are designed certain accessary organs, the penis in the male and the vagina in the female.

Nothing in all the range of nature is more remarkable than the adaptation of the two varities of sexual organs in each species. This necessary provision is both a powerful means of securing

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the perpetuation of the species, and an almost impassable barrier against amalgamation.

The Act of Union, or sexual Congress, is called coitus or copulation. It is accompanied by a peculiar vervous spasm, due too the excitement of special nerves, principally located in the penis in the male, and the clitoris and vagina in the female. This nervous action is more exansting to the system than any other to which it is subject.

In reproduction the zoosperms not only come in contact with the ovum, but penetrate the thin membrane which encloses its contents, and enter its interior, where they disappear, becoming united with its substance. In the ova of certain fishes, small openings have been observed, through which the spermatozoa find entrance.

The spermatozoon swims by the aid of its tail to find the egg. When it touches the surface of the egg, it quickly penetrates it, *after which a coagulation of the cell substance of the surface of the egg takes place which prevents the penetration of the egg by other spermatozoa.* This coagulation forms a protecting membrane for the egg known as the vitelline element. When, as a result of some diseased condition, several spermatozoa penetrate a single ovule, the result is the formation of what is known as a monster, a double monster if two spermatozoa penetrate the ovule, or a triple monster if three spermatozoa enter.

"When the ovum has been thus impregnated, conception is said to have taken place. The ovum soon fixes itself upon some point of the inner lining of the womb, and the period of pregnancy begin among human beings. This period usually lasts for 9 Calendar months or, 10 lunar months, during which the menstrual flow ceases, though in occassional instances, it may continue in a somewhat modified form, usually during the early months of pregnancy.

The ovum, during the months of pregnancy, under goes a mosb remarkable series of changes, passing through various stages of development, in some of which it resembles in a most wonderful degree various lower forms of animal life. At one period the developing human being, technically called the faetus, resembles not very remotely a partially developed chick from an egg which has been incubated for a few days. At another period, the resemblance of the faetus to that of a dog of a different age is so great, that any but an experienced physiologist might readily be deceived. At one time, the extremities of the faetus resemble very closely the stunted flippers of a seal or walrus. At a certain period, its body is entirely covored with hairs, like its near relative in animal Kingdom, the ape. These facts have been used by believers in the doctrine of evolution as an evidence of the common ancestry of man and lower animals. They only indicate, however, community of design in the whole animal Kingdom, rather than unity of origin."

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EDITORIAL REFLECTIONS.

C D. COMMITTEE'S REPORT.

The report of the Congress Inquiry Committee has been published and it has served as a veritable apple of discord. The country has been seething with agitation ever since the report has seen the light of the day, and the fun of the whole thing is that the report has caused all this uproar in relation to an issue which is hardly pertinent to the inquiry. The Committee was appointed to investigate the fitness of the country for Civil Disobedience. On that point the report is unanimous. Their verdict on this issue is based strictly upon the evidence tendered by witnesses The country, say the Congress Commissioners, is not yet prepared for Aggressive Mass Civil Disobedience, but they recommend the adoption, on a wider scale, of Defensive Individual and Collective Civil Disobedience and do not forbid even Aggressive Individual Civil Disobedience. On this the only issue on which the sufficiently defined terms of reference authorised a verdict, the country, irrespective of political views, has expressed its whole-hearted accord with the recommendation. The Commissioners are divided on the question of Council Entry, a question on which their investigation and verdict are alike unwarranted. And it is most unfair on the part of the members of the Committee to have expressed their views on this subject. Their views are technically individual views but they have produced a commotion because they have gone forth with all the weight and authority attaching to the verdict of Commissioners. If it was unfair to investigate and report on this irrelevent question, it was monstrous on the part of the Committee to have published the report on its own authority. This procedure is without any precedent. The extremely objectionable character of this proceeding becomes self-evident when we consider that the so-called report occupies 160 pages of which the irrelevent topic (it was never framed as an issue) of Council entry absorbs 90 pages. The A. I. C. C. wanted the report to be submitted to itself. It was for that body to decide whether any portion of the report was fit for publication and even that portion ought to have been published with such observations as it could have deemed fit to make on the merits of the verdict. It indeed, passes our understanding why this procedure has been departed from and under whose authority. Would even a Swaraj Government ever tolerate such irresponsible conduct on the part of a Committee of Inquiry appointed by itself? We hope that some member of the A. I. C C. will raise this question in the house and move that the further sale of copies of the report still left be stopped forthwith and 90 pages of irrelevent matter be deleted. If this is done, the individual views of three respected leaders—Hakim Sahab, Panditji and Shriyut Patel, will lose all the fictitious importance they have acquired on account of being falsely regarded the verdict of one-half of the commission, the party tension will be considerably relieved

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and the question will be calmly discussed. The three members have gone a step further on the road which leads to Unconstitutional Nowhere. Without awaiting the verdict of A. I. C C. one of them, evidently with the concurrence of his two colleagues, has started a whirlwind campaign in favour of Council Entry. What is still more undignified is that the President-Elect of the Congress, who is expected to hold the balance even between all parties, has in contravention of the glorious traditions established by his distinguished predecessors, openly identified himself with the Pro-Entry party and has turned himself into a propagandist. What wonder that an indignant nation looks upon all this *tamasha* with amused but unfeigned disgust? Let us hope that the A I. C. C. will yet save the situation.

Now a few words as to the merits of the question.

A Committee of Inquiry is like unto a Court of Judgment. It decides mainly according to evidence. The recommendations of the indomitable three are, however, against the weight of evidence collected by the Committee.

The following extract from the report of the Anti-Entry half of the Committee speaks for itself:—

Throughout the country in our tour it was clearly brought home to us that public opinion was strongly against any change in the Congress programme of boycott of councils. Even in Poona, Nagpur and Akola, Maharashtra leaders who were in favour of entry into Councils admitted that their proposal would receive very little support in public meeting. In the evidence which has been adduced before this Committee the witnesses who gave evidence on the subject are classified in the following manner:—

	No. of witnesses.
Against entry into Councils ...	302
Against entry into Councils but for contesting elections ...	1
For entry into Councils only if Fatwa is revoked ...	3
For entry into Councils if civil disobedience is abandoned or not launched for the present ...	5
For removal of ban and making entry optional	7
For entry into Councils with Congress mandate ...	23
For entry into Councils with majority only	18
For entry into Councils even in a majority	11
For entry into Councils for total obstruction ...	15
For entry into Councils for responsive co-operation ...	36
For entry into Councils for utilizing Councils as they are	36
For entry into Councils and running elections by Congress	4
For entry into Councils and running election by individual effort	1
For entry into Councils for responsive non-co-peration ...	3

It will thus be seen that witnesses who are against entry into the Councils form an overwhelming majority. Taken by provinces, in seventeen the majority of witnesses are overwhelmingly against entry into Councils, while only in two, the opposite view is supported by a small majority. There is no doubt that the country generally is against entry into the Councils.

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And it is remarkable that only 15 witnesses were in favour of the form of entry advocated by the Pro-Entry triumvirate. How can their recommendations, then, be called, in any sense the verdict of a Commission of Inquiry?

The trio recommend entry for purposes of total obstruction. It is clear that the electoral rules make it impossible for the majority to prevent a quorum. Again a majority cannot be obtained in the Punjab and Madras. In the other provinces also a majority is not certain. Even if there is a majority in a Provincial Council, opposition to all government measures, good, bad or indifferent, would result in the resolutions of the Councils being thrown into the W. P. B. with the concurrence of the British Government and the British Nation for the latter would rightly argue that the N. C. O. members are not in the Councils to learn the art of self-government—are not the new Councils admittedly established to teach the art of government to a semi-barbarous nation?—but to insult their teachers and therefore, may be likened to rowdy schoolboys who would not learn their lesson, but would instead worry the patient teacher. If you say in reply that you do not go as learners but by virtue of birthright, the ready retort is flung in your face that whoever seeks elections to the Councils does accept the Government of India Act and its preamble which speaks of progressive self-realisation of self-government by stages to be determined by British Parliament. If a person declines to accept the British Parliament as the final and supreme arbiter of the destinies of India, he must look away from the Councils which derive their authority from the will of the British People and up to the Congress which mirrors forth the surging aspirations of the Indian people. Council Entry is not non-co-operation from within but an aggressive form of co-operation and an acceptance of the principle that the British Parliament is alone competent to decide our destiny and that the constitution granted to us by England is to be utilised for obtaining further doles and concessions. This is something fatal to the central principle of non-co-operation.

MULTAN AFTER THE TRAGEDY.

In two successive issues we have devoted considerable space to Multan affairs. The incidents that have made Multan loom large before the eyes of all true well-wishers of India, India not only Hindu, not only Mohammadan, but a United India, Hindu Moslem India, in which term we, according to an interpretation given to that term by no less a personality than Mahatma Gandhi, include all shades of religious thought that have a following or a vestige of following in India, are unique. The disorder that has found an opening to make itself manifest in one place is symptomatic of a malady which may, if unheeded, affect the whole system.

The dissensions in Multan instead of tending to an amicable reconciliation are growing day by day more and more complicated. Since the Moharram events have followed, which though by themselves not of much importance have become, as they to all appearance form a sequel to the deplorable occurrences in the Muharram, objects of serious attention. Murders continue though cases that occur are single, an

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as such, have no inter-connection among them. Victims in these cases too are Hindus, while the perpetrators of these heinous atrocities are in all cases Mohammadans. The latter are undoubtedly suspicious characters, whose actions should not, in fairness, be allowed to tarnish the fair name of a whole community. The causes, too, at the bottom of these hedious happenings may be personal ill-will, some mutual jealousy or old-standing feuds of the parties. By themselves, as we have said, such incidents are beneathe public patriotic notice. The tragical drama, however, after which they are occuring, gives them its own detested colours and they appear as if they were an epilogue to that same tragedy. The fact cannot be ignored too that as the aggrieved parties in these cases are all Hindus as they were in the Muharram catastrophe, the conclusion is natural that the latter unhappy happenings have left an undesirable psychological effect, different in the minds of different communities, which, it is high time, were by conjoint efforts effaced.

The Hindus, we understand, have sought safety in erceting doors at the entrance of every *kucha*, which, think they, will shut out assailants. In a sitting of the Municipal Committee, objection was taken to this unauthorised act The spectacle on the day was of a divided house, the Hindu members voting on one side and Mohammadans on the other. The President who is a Mohammadan threw the weight of his casting vote in favour of his coreligionists. Legally the procedure may be quite above objection. Inter-communal relations, however, are not always guided by legal validities. Greater consideration, magnanimity in some measure, was, on the part of Mohammadan members, due in view of the recent estrangement of feelings, of which their brethren of the Moslem faith, were, according to every authoritative version given of the Moharram tragedy, undoubted authors. Moslems have, by the attitude they have taken on this one question, lost a chance of making amends to their aggrieved brethren. In case they persist in this attitude, the gulf between the two communities will still widen, and chances of rapproachment which at present are precarious will become still more so.

The Hindus, too, we fear, are pinning their faith in a wrong weapon, a weapon, at best, of doubtful utility. The strongest fortification that may keep off assailants without the least chance of suffering a breach itself is the physical strength of men that live in the *kuchas*. This latter is a *kuchabandi* which no municipal body has power to demolish. The greatest need in the present plight of Hindus is the development of their bodily strength. A movement should at once be set on foot for the establishment of *akharas*, where young and old, man and boy, should, with religious regurity, take daily exercise. In addition to the physical regeneration of the race which a combined effort of the community, will, of a surety, bring about, the psychic effect of conscious physical development on the minds of even cowardly sections of the community will be great. That by itself will bring about a spiritual revolution in the whole race. The

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Hindu will place greater confidence in the strength of his arms, which he will then deem stronger, than he does at present.

More urgent still is consolidation in the disintegrated ranks of the community. Let every *kucha* organise its own *street guard*, which at times of danger may form a living door that may be closed at will in the face of the enemy.

We suggest all this as a measure of self-defence. Unity which such strong self-confident Hindus may develop with Mohammadans is sure to be more durable and more to the benefit of a united country, a united nation.

The task, we have outlined above, is, in its importance, great. It requires continued and concentrated efforts of all bodies that cater for the welfare of Hindus. Should the Arya Samaja address itself to some such programme, it will not only fulfil an urgent need of the community at the present juncture but will rightfully earn the gratitude of generations to come. There are other lines, too, along which work is necessary. But in the present note we confine ourselves to these two items.

HOW WE FARE IN FARIDKOT.

To the Faridkot State the Arya Samaj has given one of its martyrs. It was in the capital of that state that Mahashya Tulsi Ram, an Arya Samajist Station Master, laid down his life on the altar of his religion. The voice of the Veda has since been mute in that quarter. The soil, however, that has drunk of the blood of a martyr cannot for long be kept inarticulate. It has with the force of enthusiasm that Tulsi Ram's devotion to his religion has lent to its call begun of late to attract Arya Samajic preachers. The claim of Faridkot on the services of Arya Pandits is specially strong. It is the blood of a brother, who has as pioneer of the faith paved the way for the dissemination of Vedic truths with his own dearly loved life, that is drawing us with irresis'tible compulsion. About a fortnight ago a party of Arya Samajic preachers with M. Kanahya Lal of Giddarbah at the head went in pursuance of their sacred mission to Faridkot. In the Mandi which lies in the city they were prevented from pursung their missionary work by a police constable. The *Kotwal* made his appearance later and under orders from his superiors saw them off to the railway station.

We do not know whether to express wonder or sorrow at this procedure. It is an irony of fate that Indian states should interfere with what a foreign government unhesitatingly allows in its territory in their neighbourhood. Where the state is Hindu, the position becomes doubly deplorable. What after all is the mission of the Arya Samaj but to carry the beacon of the Vedas to all the four corners of the globe. What Hindu, no matter what form of Hinduism he professes would instead of furthering seek to bauk this mission. One doubts the Hinduism of such rulers as think it desirable to prohibit the activities of the Arya Samaj in their territories.

The duty of the Arya Samajists is clear. We cannot leave Tulsi Ram calling to us from out of the soil of Faridkot alone. It is for the Arya Pratindhi Sabha to decide what methods to adopt and what parti

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ular lines to follow. The Arya Samajic world should with one voice proclaim their readiness to follow the command of their leaders and guides. Out of the dust of a martyr the mighty edifice of a never-dying church must, if necessity, evolve. The rulers of the State would be well-advised in calling off the interdict which in an unguarded moment has in ignorance been issued.

The point at issue is simple. The Arya Samaj claims its right of free song and free sermon. The duty of the government is to protect this right instead of restraining it. Wise counsels, we are sure, will prevail, and no haste will be made on either side to make the affair which at present is quite simple, a problem full of knots and complications.

CHRISTIANITY *VERSUS* CHURCHIANITY.

The influence of the Church on its followers in western countries may be gauged by a perusal of an article by H. L. R. Sheppard, appearing in the *Challenge* for Septr. 29 1922. The following extract from it will suffice for the enlightenment of the reader on the point in question :—

The Church is unreal even to its own members. It would be interesting to see the answers to an examination paper on the subject set for the average nominal member of the Church of England. The boy, if he could reduce his vague thinking to paper, would probably suggest that the Church existed under the direction of the Archbishop of Canterbury primarily for women : it was their hobby, as adventure or stamp collecting was his : it was also for the poor to whom it "did good." The girl would answer that the Church seemed to exist to make one do unnatural things in order to get some sort of merit at a later date. The usual product of the English public school would hazard the opinion that the Church and the established order were inseparable allies and were equally to be upheld by all decent citizens : he would confess that he seldom attended Church except when in the country "as an example to the villagers," but he would be willing at any time to lend his support to its defence should any of those "damned Bolshies" desire to harm it. It is evidence of weakness that the Church is well content with such defenders, most of whom are not on any electoral roll. The answer of the Labour devotee would be equally beside the mark : to him the Church should be allied with his own political party: if only it would denounce the capitalist indiscriminately he would be pleased to give it his support, as a buttress rather than a pillar—that is from without : unless its ideal of fellowship is as narrow as his own he has little use for it. To numbers of stolid English citizens the Church is the place where people are prepared to spend some time being bored on the first day of every week at 11 o'clock—a kind of bank in which humanity invests at regular intervals in view of a possible rainy day hereafter.

What the conscientious writer has pointed out as a defect in his own Church may serve as a lesson to all other ecclisiastic movements, that cater for the spiritual welfare of mankind, no matter in what part of the earth the sphere of their activities falls. More essential than its earthly prestige is the heavenly beatitude that a Church is intended originally to administer. The two points of view may be put briefly as Christianity *versus* Churchianity. As long as Christ's mission had not assumed this latter garb, it was a living mission. It became dead and effete the moment the Church in its outward forms became more essential than the spirit it represented. All excellences that make up Christianity's charm are Vedic tenets in a changed setting. What is seperating

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present day Churches from the Universal Church refounded in modern times by Dayananda of sacred memory are their stiffening forms and formulae. When Christians will be themselves, they will, we are sure, have no scruple in linking themselves in brotherly bonds with Arya Samajists. The spirit of the Bible, they will without fail find, is derived from the Veda.

THE HUMANITY OF CHRIST.

Christianity is, in the religions enlightenment that is going on all the world over, assuming a new, a purer, perhaps its first, original phase. The divinity of Christ is being very seriously questioned. A writer in the *Islamic Review*, London for Oct. 1922, culls the following very clear excerpts from the writings of two eminent Christians :—

"Jesus did not claim divinity for himself ..... Jesus was in the fullest sense a man ..... he had not merely a human body, but a human soul, intellect and will."—DR. RASHIDALI.

"Jesus did not claim in the Gospels to be the son of God, in a physical sense..... nor in a metaphysical sense.....but he claimed to be God's son in a moral, sense in the sense in which all human beings are sons of God." —PRINCIPAL MAJOR, of Oxford.

THE STATE AFTER DEATH.

What takes place after death is an enigma in Christianity. The soul will rise to take its trial on the day of resurrection. Then it may, according to its deserts be consigned to either heaven or hell. What till that day comes? The editor of the *Quest*, London, raises this question in an article appearing in the issue of that journal for Oct. 1922. He tries to elicit an answer from Christ himself. Says he :—

Many fundamental questions were pu directly to Jesus, but the great question o how it has fared, how it is faring, with th countless souls in the unseen awaiting th dread event, is not found among them. Clea reference to the intermediate state in th gospels is confined to one allusion and single passage. But before dealing wit these a word may be said on an utteranc that is thought by some to enunciate th doctrine of intermediary grades or stages It is the declaration in the fourth gospe (Jn. 14_2) so familiar to English ears in th wording: "In my Father's house are man mansions." These mansions are of cours not palatial dwellings, as a certain hym would persuade us, but places of rest, abidin places as the R. V. has it. Our familia wording is mediated by the Latin *mansiones* which renders the Greek *monai* correctl enough. The special meaning of this techni cal term was a stage or stopping-place on th great imperial post-routes, first organized b the administrative ability of the Persians It is, however, difficult to see how such term can be made to convey the meaning o graded stages in the after-life. No stopping place was necessarily any better than anothe on the Grande Route. 'My Father's hous can mean here nothing but the Kingdon A special region is being got ready for th disciples by the Master in the eternal In heritance of the Kingdom; it will be thei when he returns in glory 'in the resurrec tion,' as it is said when the question o marriage 'in the resurrection' is elsewher raised. But of what will betide them mean while nothing is said.

The fact is that Christanity, an in imitation of it, Islam, have formulate only a makeshift scheme for the lif of the soul after death. Believin both in immortality they canno declare that the soul perishes with it body. Nor do these religions predicat eternity of what they consider i immortal. Transmigration, as it wi be seen, is the only solution of th knotty problem that satisfies. Th scheme that this doctrine offers make

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complete provision for the eternal existence and occupation of an uncreated and imperishable soul.

THE TEXT OF THE BIBLE QUESTIONED.

Till lately Christians reposed their confidence on the authorised version of the Old and New Testaments which passed among the common people as the Bible. Objections raised against the doctrines of the Christian faith that this authorised version has unquestionably given such profuse rise to have made divines deny the authenticity of the version. How the process of interpolation has according to these skeptics gone on is instanced in the following comment on the parable of Lazaras and Dives, embodied in the contribution from which we have already made the above quotation :—

The unforgiveable sin here is the selfishness which is utterly callous to the sufferings of others; for even the constant sight of the most conspicuous misery which was thrust upon the rich man's sight every time he went out of doors, made not the slightest impression upon him. Though nothing is said of the moral character of Lazarus, we get the impression that he bore his sufferings with resignation, craving only a few scraps to keep life in his wretched body. The sketching of the picture is here too dim; it would have been a gain to have had some clearer indication. It should surely not be taken simply as an illustration of the unqualified declaration : "Blessed are the poor" (Lk.)

The addition 'in spirit' (Mt.) makes nonsense of the saying. This, we may well suppose, was originally a gloss or marginal note, indicating that the saying was to be understood 'spiritually' and not taken literally, which was subsequently copied into the text itself by an unintelligent scribe. Such an absolute pronouncement is only comprehensible if we can be persuaded that the saying originally was applied to and circulated among the members of some pious community who had abandoned their earthly possessions to live a life of voluntary poverty and so devote themselres whole-heartedly to righteousness, or, it may be, as a sign of utter repentance. as we said in our last paper on John the Baptizer. Now the ministry of Jesus was pre-eminently for the poor and ignorant and sinners; the benefits hitherto thought to be reserved for the righteous were thrown open to all.

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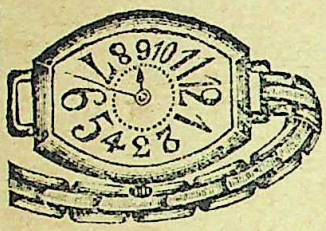

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AND

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THE

VEDIC MAGAZINE.

सर्वेषामेव दानानां ब्रह्म दानं विशिष्यते । (मनु०)

" Of all gifts that of Divine knowledge is the highest and noblest."—*Manu.*

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WHOLE No. 17
NEW SERIES
No. 30.

*A WITNESS TO THE VEDIC AGE.

(By Pr. T. L. Vaswani M.A.)

He obeyed the *Atman's* Voice.

He left his father's home. He set his face against the attractions of the world.

He became a *fakir*, for India's sake.

When will India send his name and message to the nations ?

Not yet have many of us realised the world-value of his message.

Yet I look for a day when his name will be taught by mothers to their children and his life's lessons interpreted in Indian Schools.

He saw his people in chains.

But in his heart was the faith that India was greater than they who held her in bonds.

For India was of the Race of the Rishis

He saw her poor.

But he believed she could be rich if she would recover her ancient wisdom.

The Supreme achievement of Rishi Dayanand to my mind is :—his witness to the wisdom and vision of the Vedic Age.

There is a story somowhere of a Persian king who went out in search of a "Flower of Immortality". He found it, at last, among mystic mountains.

Dayanand went out in Search and found *his* "Flower" in the wisdom of the Vedas, in the Vision of the Rishis.

Theirs the Vision of the "One whom the Sages call by many names"

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Theirs the wisdom of the Aryan Civilization.

The dominating Civilization of the West is external, aggressive; it "satisfies" the senses; it starves out the soul.

The Aryan Civilization was simple, refined. Its motive was Culture of the soul not Commerce It was sustained by a Spiritual Principle.

The basic principle of Aryan life was *brahmacharya*; that of the "Modern" life is *bhogacharya*. At the heart of modern Civilization is *bhog*, is greed, is power. At the heart of Aryan Civilization was the *strength* of a Spiritual purpose.

That made the Aryans simple, sober, fearless. That made India a shrine of Culture, the temple of a faith which, I fondly hope, may grow into a faith for Humanity.

To that Vision and Culture and Civilization and Faith, this eloquent Ascetic in whose heart was a mighty love for India,—this Rishi Dayanand bore witness in his life and his words charged with a power which thrilled thousands who heard him.

Homage to him! The years do not diminish, but deepen my reverence for him- More than once have I wished to write of him at length to let my coountrymen know what he has meant for me—a heretic. It is a debt I owe to this great Brahmachari, this great Preacher of spiritual nationalism. God grant that I may discharge the debt one day!

Three things, among others, were emphasised by him:—(1) *Race-consciousness*, (2) *race-cleansing*, (3) *recovery of Ancient wisdom.*

(1) *Race Consciousness*:—This needs to be strengthened largely by a new *education*. Current education is de-vitalising. It lacks inspiration of the Indian Ideal. It is a bad imitation of some English types. It, therefore, lacks the principle of *life*.

(2) *Race-Cleansing*:—Self-respect is not vanity. Let us acknowledge *our* faults. Let us have the *strength* of humility. There are customs, habits, social evils which have depressed us no less than bureaucratic domination. We must have a new reverence for the poor. Their human rights has our society trampled upon. We must purify ourselves, pass through a *shudhi* ceremoney. There must be race-cleansing before India can go to the Nations with her message.

(3) *Ancient Wisdam*:—It has a value for the National Movement. It has a world-value. For Aryan wisdom proclaims supremacy of the *Atman*, the Spiritual.

Modern civilization is like that monster who produced things only to destroy them himself! The law of the *senses* is *bhog*, that of the *Atman* is Creative Energy.

Let the *Atman* lead the Indian Struggle. And what power is there which can vanquish us?

Let India proclaim the Atman and she will save the world which stands today, upon the edge of an abyss.

In the *Atman* was the strength of Rishi Dayanand; and he was not afraid to rebuke princes and the people.

Comrades: let us find our strength in the *Atman*, and we shall be fearless in freedom's fight.

And in the day of India's Victory will be the world's new Diwali!

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CHANTING THE UDGITHA.

(By Chamupati).

In the Brihadaranyak Upanishad is related a story, with a deep spiritual meaning. The theme of the story is the old, old struggle between deities and demons—the *devas* and the *danavas*. Aryan sages have in every age been witness to this constant struggle. The *devas* here appear to be the organs of the human constitution, the *indryas*—both external and internal.

The demons, says the story, are the greater party, more powerful, perhaps, or more numerous. The deities are inferior to them, either in strength or in numbers. It is, however, the determination of the latter to conquer the stronger section. They hit upon a plan, the only plan that would occur to those godly-minded. Of weapons of the flesh they have little, and that little, if availed of, would only ensure failure and ignominious annihilation. Their strategy is spiritual. By chanting the *Udgitha* in the *Yajna*, they are sure, they will overcome their adversaries. The question is who of them will be the proper *Udgata* in this holy sacrifice. The duty is that of chanting the sacred formula in the prescribed way, and none better fitted for the task could be thought of than *Vak*, the faculty of speech, whose function fixed by nature is that of *Udgatri*.

The *Yajna* is begun The sweet-faced goddess *Vak* assumes the *asan* of Udgata. Her divine music is melodious in the extreme. The demons cannot resist its heart ravishing charm. They, however, are on the lookout for a crevice, a loop-hole, a defect in the occult incantation. And *Vak*, strangely, does yield one vulnerable point. She grows a little selfish. It is the carnal part of the song, its *bhoga*, that the other deities share. The bliss of the song, its beatific good she reserves to herself. This surely was the demons' opportunity. Through sins of the gods lies the road of mischief which fiends invariably find. They taint the chant with iniquity and it fails of its intended effect.

The *asan* of the office of *Udgata* is then offered to *Prana*, breath, then to *chakshu*, sight, then to Mind, and all these failing, it is last occupied by the Vitality of the Mouth (आसन्य प्राण) which displays no such weakness and is hence successful in suppressing the enemies of gods.

A beautiful allegory, yet highly enigmatic! What could be the selfish miserliness of the organs?

The power of speech, the influence that this faculty wields over the destinies of men and nations is too patent for demonstration. In ancient Greece the art of speaking was cultivated with deliberate diligence, being an essential part of the equipment of an educated gent. Not acquired with that undivided zeal and devotion today, eloquent oratory is in these days, too, a weapon of wonderful potency. Music, an accomplishment of the same organ, has a spiritual utility of its own. In martial strains it goads [illegible] soldiers. In devotional chimes it

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nspires piety. Music is a deity with ætherial wings. It soars, and soars, and carries the souls steeped in its spiritual spell, to regions of heavenly felicity.

Not such the chantings of professional bards. Their music is confined to the vocal organ alone. *Vak* there does not share the bliss with the eye, the ear, the mind and all else that makes musical man. Every organ with them has an engagement of its own. Such chant of the *Udgitha* is inharmonious, and has no strategic value in the strife between the *devas* and the *danavas*.

Found deficient, the tongue is made silent, and the talk of inarticulate prayer is entrusted to breath. The devotee speaks internally without producing any audible sound. At other times the eye is used by the practisers of *Yoga* as the organ of self-concentration. Mesmerism is a slight deviation from this last path of meditative Yoga.

Another variety of this meditative exercise is closing the ear to external sounds, so that it is left open to the incessant music of the all-pervading Soul. The Yogis call this sound Anahata Shabda.

All these are devices for the concentration of dishevelled faculties. Isolated from other organs, each organ alone gets specialised, and chants its own music with unique adeptness. The harmony, however, which alone makes the *Udgitha* of *Yajna*, where not the *Udgata* alone, but all that officiate as priests are required to work in musical accord, cannot be produced by such isolated practices. Even mind, when cut off from other organs, develops the intellectual faculty abnormally: its chimings fall foul with the vibration of the grosser organs. Those intellectually advanced are generally wrecks physically. They, too, are ill fitted for the *Udgitha* chant.

The vitality of the mouth is to readers, that know English alone, a misleading expression. The reference ostensibly is to the well-known verse of the Yajurveda where the Brahmin is termed the mouth of the human constitution. Through the mouth does food find admittance into the body of man. The mouth distributes all it eats to the rest of the body, reserving nothing for itself. In the allegory, we are explaining, the vitality located in this part of the body is further described as seating round it all deities to whom the food prepared by this *prana* is passed round as in a feast. Another name given to this *prana* is Angira, meaning the substance of the organs, indicating that the force for which this *prana* stands is not of any faculty located in the mouth. Such location of it is simply symbolical. It represents, in fact, the whole vitality that actuates all living organs.

Only when this force that lies at the root of all psycho-physical activities is imbued with music divine, bathing in its strains all the individual organs, then is produced the harmony of heavens. Then the voice of the human throat is not the voice of an individual. It is *agni*, the element, of which voice is a manifestation. Breath in this state is absorbed in the air, the breath of the All-pervading Soul. Sight becomes light, the sight of the Omnipresent Deity. Other organs, too, undergo a similar process of extension so as to serve a universal, instead of an individual, purpose. Finite man is

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in that state, in tune with the Infinite. All taint of selfishness, all blemish of narrow-minded individuality is effaced. Man thinks in terms of divinity, speaks in terms of divinity, sees and hears from a broadly human or what is the same thing, super-human point of view. He is harmony, musical accord, a symbol of the occult Udgitha.

By such is shaken the pendulum of humanity. The forces of evil succumb before them as before a mighty conqueror. They work themselves and share the fruit of their toils with their fellow-beings, members of the huma family. Not a single phase of the many-sided activities discloses a blemis a weak point, where the Devil m find a foothold for its mischief. harmony themselves they bring abo an ineffable harmony in the world th inhabit. Theirs is the Udgitha, t Chant Divine, the Bhagavad-Gita, was of Krishna in the field of battle, in more recent days of Dayananda the numerous fields of his all-sid reforms.

A NEW THEORY ON THE ORIGIN OF MAN AND HIS TONGU

A STEP FURTHER IN PHILOLOGICAL RESEARCH.

INTRODUCTION.

(III)

(By Pt. Harihar Shastri Shahne, Aundh Satara.)

(Darwinism.)

'Thus it would seem that the doctrine of evolution has by no means as yet received its final philosophic character. None of the metaphysical doctrines which are at our command is so plainly and completely adapted to transform into a final doctrine of existence that it must of necessity be accepted at once and by all.'—(*Britannica, J. S.*)

(Vaiyyasikeeyam).

The following may be considered as an allowable attempt at a plain metaphysical exposition of evolution, adapted to transform it into an acceptable final doctrine as expounded by Vyasa in Bhagawata-darshana.

(H. S. S.).

'क्षणवित्तजनेषु मायया'

(Worldly objects are certainly s ject to change every moment.

Universal existence: the ground substratum of the viewer,—the vi and the vision, is seen constan changing by very slow and grad development and again at the sa time is seen inversely involving i its pre-existing form. The viewer the view-and the vision, therefo having a common ground as their ca and their effect too, must in their mentary constitution be one and same thing ('ज्ञाता ज्ञेयंच ज्ञानंच तत्वतः कमेव हि')

Though the element that perva their constitution is identical w their make, the power that acts on th constitutional make differentiates th

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mation with distinct properties. hen a power evolves, in its action, o several properties the differentia turally devolves on the several forms, us giving rise to the principles of riability. The all-pervading power sponsive to the universal existence ing knowledge it differentiates in its tion on the said existence, and spe-lizes the distinction in the forms the viewer, the view and the vision. e power and its responsive substra-n pervading all three in their dis-ct and specific forms, devolve on eir constitution the power of evolu-n and of creation respectively. The usative power, *i.e.*, the all-pervading owledge evolves into several powers, nciples and properties, and the sponsive substratum, *i.e.*, the exist-ce creates distinct and particular ms supplying substrata to their mation under variability inherent the power, acting on the causative ostratum, *i.e.* the universal existence. us commences the concretion of the wer and its substratum from their straction or ideality and it is seen development in their effect under riability and inheritance. The power d its substratum being elementarily sponsive are identical and therefore owledge is existence and *vice versa* म् तत्सत्)

Expression in whatever form of ng in the universal existence is thing else but a particular form of owledge.

And as expression is the fundamental terion of life in all beings, life must, erefore, be a substratum responsive the particular form of knowledge, ng in itself the viewer, the view, and vision in its different developments. What is seen evolving in a pre-existing form is the life evergetic and not the life inert. And as this evolution of the pre-existing form of life energetic arises out of its action on the principle of its natural inclination which obviously is a particular form of knowledge, it must needs follow to be understood that the evolved form of whatever being is nothing but the expanded form of that knowledge. The preconception of the inclination or a particular form of knowledge, inherent in the pre-existing life-form must be the heritage in its substratum, handed down or transmitted by the all-pervading power that has acted on to bring forth the life-form ; and as this heritage is a particular form of knowledge, the power that evolves into it must be the all-pervading knowledge.

Again the life is seen acting and acted on. What is it that makes it conscious, active or energetic, inert and volitive ? These powers, *viz*, the consciousness, the energy, the inertia, the volition, inherent in life, are the alternate conditions of the same power which is knowledge. Knowledge is thus not only a power but an evolutive source of all-pervading powers It stands supreme in the expression of all-beings in the universe. As the all pervading power it has its responsive substratum in the universal existence.

Existence in a particular form is the final goal of attainment conceived within human scope on this side of our world and that being a particular form of the aggregate abstract universal existence conceived within human scope on the other side, it naturally follows that existence conceived within human scope is knowledge. Knowledge

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known in all its forms, *viz.* revelation, inspiration, conception, perception and imagination, has for its specific substrata the same forms of existence *i.e.*, the conscience, the memory, the ego, the reason and the mind respectively. What is revealed &c. is the particular form of existence and the revelation &c. is the particular form of knowledge responsive to the same specific substratum.

When knowledge in its action as a power takes a particular form, the formation has its identical response in the existence acted on Thus in view of the development of the form therefore one sees and calls the development as the evolution of the power and at the same time again sees and calls it as the creation of the substratum. The power, which is knowledge when acting, is said to evolve and the substratum or agent which is existence, when acting or acted on, is said to create. Creation versus evolution, therefore, constitutes no difference in the viewer, the view and the vision, all three being the outcome of the conjoint action of the same power and the same substratum. The contention regards only the responsiveness of the same knowledge inflected and reflected. In reflexion knowledge presents itself as existence and in inflexion existence presents itself as knowledge. When one regards a particular form, therefore, one's knowledge of its existence and the existence of one's knowledge of it become identical and responsive too.

Evolution, therefore, for the sake of the theory, is herein taken to mean transformation, not as seen in the development of a pre-existing form ex

panding to its maturity, but as se in the transubstantiation of a p existing form developing to perfecti into that of another order. T meaning corresponds to the idea of Sarga (सर्ग) in Sanskrit. With t idea of its meaning our conception the evolution theory is given below.

'सत्यंज्ञानमनंतंब्रह्म'

Brahma is the abstract infinite knou ledge.

Knowledge, in its action of reflecti infinitude and eternity and of inflecti them responsively on existence, mak the existence discernible in two c tinct forms. These are space and tim Both these are the outcome of t conjoint and responsive action the primordial power and its s stratum. Still the first of them inher more of existence and the secc inherits more of knowledge. Both a infinite and eternal by heritage. Bo have every thing in common with th pre-existing forms, excepting that th are more distinctly discernible fr each other than were their primord causative forms. In view of knowled abstract as their cause, they a evolved forms, while in view of ex ence abstract as their cause, they a procreated forms. They, therefo present something of concretion which they are more distinct from, a less responsive to, each other. This not the case with their pre-existi primordial forms which though m abstract, present such mutual corre tion and responsiveness as to constit identity of them in every respect.

Knowledge, the first cause of universe, has in itself two powers, the power of being and the pow

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appearing. The power of being e call existence and the power of ppearing we call knowledge, *i. e.*, owledge known or knowledge proper.

N. B.—Here the word 'being' may isl ad the readers. Those languages at have not the idea of the meaning the root 'as' (अस्) of Sanskrit nnot correctly and exactly express e meaning of 'sat' or 'satya' (सत् or य) of Sanskrit: Cf. MaxMuller: ndia. What can it teach us.'

Existence which is termed (सत्) at' in Sanskrit is by itself the clusive form of knowledge abstract केवलं ज्ञानं) but when with the power appearing it becomes its own pro-rty it is then known as knowledge oper. Existence etymologically means anding out' and therefore, it is not term apt to be more clearly defined rrelatively with knowledge, and nsequently one may say that know-dge proper acting infinitely and ernally on the knowledge exclusive ings forth space and time.

When space and time, in being acted in their turn, reciprocate the action the pervading knowledge, the power ing crossed evolves itself into an-her power called 'energy' which acts hesively with knowledge on space d time and makes them transform to 'bliss.' Bliss equally with space d time is infinite and eternal and is sides energetic. When again these wers, *viz*, of being, of appearing and acting are brought into equilibrium their infinitude and eternity, *i. e.*, hen these powers in their inhesive d cohesive action equilibrate space, me and bliss, these transform themselves into that one complex whole which is called 'the Brahman': the Infinite and Eternal Knowledge incarnate in Existence. In this one complex whole all the three phases of Knowledge Eternal, namely the viewer, the view and the vision, are responsed in itself or its substratum: meaning the substratum or agent or that which represents the being of knowledge (1), the responding power that acts or represents the appearing of knowledge (2) and the effect of the power newly brought forth by the reciprocity of the being and the appearing of knowledge (3), *i. e.*, Existence, Knowledge and Bliss conjoin to form the Complex and thus the unification of the three phases in one whole form becomes complete, infinite and eternal; and this is seen represented inherently in all the universal beings. And, therefore, this 'complex whole' fully and satisfactorily answers the primordial and fundamental question 'What.' Because, the one whole form of the universal abstract knowledge though complex in its constitution of infinitude and eternity has been so concreted in inheritance and represented in everything in our daily life that it can possibly be, at least, conceived within the scope of our knowledge; and because we can understand either by our imagination, perception or conception its workings in knowledge that we see to be in a particular form evolved by the representative complex on its own natural inclination.

In view of the abstract universal existence which is called 'sat' or 'kevala' in Sanskrit, this evolved complex Brahman, having its whole response in the universal existence is called 'the

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Kaivalya' in Sanskrit and is held as the Superme Being.'

The three procreative components, *viz.*, space, time, and bliss of the complex whole ore seen represented distinctly in their further evolutive forms, and as it has already been said that the complex is the outcome of the pro-creation of those factors with their whole response in the universal existence it may be ascribed that it is the evolutive form of that existence evolved by the co-herent action of being, appearing and acting of the infinite and eternal all-powerful knowledge. Brahman therefore is both evolutive and procreative of powers. (*Vide* Ishopanishat and Brihadaranykopanishat (Shanti) preamble: पूर्णमदः पूर्णमिदं पूर्णात्पूर्णमुदच्यते)

It should be remembered that a power constantly acts inherently. When there is a co-hesion of powers either of them that pre-dominates evolves into another adhesive power by the newly commenced action of which new form of some permanency arises out of the universal existence (*Vide*, *Id*: 'तद्धावतोऽन्यानत्येति तिष्ठत्तास्मिन्नपो मातरिश्वा दधाति' Ishavasyam, 5) It should also be remembered that the constant actions of powers do necessitate constant devolopment but that presents no stability. For the development of some permanence, therefore, some stability in the action of powers is necessary. Thus the time by which power are brought into equilibrium, is caught by any of the powers to become predominant and then evolve into a new form of some stability, arising out of the infinite existence. This new form becomes the new procreative stage (सर्ग Sarga) or the new evolutive form as a pre-existing form of some permanence for further work of transubstantiation or specialization. Transformation is the constant propensity of knowledge or existence But the creation or evolution of a pre-existing form of some permanence is due only to the direct action of newly evolved power predominating, on the equilibrium of the pre-existing powers.

Thus on the equilibrium in which the complex whole of space, time and bliss arises out of existence, the power of appearing becomes predominant upon the two other primardial powers. The power of being always acts in concert with the predominant power, *i. e.*, does not contravene it, but the other power (meaning) energy being suppressed and thus the equilibrium being disturbed, the power of appearing evolves itself into a new power called intertia which is a transubstantiation of the pre-existing energy. All the powers. acting but intertia predominating, on space and time, make these procreate a new form, *viz*, substance which though more concrete in form than its progenitors is but abstract as the next coming form. When again all powers acting in cohesion. energy predominates, it evolves into another new power called volition. This new power acting in concert with inertia on time and bliss makes them transform into inclination which may be more properly expressed by 'incline' or 'inclinia' so as to express the meaning essentially- These two newly evolved creations, of the complex of space, time, and bliss, under their causative powers acting in cohesion on the existence of the complex form the complexion of the complex. This complexion is

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called Maya (माया). Maya in relation to Brahman is what is complexion to a complex, or what is an experiment to its experience or what is real to the ideal.

It may be clearly seen now that complex (Brahman) and its complexion (Maya) are nothing else but knowledge or existence in the forms of space, time and bliss on the one hand and in the forms of substance and incline on the other, respectively. And under the all-pervading, powers, *viz*, the being, the appearing and the acting, operating infinitely and eternally in the complex and on the complexion, and under the all-pervading powers, namely, inertia and volition acting directly in the complexion and indirectly on the complex, these—the complex and its complexion—constitute the 'Thing': the omniscient, omnipotent, and omnipresent abstract prototype of one as conceived, perceived, imagined or observed in its representation in our daily life.

Maya the all-pervading complexion is so transparent that it reflects the 'complex whole' to its infinitude and eternity and that it may justly be called to resemble its primordial source: the existence which is the all-pervading receptacle of the whole reflexion of knowledge in any of its evolutive phase, but only with this difference that Maya is apt to be set aside while existence can never be set aside.

All the above explanation may be viewed as regarding the evolution of knowledge the first causative power or the creation of its substratum, and as having been supported fully by Shree Shankaracharya's discussion on the subject, in his Vakyasudha (वाक्य सुधा), a small tseatise of his own philosophy wherein he gives it as follows:

"अस्ति, भाति, प्रियं, रूपं, नाम चेत्यर्थ पंचकम्।
आद्यं त्रयं ब्रह्मरूपं मायारूपं ततो द्वयम् ॥१॥"

Transliterate padas:—

'Asti, bhati, priyam, roopam, nam, chati artha-panchakam, adyam trayam Brahma roopam Maya roopam tath dvayam.

Herein the first five words express their meaning exactly as above explained. The first three of them *i.e.*, asti, bhati and priyam, indicate knowledge as shown under Brahman or the primordial complex whole, and the next two words, *i,e.* rupam naman, imply knowledge as shown under Maya or the complexion of the complex. Thus all these five evolutive forms of knowledge or existence, express the five components that constitute a thing or an apparent being.

Grammatically, the first two words are participles (mean: अव्यय avyayas-never changing) and in their use here—as if sematologically—express participation of the nature of immutability or eternity of the things forming the complex (Brahman).

The third word 'priyam' is an adjectival form. Its use here implies the variation of the power inherent in the pre-existing form, evolved into its property which is commonly expressed by 'priyata' (प्रियता:) abstract noun from 'प्रिय'. The next words: (रूपं and नाम) 'roopam and nam' are substantives, and by their being so used here, ex-

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pressly show the conception of a new and foreign arrival for support. The order of construction and the use of implication of these five words establish the correspondence between grammatical and metaphysical logics. Their meanings exactly correspond to those of space, time, bliss, substance and incline. The last word (**नाम**) 'nâma' (which is rendered here by the word 'incline' : a power) comes from the root 'name' (**णम प्रह्वत्वे शब्देच** Pan Dha 981, = inclining, willing, voicing) which originally meant inclination and then came to mean willing and voicing and then to mean word or an ephithet. As an authority to prove this evolutive change in the meaning of the word (**नाम**) 'nâma' the following theory of Panini from his Shikshâ on the phonetics of languages is quoted below :—

"**आत्माबुद्ध्यासमेत्यार्थन्मनोयुंक्तेऽनुकाम्यया ।**
मनः कायाग्निमाहन्ति सप्रेरयति मारुतम् ॥ ७ ॥
मारुतस्तूरसि चरन्मन्द्रं जनयतेस्वरम् ॥

It is plainly stated here that the soul acting in conjunction with the intellect under the tendency of volition (**अनुकाम्या**), propels, through mind, fire and wind (constitutional heat and touch) the inclination to intonate. This process or actlon of originating of the articulation can be observed at the expiratory moments of one's sound sleep. And one's experience thereon will justify Panini's statement and the above given explanation of the word 'nâma.'

Existence knowledge or science, the source of whatever is revealed-inspired-conceived perceived and imagined by way of inflexion and reflexion under the action of powers of being a appearing, energy, inertia, and volitio evolves innumerable powers, properti and principles. And in the cohesi action of them all, but inertia a volition conjointly predominating othe *i.e.*, Mâyâ completely coveri Brahman, this Shabala Brahm (**शबल ब्रह्म**) meaning the complex wi complexion, transforms itself into new form called Prâjna, the Univers Soul, leaving in it more of complexi and less of complex in legacy, as if on really to represent the pre-existi form of complexion more than th pre-existing form of the complex. A thus the powers of being and appea ing acting in concert with th inherently predominating inertia a volition to suppress energy in Prajn Prajna is, perforce, left to incline make up for the lack of energy order to have the infinite and etern bliss of which there was no lack in h former existence.

As in our national evolutiv form in the present day politics eve so in our daily struggle for existenc the insignificant ignorant is ever see led to attempt at some permanence happiness which is never seen denie to whatsoever sort of a successf aspirant; so was it with Prajna. B one may ask here, why should he wh might have inherited the greate portion of the knowledge aggregat (c.f. **प्रज्ञएव प्राज्ञ** :=one most in the know seek for making up for the inhere lack of energy? The answer is plai enough. Tho reason of Prajna's a tempt lies in the inhesion of th predominating inertia giving, necessity, rise to the cohesion of th

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ncrent volition and there being no hesion of any new power to bring equilibrium of all the powers, ition impelled by inertia, generated lination and Prajna acting under it, s led to make the trial of his lection. But as a natural consequence of the disturbed condition of wers inherent in Prâjna, his lection proved a megalomania and utmost attempt of the Lord quite led: his selection under the normal dition of his inclination more ding to variation. Being Himself Universal Soul His attempt at the uisition of the eternal bliss was erly selfish and on that account his ng led to wrongly apply the means his command was, of course, bound fail. Though his energy was not a par with his other inherent wers, he was fully entitled to inherit iscience the representative aggregate all the previously evolved forms of ence. Conscience is the specific ture or function of Prajna. Owing the lack of energy suppressed by his dominant inertia and volition, ajna's conscience was misled to an conscious selection; and thus his mature attempt proved him to be lly Prajna, *i.e.*, the greatest possible lorant fool (प्रकर्षेण अज्ञः = प्राज्ञः laning stark stupid). The empire his stupidity that pervades his stitutional expanse is called Tamas मः): the illusory constituent of the iverse. This result of his being sioned is, by-far, worthy of our found esteem. For had he ceeded in getting his object, the iverse would have been wrecked: himself with his mother Maya ing involved completely into Brahman, might have even stopped the course of evolution therein. But as he inherited more of Mâyâ and less of Brahman, his inertia, in the natural course of evolution, impelled his volition straight to the acquisition of eternal bliss and when his energy came up to the level of action, volition, being already impelled, did in conjunction with other powers prevail upon the proportionately following inertia and thus the existence in the evolutive stage of Prâjna further evolved itself into another new form. Had Prâjna been wise enough to try to suppress volition on the strength of the rising enery he would have in the course of time succeeded. But as long as there remained volition in a particular form there was no chance of his success and evolution or further creation was bound to take place. While Brahman and Maya are styled by other popular epithets Shiva and Shivâ (शिव and शिवा-'शिवं शांतमद्वैतं चतुर्थं ब्रह्म' 'the fourth equilibrated unperturbed form of Knowledge pervading the existence.' which see), Prâjna the spiritual soul aggregate of the Universe, is popularly represented to be 'Shankar' the benefactor of the universe. The idea of the simile is convincing. Because our kind Lord in trying to attain eternal bliss erred: and erred for the sole good of us, his remotest descendants in this world of ours. In his mistake he leaves for us a lesson to learn that 'to err is natural,' but those who err are unfit for their existing stage and therefore they must either evolve or disappear. God Shankar has been represented to disappear to the most elevated position called Kailâsa (कैलास from कि+आस

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meaning 'verily he was'). As the whole representation of the Universal Soul whose empirical characteristic—'the Tamasa'—pervades the universe, Shankara's function is accordingly supposed to be that of destruction or extinction (संहार meaning the undoing) of what is done, excepting that of the previously evolved state of the Shabala Brahman.

In the elementary system of philosophy this stage of evolution of knowledge or procreation of existence or transformation of Shabala Brahman inherits the evolved form of all the primordial sciences meaning space, time, bliss, substance and incline. Thus this form is appropriately called the conscience,' and is a particular form of existence under them acted on by the respective powers of being, appearing, energy, inertia and volition. The function of conscience, when there is equilibrium of powers, is to reveal the true reflexion of the form of the complex but when Maya the complexion predominates, conscience is made to transform itself into hypocrisy which naturally gives out the reflexion of the complexion of the complex, but that is not philosophically or ideally real.

As the offspring of Shabala Brahman the complex with complexion, the permanence of Prajnâ's empire is by far telling on the universe, and the pervading 'tamas' (तमस्) leaves every life form to seek for the perfection of knowledge and thus the incline of every representation of the soul naturally gives rise to the principle of selection. When on this principle Prajna tried for the perfection of knowledged to attain the eternal bliss which meant complete involution he in his failure under variation leaves in legacy the interruption of involution meaning a particular form of 'pralaya' (प्रलय) which is inherited by all the further evolutive forms of existence. He, therefore, is rightly supposed to be the greatest enjoyer of this 'pralaya' (योगनिद्रा) in his study of knowledge. Thus the stage of the spiritual soul aggregate of the universe is in short explained. Let us now turn to the next stage which is that of the intellectual soul.

Prajna while contemplating the eternal bliss had naturally to review all the pre-existing forms of knowledge or science or existence the source of all powers and was thus imbued to assimilate them into the new form of his conscience which is further inherited by every life form. He also inherited all the pervading powers which in him evolved innumerably on account of the nature of his predominating incline. Among these chiefly to mention may be magnetism, velocity, animation, gravity intonation &c. respectively to the primordial powers (Vide माहम्नःस्तोत्र—Pushpadantàs hymn of His greatness.) These he evolved in his graveness which came over him after the discomfiture in his object. He in this state was naturally led to be anxious for not allowing his mistake to recur and to devolve cautiously all these evolved forms of knowledge on the next coming progeny. In his graveness his energy and volition in their evolutive forms of animation and intonation got occasion to be predominant. When these predominant powers acted coherently

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with all other powers on Prajna's conscience and brought it to its equilibrated perfection Prajna evolved himself into a new form of permanence, the so-called 'Taijasa (तैजस), *i. e.*, the universal heart or the intellectual soul of the Universe.

This stage of evolution of the power of appearing or of creation of the power of being is popularly likened to Vishnoo or Hrishikesha whose specific function is said to be that of supporting the universe. It appears the most appropriate likening of Taijasa who really by his advent supported the universe which would have been otherwise involved by his generator seeking after bliss, but for the course of evolution that intervened. Taijasa, himself a fruit of evolution, naturally holds forth evolution as the only means of salvation. For, perfect evolution is in itself the perfect salvation meaning the beginning of complete involution.

Taijasa inherits magnetism, velocity, animation, gravity, and intonation directly and is indirectly acted on by all the powers referred to above. According to the proportion of intensity of powers acting on him Taijasa, who is the aggregate of varieties of intellectual stages of evolution, presents himself in several forms the major of which with some of their functions are :—

Soul—representing Prajna in Taijasa with the power of conscience which reveals, wills, contents &c.

Memory—representing Taijasa with conscience, with the power of inspiration or remembrance which inspires, propensites, cherishes &c.

Ego—representing the two above-named, with the power of conception that conceives, desires, pleases &c.

Intellect or reason—representing all the three above named, with the power of perception which reasons or resolves, intends, satisfies &c.

Mind—representing all the above-mentioned with the power of imagination which inflects or reflects the view with suspense, expresses, wishes &c.

Intonation through all these forms comes to the stage of expression which, though imperceptible at the outset, becomes sonance in a further stage.

With the intellectual evolutive stagss there are here mentioned some of the main workings of the intellectual universal soul which, some scientists assert, has a wonderful stock, in store, of these workings and which are traced by eastern philsophers to the innumerable powers that are evolved by Mâyâ. When the primordial powers of the complex are acting coherently snd the powers of the complexion are subjected to act in concert with them, these workings of the Taijasa aggregate take their natural effect smoothly. But when the powers that form the complexion of the complex cross and contravene the natural actions of the complex-powers, all the varied forms of Taijasa are transformed into new powerful stages of equal permanence. These are called hypocrisy, illusion, hate, deceipt and perversity. These newly created forms of knowledge are quite reverse to conscience, memory, ego, intellect and mind respectively. When these are quite naturalized, the

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assimilation of the actions of these five opposites gives origin to morality, *i.e.*, the spirituality of the conscious soul is changed into morality. Thus by the force of contravening powers the principle of selection is naturalized and given the form of co ercion under variability which is thus further concreted from its original abstract form under the power of appearance. And in this concretion the spiritual soul gets the form of a moral one inherited by further evolutive stages.

When the subtle moral form of Taijasa, endowed with the Prajna's powers, is acted on by them inherently through his last evolved stage—the mind form—, he evolves the five internal senses, the five external senses, the five subtle and primary forms of the great manifest elements, the five animating and the five excreting gases—all in their subtle and elementary form. These groups of fives are consecutively given rise to and have nearest and respective realation to the five primordial powers acting through the Taijasa-powers, concreted from them. All the above given groups of fives form the subtle physical asset of Taijasa. This physical asset of Taijasa arises out of his inheritance of Prajna's mad aspiration for acquiring the eternal bliss, in which attempt, though more cautionsly guarding against his procreator's mistake, and in which the equilibrium of all his spiritual and intellectual powers is qnite disturbed, he naturally evolves a new power called 'life,' when he necessarily uses his power of animation to predominate over all his powers in their combined action on himself, until again powers get established into equilibrium wit the newly evolved power of 'life.'

When th s newly created power act on Taijasa, intensely predominating hi magnetism, velocity, animation, gravit and intonation, Taijasa with his spir tual, intellectual and physical assets further transubstantiated into anothe wonderful form called the Virât o Vaishwânara (विराट् वा वश्कौर). It ca eventually be said that Virat in hi descent drew upon existence for in heriting equally from Brahman an Maya indirectly or from Prajna an Taijasa directly and fully, all the powers and properties. Virât, there fore, in him has the assimilation o Prajna-and-Taijasa characteristics. Sti the difference in their respective in heritance remarkably varies the con stituent formation of those thre aggregate forms of knowledge. Prajn who inherits more of Maya and less o Brahman, is endued with the empir of stupidity (तमस्). Taijasa, who in herits more of Brahman and less o Maya, is endued with the empire o affinity (रजस्) *i.e.*, the power of attrac tion. While Virat, who has his herit age equally from Brahman and Maya has been endued with the empiri characteristic of life-giving purity o the power of pervading wisdom=(सत्व meaning the nature of enlivening).

Virat the third aggregate of th Hindu Trinity is popularly likened t Brahmadeo or Prajapati. He quit represents the Complex Brahman with out having the eternal bliss which i suppressed in him by his equal heritag from the complexion. Virat and Taijas have their temporary share of the

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ternal bliss sought after by Prajna. Ve cannot count or reckon by uman years the period of their enjoy- ent of bliss or we cannot measure eir enjoyment of their respective are of bliss qualified by time appear- g as it does to us. But by the roportionate heritage devolved on us e can only guess: and one may uggest here a principle, on which we ay act to guide our guess, whereby ne sees that these aggregate forms of nowledge or existence must have to njoy their share of bliss for half their fe-time which may again be taken to e measured by the time they might ave taken for coming to perfection so s to be evolved from their pre-exist- g evolutive forms. Every species ggregate or individual may be safely nceived to act on this principle for e duration of its life-time in the mani- st existence of its evolved and pro- eated formation: taking in due nsideration the barrings of opposing owers, forces, and principles.

This enjoyment of their share of liss is ideally their interrupted involu- on or really their abstraction of oganidra (योगीनद्र) in their study of nowledge.

The evolutive intensity of powers which the above-mentioned major ariations of Taijasa are evolved is roportionately due to the influence f space and time preparing for further ansformation. This influence acts nder energy directly on the conscience hich represents Prajna in the aijasa or intectual constitution and mpelling Prajna to transform, leaves aijasa to the sole action of inertia nd thus brings on him the complexion of involution to which Taijasa gets inured. But when the same influence goes to direct enegy to the help of Taijasa the main force of inertia is left again to act on Prajna to bring on him the complexion of involution to which he is already inured. This inurement or interrupted involution forms into habit and is inherited by further evolutive stages.

Interrupted involution preconceives intervals of energetic actions. And in such an interval when Brahma and Maya form a view of the viewers—the Prajan and the Taijasa—acting under energy with their functions inflected on the soul and reflected in the heart or *vice-versa*, consciousness becomes complete in the form of revelation by which the viewer involves himself into the view and opens the true complex nature of existence to the vision of the viewer. The vision thus equipped in reflexion transmits the view to memory which in its turn in further reflexion inspires the ego who conceives it in inflexion, loves it or makes it his own. This conception is again reflected on the intellect which in impression perceives or resolves it and in its turn enlightens the mind to imagine on the inside through its wish and on the outside through its expression. These movements under the inherent velocity go also to strengthen the inurement acquired by the three aggregated souls as referred to above. It should be remembered that these inflexions and reflexions occur when volition helps energy; but when it helps inertia acting on the soul or heart all these movements, *i. e.*, the different forms of knowledge are reversed as shown before. As an eventual

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consequence of this reference to the workings of the said opposites the the readers will see from the above discussion that there are no conceptions and terms signifying those conceptions contradictory to the universal existence or knowlepge abstract and its evolutive stages. Hence, what are understood to be contradictions or negative instances, are but reverses, indeed, in the vision of the viewer. So when hypocracy substitues conscience the change apparent in the knowledge is not an obsence of knowledge or existence but a reverse or perverse vision of what ideally exists (Cf. **नासतो विद्यते भावो नाभावो विद्यते सतः**)

So also involution is but a responsive term of evolution, the first representing the complete working of the power of being and the second representing the complete working of the power of appearing and the perfection of both signifying the unification of the abstract and the concrete, when there is no appearance of energy. What we call evolution, therefore, is the transformation of the abstract into a transubstantiated concrete form. Consequently the unification of the concrete into its abstract, by the reverse of the power, is the so-called involution.

Existence in its simple abstract state is called '**सत्** Sat,' which when acted on by its responsive power, is transformed into '**सत्य** Satya.' Both 'sat' and satya are termed as 'kevala' forms. The 'sat'-kevala form is the infinite eternal existence which by a differentiating term is distinguished from 'satya' and is called 'the being of knowledge by itself,' *i. e.*, '**ज्ञानस्य स्वतस्त्व**' meaning 'the power of being by itself.' While 'satya-kevala' form is termed as '**ज्ञानस्य परतस्त्वं**' meaning the power of appearing responsing to the power of being, *i. e.*, knowledge known or inflected and reflected. These two, *i. e.*, 'sat-kevala' and satya-kevala forms of knowledge become identified as 'Kaivalya (**कैवल्य**) *i. e.*, are a little more concreted, under energy the third power when coming into action. This Kaivalya or the whole complex abstract is further substantiated under its contravening complexion-powers and is called the 'Shabala Brahman.' When the complexion powers predominate the Shabala Brahman is more concreted into Prajna who, though an abstract aggregate of powers, stands more substantiated than his predecessor the Shabala Brahman, on account of his having in descent more of complexion which is itself a composite of substance and incline-powers. In him one sees the reality as opposed to ideality, and nothing else but the concretion of the abstract.

When Prajna is further concreted into Taijasa and is represented in him by conscience, he is equally capable of evolution as well as of involution. But in Shree bhashya (**श्रीभाष्य**) on the last ten of Vyasa's Brahmasutras (**ब्रह्मसूत्राणि**) Ramanujacharya holds that the state of Prajna as represented in Taijasa is the final goal of attainment in the case of individual souls who are not capable of crossing the Prajnapowers and of going beyond in involution to attain the final beatitude. On this point Shankaracharya, on the other hand, holds that the ten sutras in question do not only concern the

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niversal soul (as Ramanuja explains) ut the individual soul also who is apable of his complete involution into Brahman on the ground that all volved forms of Brahman are proceeds f the complexion with something of omplex to help. Ramanuja's explanaion, though smacking of the influence f the Christian conception in that espect, can be accounted for on a safe round inasmuch as both the schools old that the existence in the form of rajna is the aggregate of evolutive owers innate in that form of exclusive pirituality. And the individual aspiant after reaching that stage must o to help that aggregate to keep inact as long as the whole of Prajna loes not incline rightly to be involved. Against this theoretical argumentation Shankara holds on the strength of the hare of will-power devolved on the ndividual soul who, after having so ultivated it as to attain perfectly the piritual stage of Prajna, is capable f destroying his inclination and volition nd of avoiding the mistake committed y Prajna. Consequently, if any uccessful aspirant with the promised elp of Taijasa trie , he may be able o attain the position of Prajna and urther getting at the stage of Brahman never again reappear to tell is story.

In order to be able to avoid Praja's mistake the individual successful spirant has two assurances worthy of ote in our kind Lord's action by hich he committed Himself to isappear and to leave the normal tate of powers to complete the atural course of evolution. Firstly he aspirant must involutively try for he eternal bliss divested of all its complexion. And secondly he must attempt to get rid of inertia and then of volition altogether, which is the necessity. This necessity will not be answered by simply moderate seeking for the upheaval of energy independently of the support of any parallel power that can agitate to enthusiasm. And therefore he must attempt at relieving the agitated volition from the prevalent's grasp so as to bring it into its full fair play to fill up the lack of energy first and then to apply the energetic volition so excited, to the work of suppressing inertia as both the inertia and its offspring the volition itself may be extinguished altogether, leaving energy to the sole work of bliss. This is the first feasible alternative left by Prajna for acceptance to an aspirant intent upon being involved agaiust the natural course.

Prajna erred and with a foreign help arising out of his error brought forth Taijasa who supports evolution Taijasa's first attempt at evolution, therefore, is very marvellous. His inherent energy in the form of animation acting on substance in the form of mind, under his predominating volition in the form of his wish, making all powers cohesive, brings forth, out of his physical asset, the enlivening aggregate form of Virat, *i. e.*, the manifest universal form in its subtle stage.

It has already been said that Virat, concreted from the physical asset of Taijasa, inherits the powers of Prajna and Taijasa equally in proportion to his evolutive capacity. Being thus situated equally between stupidity and enlightenment, and though endowed with the power of enlivening wisdom, his mind could reflect on him nothing

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in expression but could wish only in inflexion to evolve, which he was unable to do owing to the jumbling of powers. He passed an enormous time in viewing and reviewing the previous stages of knowledge, until at last inward inspiration from Taijasa, impelled animation to prevail over his all other innate powers. This inspired animation gave such an impetus to his life-giving purity that he was himself transformed with all his constituents into a mass of two new forms, *i. e.*, life energetic and life inert. Both the life-forms are atomic in their constitution. The only difference between them lies in their heritage or endowments, devolved on them by the respective lack of their generating power. Elementarily they are identical. As to their endowments, Virat, out of his heritage, supplies the first with magnetism and sonance and the second with velocity and gravity, thus enduing both the forms with equal proportion of powers: His animation having already been apportioned between both of them.

Looking to the existence of Virat one may assert that its power of being was intensely acted on by its powers of acting and appearing equally in concert with its powers of inertia and volition and brought forth in transubstantiated forms-the life energetic and the life inert as specialized forms of existence or knowledge acted on by energy and time respectively coherent with volition and inertia. This accounts for the energetic life being attractive and sonant and the inert life being grave and motive. Both being life-forms their function is of living upon each other as is shown by Vyâsa in Bhagwat Darshan :—

वर्षयुगसहस्रांते तदंडमुदकेशयम् ।
कालकर्मस्वभावस्थो जीवोजीवमजीवयत् ।
श्रीमद्भागवतदर्शन, स्कंद २, अ० ५ श्लो०

It is herein stated that 'thousands years passed while the aggregate Virat lay down in the store of subti principle of water when the animate powers of appearing and being perfec ed the mass of Virat to be transforme into life-atoms destined to feed upo each other.'

What is called the life inert in thi theory is considered as material aton by Kapila Kanâda and others. Thes with the modern naturalists suppos matter and differentiate between lif and matter as distinct things or ele ments. Our theory has nothing lik matter as a distinct element or 'sarga (evolved stage), which accounts fo the differentiation that arises in the view of life energetic and life inert constituting the discrimination between the vision of the complex and that of its complexion. There is nothing like distinctive specialization in the two aforesaid forms of life. They differ only as individuals of the same species differ in some artificial minor points. Both belong to the same stage of evolution and to the same transubstantiated form of the original existence or knowledge; and their evolved constitution in view corresponds equally to space and time. The minuteness of their being (**परमाणुत्व**) quite responses to the momentariness of their appearing (**क्षणत्व**). Only the difference in their volitive artificial endowments and heritage sets them in view of a discriminating comparison. In short, the aggregate form of Virat changes,

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concretion, into a mass of life-atoms and consequently a comparatively discriminative view of powers, properties, qualities, quantities and laws and principles &c., comes into full force, accounting rightly and reasonably for the variations (नानात्व) of the one whole abstract essentiality.

Apropos, of the 'nanatva' and 'ekatva' of the only element in our theory, one may, now, by reviewing the consecutive stages of the complex, its complexion, the universal soul,—its reverse the moral soul, the intellectual soul, the subtle physical soul, and the aggregated mass of subtle life-atoms,—be able to discriminate between the so-called creation, *i. e*, transformation or the change in the constitution but not in its element—which is termed 'विकार Vikârâ' in Sanskrit, and the evolution or the transubstantiating change of the power which when evolved, altogether varies in appearing, the original being and appearing of the form remaining intact. This is called विवर्त in Sanskrit. The appearance of energy and inertia in the respective life-forms is ideally considered as Vivarta change of knowledge, and the life itself is taken as the Vikâra change of existence. In short the evolution of the universal expanse may be viewed involutively as the Vivarta of knowledge abstract and the creation of the same expanse may be viewed as the Vikâra of the existence abstract. So also it may be clearly understood that as evolutive Vivarta life is more energetic and as procreative Vikâra it is more inert, just because inertia corresponds more to the power of being than to that of appearing to which energy corresponds more.

Among the western naturalists those, who accept evolution in the sense of Darwinism, suppose life and matter, acting on the elementary principles under the all-powerful nature, give start to the universal expanse. Every physical or intellectual phenomenon they trace to the evolutive powerful elements. They do not accept spirituality or morality as any causative component contributing to make up the whole, as it is, of the universe. They suppose knowledge to begin with the appearance of mind and to end with the consciousness of soul. Life and matter, are supposed abruptly as the seeds of the tree yielding mind and soul as its fruits. No satisfactory source of life or soul is traced by them Their all-powerful nature is not fully explained by any of them, though Prof. Charles Darwin passingly accepts the conception of a Creator or Ruler of the universe as proved by some highest intellects. (Cf. The Descent of Man, 'Mental powers,' page 143, Chapter III.) Though accepting evolution versus creation they do not accept involution of life and matter whereby they are obliged, to set aside the fundamental questions 'What' and 'Whether,' in their supposed absence of the first source of their accepted principles of inheritance, selection, variability, attraction, affinity and relativity; and to treat them abruptly as observed in life on the strength of their accult and instrumental scientific observations the result of which does not come on the same par with that of the highest intellectual and meditative observations.

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Thus, though situated with the incompleteness of their metaphysical mentality on these conceptions, that fall short of the argumentative treatment of tracing their all-powerful nature to its first or final source, their treatment of life with its evolutive endowments, which really and ideally, too, are nothing else but an evolved heritage in our theory, is very excellent and may be depended upon safely, on the strength of its being based on their experimental observations of copious instances as cited by Charles Darwin and others in their works on this subject.

Already this discourse has been more lengthy than the two preceding ones. And this is not a place to go into full further details on 'life,' ; neither our philological theory concerns more of details nor is it meant to copy out the expoundations of the western scholars, in our treatment. W was necessary to establish the p fectly acceptable first source of all evolutionists and most clearly indica by our Vedic and Paurânic literatu has been already sufficiently discusse

For further discussion on evolut from the stage of subtle life formi into multifarious germs and polygen embryos to the stage of man kind readers will excuse us until other discourse appears. Therein wh Virat our creator did by way of evo tion will be discussed in detail.

सृष्ट्वा पुराणि विविधान्यजयात्मशक्त्या,
वृक्षान्सरीसृपः पशून्खगदंशमत्स्यान् ।
तैस्तैरतुष्टहृदयः पुरुषंविधाय,
ब्रह्मावलोकधिषणंमुदमाप देवः ॥
श्रीमद्भागवतदर्शन, स्कंद ११, अ०९, श्लो० २

ॐ शम् ॐ

VEDIC STUDIES AND BUDDHISM

(By the Anagarika Dharmapala).

The study of Buddhism by western scholars is making rapid progress at present. Translations of important Buddhist Pali works have been made into several European languages since the beginning of the twentieth century of the Christian era. There is no obstacle in the way to know the principal teachings of the Lord Buddha in any of the European languages.

Buddhism was native to the soil of India, and it was the first missionary religion that sent its missionaries to preach the Dharma to the remotest corners of Asia. Historically speaking the Founder of Buddhism, otherwis known as Arya Dharma, was bor 2,546 years ago in the Lumbini Grove near Kapilavastu in the Kosala terri tory. He left his palace in his 29th year, and for six years he went through great bodily mortification in the hop of finding a way to realize the highes happiness, on this earth, in complete consciousness, and to get rid of rebirth

There is a wrong impression among Indian people that the Lord Buddha was against the Vedas, and that He preached against the existence of a soul and a Creator of souls. What He

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id proclaim was the Four Noble Truths, called in Sanskrit *Arya satya*, which had nothing to do with the idea of God and soul.

The greatest of the disciples of the Buddha were Kshatryas and Brahmans, and the latter were experts in Indian Vedic lore. Nowhere is to be found in the Buddhist Pali works a condemnation of the three Vedas. In the Sutta Nipata there is a sutta wherein the reading of the Athabbana Veda is prohibited because of its necromantic recipes. In the Brahmanadharmika Sutta the Lord Buddha tells the Brahmans of the good things that the Brahmans of old had done, and that in the time of king Ikshvaku the sacrifices of cattle were initiated by Brahmans; but the rishis of old "praised patience, and did not indulge even in sleep sexual intercourse."

According to the Lord Buddha the pure Vedic religion and Buddhism are identical; and that the Brahmans in the time of Kasyapa Buddha began to distort the Vedas and introduced the Purusamedha, Gomedha, Asvamedha giving new interpretations to the words. Originally these terms never meant the killing of cows, horses and human beings. Buddhism is purified Vedic religion, which demands no animal sacrifices, but pure living.

In his work called the Satyarthprakash the learned Swami Dayananda Saraswati criticises certain Buddhist sects that existed at a later period in India; and unfortunately we have not the work of those sects to verify the statements. The original Pali and Sanskrit works that exist now, and the translations of ancient Sanskrit works on Buddhism in Tibetan, and Chinese show that the critics of Buddhism have not done justice to the four sects. As the Christian missionaries of today show no scruples in distorting the teachings of Lord Buddha by calling Buddhism a nihilism and a pessimism, the Brahman critics of Buddhism without verifying their statements misrepresented Buddhism by confounding its teachings with other materialistic systems like Carvakism and Lokayataism. One thing is clear that the critics have not consulted one original work on Buddhism, but evidently refuted Buddhism on hearsay.

Buddhism was known in ancient India under the name of Saugata Vada, Vibhajjavada. One has to remember that there were a number of sects of Buddhists who taught conflicting principles which were foreign to the pure doctrine of the Lord Buddha, whose teachings are epitomised in the gatha.

Avoid doing all kinds of evil.
Ceaselessly strenuously do good.
Purify the heart of all impurities.
This is the teaching of all the Buddhas.
The Buddhas call patience the highest penance,
Long-suffering the highest Nirvana.
He is the true ascetic who does not strike others.
He is the true ascetic who does not insult others.

The Lord Buddha preached the four Aryan truths showing the cause of pain and the cessation thereof. He taught the noble virtues of mercy to animals, loving kindness to all, renunciation of sensual pleasures, refraining from slander, evil talk, and harsh words, killing, stealing, committing adultery,

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drinking intoxicants, to avoid the five un-Aryan trades of selling intoxicating drinks, selling animals to be slaughtered, selling human beings to slavery, selling poisons and murderous weapons, to exert in order to avoid evil, and to do good, to keep the thoughts pure and not think that the body is permanent, that the sensations are permanent, that the volitions are permanent, and to remove the obstacles that are injurious to the development of the sublime qualities of Dhyana, and to strenuously practise the four Dhyanas which bring the mind to the realization of Nirvana in this life. The meaning of the word Nirvana is the destruction of Trishna, and Avidya. So long as the mind is under ignorance and material desires it cannot be enlightened, and when enlightened by the removal of Lobha, Dwesha and Moha, Nirvana is realized, and eternal happiness gained.

It is true that when Swami Dayananda began his mission there were no authoritative texts in Pali and Sanskrit translated into English showing the true contents of Buddhism; but now there are scores of translations an original works published by wester scholars there is no excuse why me should be satisfied with books contain ing erroneous interpretations of th Lord Buddha's word.

Buddhism is based on eternal an universal principles of love, merc and wisdom and its foundation is rent nciation, Brahmachariyam. It teache the law of Karma, and the way t escape from rebirth, which is Nirvana

Lord Buddha is accepted as th ninth Avatar of Vishnu by the peopl of India, and is accepted as the Saviou of mankind by the five hundred million of Buddhists. The Buddha is th great unifier of the two great bodies o Hindus and Buddhists. For nearl nine hundred years the Hindus hav forgotten the Buddha, the all-com passionate One, and His teachings o love and wisdom. The opportunit has come for the learned Hindus t revive the doctrine of the Lord Buddha which means that the down-trodde Hindus will receive light and strengt to become heroes of humanity.

THE ANNIVERSARY OF SWAMI DAYANANDA SARASWAT

(By Mr. C. F. Andrews)

I regret very much that a sudden and imperative call to the Punjab where I was asked by the Sikh Gurdwara Prabandhak Committee to help them in their religious struggle and see with my own eyes what things were being done at Guru ka Bagh, prevented me from fulfilling my promiso to write a special article according to my usual custom for the Diwali, number of the Arya Mitra comme morating the life and work of Swam Dayananda Saraswati. It was a shoc to me to find out on my journey fro Ambala to Amritsar that Swam Shraddhananda who has been ever on of my dearest and most *intimat friends* had been arrested on accoun of a speech which he had delivered i Amritsar before the Akali Sikhs.

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On my arrival I went to the Deputy Commissioner and after three days asked for permission to go and see my friend. But this was not allowed according to prison regulations. It was a very great disappointment to me. What I saw with my own eyes I have already communicated to the Press—the beating by the police,—the '*zulam*' and the scenes of suffering in the hospital. Since that time it has been quite impossible for me to sit down quietly to write a complete article, and these thoughts which I am now sending are being written in a railway station waiting room and in a railway carriage, amid all the shouting and the shaking and the jolting and the confusion.

What I saw in the Punjab encouraged me. In 1919, I had seen things that discouraged me greatly. People ran away from me then out of sheer terror of the police. But this time, just 3 years afterwards, there was no fear, but wonderful heroism and endurance. Very rarely in my life before have I seen such *noble courage* as that which was shown by the Akali Sikhs at Guru ka Bagh, when they *stood up* before the cruel blows of the police sepoys to be beaten down again and again till they became utterly unconscious I saw one man with my own eyes knocked down five times over with heavy and brutal blows and every time when he recovered himself he rose once more only to be beaten down again. They made no *resistance*: they went forward with their hands folded in an attitude of prayer. They called upon the name of God. Many of them had their eyes closed as they prayed. Then the blows came upon them and one after the other they fell to the ground senseless. It was a strange spiritual conflict such as they had never fought before. Many of them said to me in the hospital, "This was a new kind of battle: we have never fought like that before." When I said to them: could you go back again? 'their faces lighted up and they smiled upon me with joy and said "Yes! yes! we would gladly go back again." This was the spirit and the courage in the Akali Sikhs which rejoiced my heart to witness, very many of them were old soldiers who hard fought in France and Belgium. They said to me with smiling faces. "This is Mahatma Gandhi's battle!" "This was the truth. It *was* Mahatma Gandhi's battle!"

It may be, asked,—why I bring forward this story of the Akali Sikhs at Guru-ka-Bagh when writing an article for the Swami Dayananda Saraswati anniversary? I have two reasons. First of all, my mind is full of the subject, I have only just come from the *scene of action*, and it has so impressed me that I can think of nothing else. Secondly, I believe that what is happening religiously in the Punjab to-day is clearly *in accord with the spirit* of Swami Dayananda himself. He loved the Punjab: he found a home for the Samaj, which he founded, in the Punjab. He felt that in the Punjab, his own heroic spirit could be understood; and the events which are happening to-day prove that his thoughts about the Punjab were true. Therefore it is quite natural to turn from the spiritual heroism of these simple villagers of the Punjab—the Akali Sikhs,—to the spiritual heroism of Swami Dayananda himself, who was fearless up to the point of death itself

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and met death when it came, with a smile. He was a saint of *heroic* courage; he would receive blows, but scorn to return them; and would have rejoiced to see those heroic Akali Sikhs, receiving crushing blows with a perfect magnanimity of spirit, and without passion or hatred in their hearts.

There is another aspect in which the parallel between Swami Dayananda's life and the Akali heroism may be studied. Swami Dayananda was above all a religious reformer; he could not tolerate gross moral abuses masquerading under the name of religion: he was a Prophet of the future, who was not content to remain in the *stagnation* of the past. In all this, there is true harmony between his spirit and the hearts of those with whom I have just been conferring at Amritsar. The Akali movement is a religious reform movement. His leaders are determined to put an end to grave moral abuses, which had invaded the *sacred shrines* and made their holy places morally corrupted.

I have one more word to add before I send this article to the Press. In the very last letter which Swami Shraddhananda wrote to me a few days before his arrest, he told me that he had determined to give up the rest of his life to the service of the 'untouchables'; for he regarded that work as the most vital issue in India to-day. I wrote at once to him and told him that my whole heart was with him. There was nothing I could wish for better, if I were free, than to come and help him in the great work. For I had always regarded it as beyond all question that this was *the problem* of Modern India. I went up to Amritsar very soon after receiving that letter and was looking forward eagerly to meeting Swami Shraddhananda there, but I found that he had been arrested and I was not allowed even to see him. I feel certain that in expressing this wish to serve the 'untouchables' and remove the stain from his own country, Swami Shraddhananda was acting in the true spirit of the great Swami Dayananda Saraswati whom he regarded as his Master and his Guide. It remains for those who belong to the Arya Samaj and follow the example of the Founder to carry out this noble work. In Malabar when I was there relieving Hindu and Moplah distress I found the Arya Samaj *workers* at work. In South Africa I found the same thing. In East Africa and in Uganda I found the same activity. I trust to pray that the religious devotion in the Arya Movement may grow *stronger* year by year and that one of its greatest objections may be the relief of the poor and the oppressed and especially of those who have been called 'untouchables.'

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THE ARYA SAMAJ--A CRITICAL STUDY.

(By Babu Subhas Chandra Bose).

I have long been *interested* in the Arya Samaj—its ideals and its *practical achievement*—and though not a member of the Samaj, have all along cherished great admiration for it. A visit to some of the Arya Samaj institutions in the Panjab and the United Provinces in the year 1914, and a close intimacy with some members of the Samaj both in India and in England —have only helped to deepen my admiration. Nevertheless, I must confess that I do not agree with all the tenets of the Samaj. Consequently when I was asked by a friend to write an article on the Arya Samaj, I acceded to the request with *hesitation* as I was afraid that my criticisms might *offend* some of my orthodox readers. The opinions I shall express herein are certainly open to correction and I hope that my *orthodox readers* will excuse me if there are any criticisms which appear to them to be unfavourable.

Swami Dayananda Saraswati is certainly one of the most powerful personalities who have shaped modern India and are responsible for its moral regeneration and religious revival. His Samaj--the Arya Samaj--is clearly and unquestionably one of the most potent factors in rebuilding, reforming and rejuvenating the institutions of Hindu India. What the Rama Krishna Mission has been to Bengal, that, and probably more, the Arya Samaj has been to the Panjab and the United Provinces. I doubt if it would be an exaggeration to say that every prominent Hindu Nationalist in the Panjab is an Arya Samajist.

In studying the Arya Samaj and its institutions, what appealed to me most was not its religious ideal or its programme of social reform--but its tremendous capacity for organised work. Being brought up under the influence of Rama Krishna and Vivekananda--two "yogis" of the highest rank--the purely religious aspect of the Arya Samaj or the "yogic sadhana" of Rishi Dayananda did not have anything essentially novel in its appeal to my imagination. I could not help noticing, however, that while the programme of the Rama Krishna Mission *had*, in spite of Vivekananda's *many-sided activities*, been in practice restricted to Social Service (*e. g.* Sevashramas, flood and famine relief &c.), the Arya Samaj could boast of Social and educational activities of a manifold character. It struck me then that the poverty of the Rama Krishna Mission, as contrasted with the Arya Samaj, must have been due to inherent shortcomings of some kind or other.

Another feature in connection with the Arya Samaj I could not help noticing. Rama Krishna's appeal was, in a certain sense, addressed only to certain sections of our people. Rama Krishna understood only one thing—God-intoxication. He preached only one thing —renunciation of lust and wealth (Kama and Kanchana). His thoroughgoing followers were mostly young men whom he regarded as pure in heart and spirit. The practical effect of Rama Krishna's teaching was to *put a premium on asceticism*—and it is clear that a teaching, predominantly

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ascetic in tone, cannot appeal with equal strength to all sections in a particular society. The appeal of the Arya Samaj, on the other hand, was addressed to all sections of Hindus, whether they favours asceticism or not.

I do not know how Swami Dayananda is regarded by others. I, for my part, look upon him as essentially a religious and social reformer and a "Karma-Yogi." I do not know how far I am right– but I believe that "Karma-Yoga" and not "Bhakti-Yoga" or "Jnana-Yoga" was the dominant note of his personality. I cannot say of him as I can say of Rama Krishna, that he understood only one thing--*viz.* God-intoxication. I should rather say that Swami Dayananda understood only one problem *viz.* the problem of the regeneration of Hindu Society and Hindu Religion. Rama Krishna's Mission was to realize God through all the existing religions and thereafter to preach *universal toleration and universal acceptance.* Dayananda's mission, on the other hand, was to reform and revitalise Hindu Society and religion and to rebuild it on a sound basis, in consonance with India's past tradition and culture. The result is that while the Rama Krishna Mission has, on the whole, remained *inter-national in outlook*, the Arya Samaj has served as a sound and healthy basis for the *neo-national movement in India.* Being indifferent to the new national awakening in India, the Rama Krishna Mission has ceased to exercise a captivating influence on the young minds of Bengal, as it used to in the days of Vivekananda. We find on the other hand that the most prominent Arya Samajists are, at the same time, the most *influential nationalist leaders* of *Upper India.*

Vivekananda's personality was not characterised by the spirit of "other-worldliness" to the same extent as that of Rama Krishna. His character, therefore, affords better comparison with that of Dayananda. But though he was highly patriotic, inspired of his spirit of "Sannyasa" and his activities were many-sided--his expressed mission, according to his own confession, was neither religious reform nor nation-building—but man-making. His appeal was not to the Aryas of India but to humanity in general--and he made of the Rama Krishna Mission an international fraternity.

But the Rama Krishna Mission, surcharged from the day of its inception by a spirit of "other-worldliness," has no practical programme of education, social or religious reform. It has well nigh exhausted its capacity for work in organising flood, famine and fire relief and in building "Sevashramas" in different parts of India. The Arya Samaj has, on the other hand, a practical programme of a many-sided character which it has set to achieve. While it lacks cosmopolitanism and toleration when compared with the Rama Krishna Mission, in tenacity, capacity for organised work, intensity and compactness—it is second to none. If it keeps abreast of the national movement—as it has so long done—it will ever attract fresh batches of trained workers from among the rising generation and will thereby succeed in continuing its career of useful activity.

It is an interesting study to compare the Arya Samaj with the Brahmo Samaj. The Brahmo Samaj is, on the

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hole, *eclectic*. It has sources, both digenous and foreign, and is considerly influenced by Christianity—escially in the matter of *public worship*. he Arya Samaj on the other hand is indigenous and organic *growth*. It s rooted itself in Indian culture and adition—it is a growth from within ir Aryan faith. Both have however lped to stem the growth of Christnity in India and have struggled to ercome the degrading influences of crystallised caste system. But while e Brahmo Samaj seeks to do away e caste system, root and branch,—he Arya Samaj wants to base it on pacity or virtue (guna).

The Brahmo Samaj once stood for berty and toleration—social, intellectal and religious. I doubt whether he can say the same thing of the rahmo Samaj of today. The members f the Brahmo Samaj no longer form he vanguard of our national movement. he Samaj is moreover so thoroughly nbued with Western influences that is in danger of being cut off from Hindu Society altogether. Under hese circumstances it is doubtful hether the Brahmo Samaj will have a ng and useful career.

Whatever be the defects of the Rama Krishna Mission or of the Brahmo Samaj, I do not think the Arya Samaj will ever have a strong following among Bengalis. I make this statement not rom any personal point of view but having regard to the temperament of he Bengali people as a whole. I believe it can be safely said of the Bengalis—"*Scratch a Bengali and you will find a Vaishnav.*" Being an emotional race, the Bengalis want an emotional religion. A Bhakti cult alone can command a large following in this part of India. Besides, the method of education in vogue at the Gurukula institutions is thoroughly unsuitable *to Bengal conditions*. Bengali parents, tender and affectionate as they are, will never agree to part with their sons for a period of fourteen years. Consequently a school like the Gurukula institution at Hardwar, if started in Bengal, will probably collapse for want of students,

From the point of view of an outsider I consider the solid contribution of the Arya Samaj to be four-fold. In the first place it has imparted to its members, and through them to the whole of Hindu Society, a tremendous motive power for organised work. Next in importance is its attempt to spread education on a magnificent scale on religio-national lines. Thirdly, by reclaiming the so-called depressed classes it has demonstrated that Hindu Society is not a closed body. Lastly, it has done much to remove untouchability and to break down the rigid barriers set up by the caste-system. To crown all, the Arya Samaj has given new life and energy to our stagnant society and has thereby enabled it to cope with the problems of the modern age.

I cannot help noticing some features of the Arya Samaj with which I am not thoroughly in sympathy. In the first place I do not sympathise fully with the crusade against what is called "idol-worship" or "murti-puja." I do not think any educated Hindu worships an image as an image. He regards the image only as an external symbol of the Supreme God he worships. I do not think it is possible for the ordinary human being to do without some sym-

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bol or other—whether it be an image or a verbal symbol *i. e.*, "mantra." Of course to worship an image as an image is a superstition which we would do well to cast off as soon as possible.

In the second place, I think that the Arya Samaj has laid too much stress on the efficacy of the "Yajna." I shall not, like Swami Rama Tirtha go to the length of condemning the "Yajna" as a religious method. But having regard to the conditions of the age in which we live, I think it would be going against the spirit of the present "Yuga" to attach too much importance to the efficacy of the "Yajna" ceremony.

Lastly, the conception of Indian Nationalism which the Arya Samaj has, directly or indirectly, helped to propagate, appears to be a narrow one. The India in which we live is not a Hindu India. Indian nationalism cannot therefore mean Hindu Nationalism. The problem for modern India is not simply to regenerate Hindu Society but to regenerate Muslim Society as well and to give to Indian Nationalism a wide, tolerant, *non-sectarian and non-religious basis.* The idea of converting the whole of India to Hinduism or to "Arya Samajism"—like the idea of converting India to Christianity or Mohammedanism appears to me t *chimerical.*

I cannot end without referring to brilliant service which the Arya Sa has rendered in the cause of wom education and in lifting women status of *perfect equality with* r Here again the Samaj has drawn inspiration not from outside India from Indian scriptures and Indian t tion. I have never been able to un stand the mentality of those desire political freedom for *themse* but deny freedom to women and to so-called lower classes. If In Society is to attain self-respect and dependence, all its members must educated simultaneously.

I shall close by paying my resp ful homage to the memory of Sw Dayananda Saraswati. I have alre said that he is undoubtedly one of most towering personalities who responsible for making India what is today, though his influence has b greatest in the Panjab and United Provinces, it has neverthe travelled all over India. May Samaj which he founded be e worthy of him and may it be an ins ment for the social, economic, polit and spiritual salvation of the India all love so deeply.

ANCIENT INDIAN ENGINEERING PHILOSOPHY

(By Rao Sahib K. V. Vaze I. C. E.)

VIII.

Windows, Ventilators and sky Lights.

The construction of windows, ventilators and sky lights is to be similar to that of doors excepting the differences we shall note in this chapter.

1. Windows. वातायन or खटकी.

भित्तिमध्याद् बहिस्तस्य स्तंभयोगं कपाट
कपाटयुगुलं वैकं घाटनोद्घाटनक्षमम् ॥
पादवर्गेभवेद् ग्रीवावर्गे वातायनस्थितिः ॥

अ० १६

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A window should possess the following qualities :—

(1) It should be fixed on the outside the center of the wall.

(2) Its vertical posts should have utters fixed to them.

(3) The shutters may be one or more t they must be capable of being dividually shut or kept open at easure.

(4) The window to be flush with the sts or beams or outter surface of alls.

द्वारार्धः वा द्वारपूर्णप्रमाणं संकीर्णवा शोभनं धिकं तद् ॥

The size of a window may be half, equal to, that of a door. It may ry but it should not be larger than at of the door. In the same way hen a window faces a door its sill ould not be below that of the door.

द्वाराग्रे खटकी मुखं न तदधः
द्वाः षोडशांशाधिकं ।
वा शुभमिच्छता च सततं कार्यंच पट्टादधः ॥
नूनं न शुभं तुलातलगतं कुक्षौ नवापृष्ठगं ।
(शिल्पदीपक)

As a general rule it should be higher at least a sixteenth of the height the door, at most by half the height. e top of the window should be below e post plate. A window fixed in any ner way is not good, nor should a ndow be fixed below a truss, or on e side or far behind.

2. Ventilator **गवाक्ष वातायन.**

Ventilators are of four sorts accord- (1) to the method of fixing the stical and horizontal pieces of the frame, (2) to the decorative work in them or (3) to their dimensions and size. The different varieties are—

(1) **गवाक्ष**, (2) **कुंजराक्ष**, (3) **नंद्यावर्त** or (4) **ऋजुक्रिय** ।

युग्मायुग्मांघ्रिभिः कंपैर्युक्तं तुंगे च वै पुले ।
गवाक्षं कुंजराक्षं च नंद्यावर्तं सृजुक्रियं ॥
दीर्घास्त्रं कंठकच्छिद्रं तद् गवाक्षमितिस्मृतं ।
चतुरस्त्रं कर्णच्छिद्रं कुंजराक्षं तदोच्यते ॥
पंचसूत्रमयच्छिद्रं प्रदक्षिणवशात्कृतं ।
नंद्यावर्ताकृतिवशान्नंद्यावर्तमितिस्मृतं ॥
स्तंभतिर्यग्गतं कंपं ऋजुत्वात्तदृजुक्रियं ।
पुष्पखंडं सकर्णं च नंद्यावर्तं तथोच्यते ॥
मयमत अ० १६ ।

A ventilator having oblong and straight openings is called **गवाक्ष**; one having square and diagonal openings is called **कुंजराक्ष**; one having openings composed of five pieces, arranged like a right-handed whirl like **नंद्यावर्त** or **स्वस्तिक** is called after its appearance **नंद्यावर्त**; and one having skew frame and straight openings or decorations is called **ऋजुक्रिय**. **नंद्यावर्त** ventilator is of two sorts *viz.* **चहुं पुष्पखंड** if the openings are composed of curvilinear bars or **सकर्ण** if the openings are of slanting bars.

Ventilators are constructed of—
(1) Trellis work, (2) stones or bricks or (3) planks (venetians) and are called

जालक, कुड्य or **ऐष्टिक** and **फालक**

द्रमोपलैष्टिकाद्रव्यैर्युक्तया युंजीत बुद्धिमान् ।
जालकं फालकं कुड्यमैष्टकं च त्रिधामतं ॥

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जालकं जालकैर्युक्तं इष्टकामयमैष्टिकं ॥
फालकं फलकोपेतं भित्तिमध्ये ऽघ्रिसंयुतं ॥
भित्तिबंधनमूर्ध्वाधः पद्मसंघट्ट पट्टिकम् ॥
पादपादप्रमाणेन बहला फलकाभवत् ॥
शिविकाकुड्यवद् वाथ सर्वत्र फलकामयं ॥
एतत्त फलकाकुड्यं यन्तु यत्र यथेप्सितं ॥
तदेव तत्र योज्यं स्याद् वास्तुविद्याविचक्षणैः ॥
मयमत अ० १६।

A ventilator composed of trellis work is जालक, one composed of bricks or stones is ऐष्टिकल्क्डिय, one composed of planks is फालक. There should have a bearing in the wall of projecting wooden pieces both at the top and bottom. The planks or venetians used in the ventilator should in width be ½ to 1/16 their length; the venetians may be movable or fixed like those in the sides of a palanquin. The Engineer should use each variety of ventilators according as he likes and according as it should be suitable to his purpose.

The situation of these ventilators is

वेदिकोपरि योज्यानि जालकानि विचक्षणैः ॥
मयमत अ० १६।

above the वेदिका or the portion of the wall which is used for reclining *i. e.*, about 2 to 3 ft. from the floor. They should all be on the South or West.

नैवच्छेद्या वेदिका जालकार्थं।
न प्रत्यंगं सर्वतश्च्छेदनीयम् ॥ मयमत अ. १६

The वेदिका should not be cut for the ventilator just as no primary object is to be spoiled or cut for a secondary one

3. Sky lights गवाक्ष.

The construction of a sky light is similar in all respects to that of a ventilator except that instead of open holes the openings are closed by अभ्रक Mica or काच Glass; as ventilators are intended to give wind, while sky lights are intended to give light. The situation of a sky light therefore is different.

गवाक्षं दक्षिणे भागे पश्चिमे परिवर्जयेत्।
अग्रतश्च भवेत्सौख्यमुत्तरे शुभकारकं ॥
शिल्पदीपक

A sky light should not be situated in the South or West; it may be in the front; on the North it is best situated.

4. Nitches दीपालय

दीपालयो दक्षिणदिग्विभागे सदा विधेयो
गलया समानः।
वामे च मध्येन शुभाय गेहे सुरालये
वामदिशीष्ट सिद्धये ॥ शिल्पदीपक

Nitches for lamps should always be kept at the level of the draw bolt of doors and should be situated in the south walls of rooms. In houses or residences the nitch for a lamp should not be on the northern side or in the center. In temples of gods however they serve their purpose best (*viz*, concentration on the light) when situated in the north wall. A worshipper worships the God with his face towards the north or any direction except the south; lamp in the north wall therefore gives light and throws no shadow while the worship is being performed.

If doors, windows &c. have the following defects, the carpenter should be fined.

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स्वयमापं च कपाटोद्घाटनं वा पिधानं ।
भयदमधिकहीनं शाखयोर्वा विचालं ॥
पुरुषयुवतिनाशं स्तंभशाखाविहीनं ।
भयदमखिलकाष्ठाग्रं यदाधः स्थितंस्यात् ॥
शिल्पदीपक ।

1) If the shutters shut or open of ir own accord.

2) If the door &c. looks ugly or gusting.

3) If it has more or less ledges (un- n ledges).

4) If it is shaky or removable.

5) If a male or female hinge or hold roken.

6) If any ledge is wanting or icient.

7) If the top part of a tree faces the tom *i. e.* if a piece of wood is fixed side down.

Indian authors are very particular ut the position of the top and tom portions of the trees in wood rk.

कजातितरुभिः प्रकल्पितं द्वारपादफलकादिकं शुभम् ॥ मनुष्यालय चंद्रिका ।

The frames and shutters of any door should be prepared from wood of sort so that the expansion and traction or the effects of weather on both may be the same and they uld last equally long.

उर्ध्वाधर भ्रमणकार्गल संधिपाल ।
प्रक्षेपणीय वलयान्यपि पत्रकाणि ॥
तिर्यच्युदंचि पुलकार्तव कुड्मलानि ।
सश्रीमुखेंदुशकलानि कवाटयोः स्युः ॥
मनुष्यालयचंद्रिका

The shutters of doors &c. should ve (tower) bolts going up and down, covers at the joints, draw bolts, and circular or floral washers for the nails. The nails should have heads of various designs and should go straight or slanting through the pieces composing them and should bind them together.

अधोर्गलंमातृकवाट संस्थं पुत्रीगतं चार्गल मूर्ध्वसंगि ।
अथारमामध्यमतीत्य मध्यात्सुकीलयेताथ कवाटपृष्टे ॥ मनुष्यालय चंद्रिका
मातावामगला कवाटफलका । पुत्रीदक्षिण- गामिनी । मातासूत्रपट्टीयुता ॥

The shutter on the left side of the door &c. is called **माता** and that on the right side is called **पुत्री**. The **माता** shutter is wider by the vertical ledge and overlaps the **पुत्री** shutter. The tower bolt that goes down should be fixed on the **माता** and the one that goes up into the **पुत्री**. The draw bolt on the shutters should be fixed a little below the center of the shutter and should be secured by turning the nails on the inside at the back of the shutters.

एकं कवाटं यदि वामभागे मध्यादधो वो परिवारमास्यात् ।
तदर्गलं वर्तुलमष्टकोणं वेदास्त्रकं वा दृढ शृंखला वा ॥
मनुष्यालय चंद्रिका

If there be only one shutter to a door &c. it should be situated on the left hand side and the draw bolt then may be either above or below the center of the shutter. The bolt in this case may be round, square or octagonal or a strong chain may be used instead with a staple.

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द्वारस्योभयपार्श्वे द्वारसमीपेऽथवातु पदमध्ये।
द्वारपवास गुहास्यादुत्तरमंडांतकंतुवोच्चतद् ॥
मयमत अ० २०

On both sides of the door, in its vicinity, or between the posts on its side, there should be recesses for the shutters. In the recess above the door shutters there may be a cupboard or a ventilator.

वंशद्वारंनैवविप्रादि क्षत्रानां वर्णनामावासके योजनीयं षण्ड्यादीनां मुनीनां गृहेतद्वंशद्वारं योजनीयं न दुष्यं ॥ मयमत अ० २६

Bomboo doors &c. should not be used in houses of people of higher classes but in the huts of lower classes they may be used, for their use is not interdicted.

नीचानां नीचमानंस्यात् श्रेष्ठानी श्रेष्ठमुच्यते।
श्रेष्ठयानां निकृष्टानां सर्वदा नं प्रयुज्यते ॥
मयमत अ० २७

When more than one sort or size are recommended the higher sort should be used in houses of a higher class. Things of a higher class should not be used in houses of a low class.

CONTEMPORARY THOUGHT REVIEWED.

THE OVERGROWTH OF CITIES.

Harold Cox contributes an article, at once interesting and instructive, to the pages of the latest issue of *the Forum*. He deeply rues the growth of cities all the world over. The tendency is universal. Towns are progressing not only in numbers, but in the increase in their population also their excessive progress is quite out of proportion to the same increase in villages. While the population of United States has during the forty years—1880-1920—increased to less than twofold, only New York has during the same period added to its population nearly double its former numbers. A similar phenomenon is noticable in all 'civilized' countries. The facts as regards London may be judged from the following extract from Mr. Cox's article :—

In 1861 the population of Greater London was 3,223,000; in 1921 it was 7,476,000. To appreciate the full meaning of this last figure it is sufficient to add that it exceeds the population of the whole of the vast Dominion of Canada, that it exceeds the population of the continent of Australia with New Zealand added.

The effect of this congestion on the health of the people is so summed up by the writer :—

The conditions under which the large part of this London population lives render the full enjoyment of human life impossible. The overcrowded houses look out onto narrow streets or onto squalid backyards. These streets are the only playground for the swarming multitudes of children, and it is pitiful to watch them organizing games in such unsuitable surroundings. Perhaps even more pathetic is the sight of the efforts made by some of the inhabitants to obtain some touch with kindly Nature by trying to grow flowers in these sunless streets either in window boxes or even in basement areas. The social reformer talks glibly about sweeping away the slums and building new houses for the people. But how is this to be done? Writing on the London housing problem, the London *Times* in its issue of August 23rd, 1919, dealt with the case of Stepney. After giving particulars of the population and area of Stepney Borough —280,000 persons to 1,9000 acres—the writer goes on :

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"Thus a population as large as those of the industrial cities of the provinces, but without any of the amenities of the parks or less cramped suburban districts which are to be found in them, is shut into a corner from which it cannot under present circumstances escape, and in which there is not room for it. * * * There is a network of narrow streets—passages would be a more accurate description of some of them—which out of working hours teem with humanity. From them open courts a little narrower and if possible even less airy and more thickly tenanted. * * * For space to build on, even if all other difficulties were out of the way, one can only look upward, and it needs no technical knowledge to see that the addition of a single story would be imposible without rebuilding of the structure underneath."

After enumerating the advantages and disadvantages of town life, the writer comes to one very grievous curse of cities.

"Indeed the cost of transport for human beings in large towns of the size of London and New York is becoming an ever-increasing difficulty. What was an advantage has become a disadvantage. Both these great cities have been compelled to try and deal with the problem by burrowing underground, a fact which itself ought to suffice to condemn the overgrowth of great cities, for it is clearly uneconomic to go to the expense of constructing long tunnels to take the place of surface roadways. Yet when a town grows beyond a certain size these long tunnels, as the experience of Paris as well as London and New York clearly shows, become a necessity. A similar consideration applies to the overhead railway in New York, with the additional objection that this railway is perhaps one of the most horrible methods of transport that human beings have ever invented; it darkens the lower portions of the houses in the streets through which it passes, and deafens the inhabitants of the upper portions.

The evil that follows is a familiar evil of large towns and yet not an insignificant evil on that account.

Another human and economic evil arising from large towns is the loss of light. In towns like London, where soft coal is still very largely used both for manufacturing purposes and for domestic heating, the daily output of smoke appreciably reduces the light throughout the city. Even more important is the loss of light due to narrow streets and high houses. Of necessity the lower rooms in districts where houses are high and streets are narrow are deprived of a great deal of light of the sky. In many rooms artificial light is necessary the whole day long. The aggregate cost of the extra artificial illumination which is required in towns as compared with country districts is enormous. It may be written down as sheer waste.

Babies are thought to be the most valuable asset of nations and countries. Are the circumstances briefly noticed in the above paras donducive to the health of babies?

As regards health the effect of smoke is probably even more injurious than the absence of light due to the high houses. On this point a great deal has been written in England by medical officers of health, and much of the evidence which they have collected is cited in the book quoted at the head of this article by Dr. William A. Brend on "Health and the State."

"Dirtiness of the air appears to be the one constant accompaniment of a high infant mortality. Purity of the atmosphere is the one great advantage which the agricultural laborer of Wiltshire, the Connaught peasant and the poverty-stricken crofter of the Highlands enjoy over the resident of the town. In the opinion of the writer, a smoky and dusty atmosphere as a cause of infant mortality far transcends all other influences."

Dr. Brend elsewhere gives figures which go a long way towards showing that children even in the worst districts of the great urban centers of England and Scotland are born physically strong, but that the conditions under which they live rapidly lower their

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rtality in each succeeding week of life. This point is strongly confirmed by the report of the Registrar General of Births, Deaths and Marriages for England and Wales for the year 1916. He writes.

"The total (infant) mortality in the urban areas as a whole exceeded that in the rural by nearly 25 per cent, but this excess was very unevenly divided over the different age periods into which the first year of life is divided. * * * The chances of survival seem to differ but little at birth in town and in the country, but the noxious influences of the former soon come into play and make themselves felt to an increasing extent as the first year of life progresses and to a still greater extent in the second and third years, when the urban excess generally approaches 100 per cent, thereafter generally declining."

The moral of these figures is obvious.

THE AMERICAN LAWS OF MARRIAGE.

An article in the *Literary Digest*, latest issue gives a brief sketch of the conditions of marriage life in America in the following words :—

Forty-eight Varieties of marriage and Divorce! What a scandal it is, sociologists iterate, that a person legally married in one State may be a bigamist in another, that a child legally recognized in one State may be an outcast in the next, each State, in this respect, being a law unto itself. Worse, perhaps, is the fact that in many States child marriage is permitted, while in others there is no restriction against the marriage of the feeble-minded, and that in practically all there are few safeguards for society's most important institution. No wonder, we are told again, that the divorce courts are full and becoming more crowded, and that uniform solution of this vexing problem is being more urgently demanded.

The following quotation is made from an article in *the Pictorial Review* :—

"Seventeen States fix no marriageable age—that is, the age when young people are considered mature enough to marry with the consent of their parents. In nine of these—Florida, Maine, Maryland, Massachusetts, Missouri Pennsylvania, Rhode Island, Tennessee, and Vermont—the common-law ages of twelve for girls and forteen for boys have been formally recognized. In Kentucky and Louisiana the marriageable ages fixt by law are twelve for girls and fourteen for boys; in Kansas they are twelve and fifteen respectively; in New Hampshire thirteen and fourteen; in South Carolina fourteen and eighteen; in the District of Columbia, North Carolina, Iowa, Utah, and Texas they are fourteen and sixteen.

"While the majority of States place the legal age where young people may marry without parental consent at eighteen or twenty-one for girls and twenty-one for boys, New Hampshire. Tennessee, and Maryland permit the marriage of girls of sixteen or over without consent of the parents. Tennessee permits a boy of sixteen to marry without parental consent, while Idaho, North Carolina, New Hampshire and South Carolina permit males of eighteen to marry without it.

Further.

According to recent analysis of marital conditions made by the Department of Commerce through the Bureau of Census says the writer, there are 1,600 married males of fifteen years of age in the United State

"Of these 82 were divorced the same year. Of 3,222 boys of 16 who married 144 were divorced. At 17 the number of marriages increased to 7,699. at 18 to 24,944 at 19 to 58,909, the divorce toll being respectively, 266, 770, and 1,317.

"The figures on the female population are even more startling, 12,384 girls of 15 married. At 16 the number reached 41,626 and at 17,90,930. The divorce figures are for the corresponding ages 499, 1,268 2,792."

And what will this state of things come finally to ?

"More and more the family is disintegrating. if not into the divorce courts into the criminal and juvenile courts of

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into public institutions. Loyalty and faithfulness between husbands and wives are becoming negative qualities. Domestic happiness is diminishing toward a minus quantity. And the oncoming generations are drifting in hazardous courses because of the laxity of their home life.

"Is this not an arraignment of our entire marriage and divorce system! Does it not show that, unless some drastic revision is made, the fabric of our national family life must inevitably fall apart? There can be only one answer to these questions—the affirmative.

Social abuses as regards marriage are thus not the monopoly of one nation. They prevail in all their dire forms in the 'cultivated' West no less than in the 'uncultured' East. The East has yet an ideal, which restored, the abuses will vanish as at the shake of a magic wand. The West, if it should be anxious for social tranquility and household peace—what is more, if it be its concern to have healthy children—children healthy physically, mentally and morally, to grow up into its future generations, it should look to the East for guidance. The ideal preached in the Veda is the only sound ideal, which when realised will restore the wealth and human wealth of both East and West. Meanwhile, the Arya Samaja has before it a tremendous task. It should gird itself for a mission both inside and outside India.

MAN AND WOMAN.

When in the West a reaction set in against the unnatural subordination of woman to man, the advocates of the Rights of Women in their fanatic zeal went to the other extreme and demanded absolute identity in the rights and obligations of the sexes. This was flying in the face of nature. Scientific investigation, however, has confirmed Tennyson's sage verdict that woman is not undeveloped man but diverse. In a paper on "The Position of Woman, Biologically Considered" by Professor J. Arthur Thomson M. A. and Mrs. Thomson this question is fully discussed. The distinguished authors have the following observations to make with regard to the mischievous results of forcing upon women occupations and situations in competition with men, for which they are singularly unfitted.

But we do not require to go beyond the present for illustrations. Economic conditions are compelling women, in competition with men, into occupations and situations which are too hard for them, where the strain is too great, especially in adolescence, and where regularity of attendence is so stringently enforced that health suffers. Where sex is ignored and where no allowance is made of maternity, there is bound to be misdifferentiation. Where mothers are concerned it is certain that the wear and tear, the strain and continuity of the modern competitive system, whether in professional life or among handworkers, must be prejudicial. As Karl Pearson says, "The race must degenerate if greater and greater stress be brought to force woman during years of child-bearing into active and unlimited competition with man. Either a direct permium is placed upon childlessness, upon a crushing-out of the maternal instincts on which the stability of society essentially depends, or woman has a double work to do in the world, and she can only do it at the cost of the future generation."

... ...

It may be said, however. that this incongruent differentiation that we have been speaking about is of less importance, seeing that most of the woman-workers are unmarried. Of *less* importance, doubtless, but of great importance still, not only in affecting the national expense of caring for invalids, but also in prejudicially affecting the prevalent feminine type—the significance of

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which may be realized without going deeply into social psychology. It must be remembered that although many of these girl-workers and women-workers remain unmarried, it is from among their ranks that many wives and mothers come.

Regarding co-education the writer says :—

We come, in conclusion, to the third side of our thesis—that the lines of evolution to be followed are those which seem likely to make the most of the deeply-rooted organic distinction between male and female, and to make the most of those masculine and feminine characteristics that have for ages proved themselves of vital value.

Taking a simple illustration first, we submit that Man—both male and female—is a very slowly varying organism, though he hides his persistence of type under ever-changing garments of acquirement and convention. In spite of affectation and pose there is still a wholesome abundance of that mutual attractiveness of complementaries which has given a spice to life from the beginning, and is of enormous biological importance. We venture to say that attempts to lessen the old-fashioned natural differences are to be regarded with extreme suspicion. There is a wholesome instinctive prejudice against the masculine woman and the feminine man. What an engine of progress there is in sexual selection. How the wheels will buzz when economic (or perhaps biological?) conditions make more discriminate preferential mating on the woman's part possible!

And if it be important, as we have just hinted, that the culture of the body should be congruent with the fundamental distinction between male and female, and should make the most of the normal masculine and feminine attractions, the same is true in regard to the contrasted intellectual qualities, say, of mental experiment on the one hand and rapid intuitive insight on the other hand, or the contrasted moral qualities of, say, courage and affection. We have, perhaps, got away from the stupid survival of discussing the superiority of one sex or the other; but we have not sufficientl freed ourselves from obscurantism, sinc we are so slow to act constructively, i education for instance, in the way of makin the most of the complementary differer ces.

Thus, in the prolonged discussion ove the pros and cons of co-education, how rarel has it been pointed out that neither metho is ideal, for it is quite plain that boys an girls, men and women, should be taugh together for certain reasons, and taugh separately for certain other reasons. Ther are different studies, and different modes o persentation for the two sexes, if we ar to make the most of their respective ex cellences. Of course, one may ridicule th position by asking for the masculine an feminine First Book of Euclid, and so o though even here it is likely that Mr Boole's mathematical lessons were ver different from her husband's and just a good. Our point, however, is simply that it were not for the expense we should hav the sexes taught together *and* taugh separately, by men *and* by women.

A professor of physiology in one of th largest American Universities explained t us that they were giving up mixed classe and that he was heartily glad. On bein asked for his reason he said that th woman-students gradually lowered th standard of class work, both of learnin and teaching, and that it was in the interes of his men that he was stopping mixed classe Such evidence is often used as an argumen against higher education of women. It strikes us, however. that there is a dange of taking too simple a view of these phe omena. The Professor was giving a cour of study specialized for the masculine intel igence; he was inhibited a little by th feminine element; there was no specializatio for the feminine intelligence; the wome were inhibited by this. In all probabilit he never got anything like the best out them, and it is the same all round. It is ba for the men—the precious men, he said but that it was probably bad for the wome was not mentioned. We must not go furth into this discussion. Our general poin

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wever, is that well expressed by a recent iter—Alsberg—"The real task of the inist is to devise an education for girls that they shall be capable of earning their ing and sharing in the world's work, and t remain fit for future wifehood and otherhood.

Professor Richard Lodge thus protests rainst this psuedo-equality :—

There is no blinking the fact that the uggle waged by middle-class women for last forty years has been largely a strug- for equality with men, or admission men's classes, to men's endowments, to n's offices, and to occupations which were ce exclusively filled by men. The succes es women in direct competition with men ve been eagerly and loudly trumpeted, is woman was a Senior Wrangler, that man was a Senior Classic, and so on. en in the game of golf this strange spirit competition has entered, and for a few eks last year the papers devoted much their space, and smoking-rooms much of ir conversation, to the question whether ex-champion could give half a stroke to a ng woman golfer of exceptional skill and ysique. The victory of the young woman s hailed as an epoch-making event. This y seem a ludicrous illustration; but the rit which is at the bottom of it is by no ans ludicrous. The imitative faculty in man is extremely strong, and if this petitive passion is thoroughly aroused is difficult to know where it is to l. The aim, more or less conscious, ms to be not merely equality of opportun- but identity of occupations, so far as is ysically possible, between man and woman. d the pursuit and achievement of that n seem to open a vista of endless rivalry, the one hand to retain superiority (such it is), and on the other hand to wrest it ay. Is this to be the ultimate goal of the men's movement? And will it be for the hest good, either of women or of the mmunity! If it will not, how is it to be cked? No douht, if you could put the tter to the test of the referendum, the eat majority of men, and probably of men too, would vote against such a solution of the problem. But the referendum is not yet an adopted constitutional expedient, and such a decision would at once be attributed to selfishness on the one side and to cowardly subjection to conventionality on the other. The keen, eager, and aggressive women would continue to agitate; they would gain the acquiescence of those molluscous men who would give their purse to any fairly obstinate highwayman; and revolutions, we are told, are always made by resolute minorities.

I confess that I shudder at the results of such a revolution. I shudder still more at the idea of the struggle which must precede it. The conception of a war of sexes is, I think, abhorrent to every right-thinking man and woman. The general trend of previous papers and discussions has deepened and strengthened my conviction that man and woman are complementary and not rival organisms. Their co-operation is necessary for the continuance of the race, but it is equally necessary for the elevation of the race and for the improvement of its social conditions. Thus baldly stated, the principle may seem to be a truism, but, like many other truisms. it is so obvious as to be easily overlooked and forgotten, The bone of contention is not whether there should be co-operation or not, but the terms upon which such co-operation should be based. *It* is desirable that the terms should involve no humiliation for either sex. The object of this series of conferences has been, I take it, not to define these terms—the time is hardly ripe for such definition—but to form some conception as to the lines on which they should be drawn up, and at the same time to utter a warning note against a supposed antagonism of interests which. if heedlessly or intentionally exaggerated, may have disastrous results, not only to women, but to the organization of human society in which women are so important a component part.

As regards the thorny question of franchise for Women, Sir Oliver Lodge offers the following sage observations:

I have left myself only the thorny question of the political position of women. It is a

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matter for regret that, owing to circumstances to which I need not allude, we have had no thorough and dispassionate survey of this question. And I have neither the time, nor the inclination, nor the capacity, to go over the whole field of argument. But I should like to make two initial points. One is that the political question as regards women is not exclusively bound up with, still less is it identical with. the question of the franchise. And, secondly, the question of the franchise is too often disscussed as if it depended upon the political capacity of women. A good deal of what seems to me wasted research and ingenuity has been expended in collecting isolated instances in history of social or political equality between the sexes. It would be more to the point if it could be demonstrated. that the legal or the social position of women was in any degree bettered by the alleged exercise of admittedly exceptional functions. But the broad fact remains that, without the franchise or with an infinitesimal share in it, women have in the past exercised great political influence. Miss Lumsden points with absolute justification to the eminent political qualities displayed by female rulers such as Datherine II of Russia and our own Queens, Elizabeth and Victoria. The reign of Anne, one of the most ordinary of women, was more distinguished than that of the majority of kings, and the reign of William III was more successful and popular while his wife was joint soverign than it was after her death. And in a country like France, where a so-called Salic law forbade female succession to the throne, women have exercised even greater political influence—not always to the benefit of the country—than they have in England or Scotland where no such exclusion was recognized. Nor is this prominence confined to the past. At the present day, taking politics in its wide sense, a woman like Mrs Sidney Webb, though without a vote, is a more prominent and influential personage than ninety-nine per cent. of the male electorate. And this prominence of women is likely to increase with the wider openings now given to them on royal commissions, in local administration, and in other spheres of practical activity. If, therefore, the question turn solely upon the political capacity of a nu ber of select women, the argument wou carry one far beyond the franchise, it wou open the doors of Parliament and of t Cabinet.

There are two arguments in frequent u which merit at least cursory mention. T time-honoured contention of "no taxati without representation" is not in my mi of decisive value. The doctrine of natur rights has always been rather a will-o'-th wisp in practical politics If it is illogical exclude taxpayers on the ground of sex, is equally illogical to adopt for women t qualifications which have been drawn up f men, but which seem to me quite inapplic ble to the other sex. A far stronger arg ment is that women require the vote in ord to ensure legislation to redress social evi from which women are the chief sufferer If I thought that the granting of the fra chise to women was the only, or the bes means of obtaining such legislation, I shou be inclined to say that a strong ca had been made out for the concession. B I am not without hopes that the desired en may be attained without the necessary en ployment of this particular means.

The essential question is not whether th franchise is necessary to enable women t exert political influence. It is whether it desirable in the interests of the communit to break the long tradition which ha associated ultimate political responsibilit as it has associated the duty of nationa defence, with the male sex. I am inclined t think that the demand for the vote is pa of that revolt against what is deemed to b masculine domination, which may be carrie to dangerous extremes, and that the conces sion of the demand would be a gigantic stride towards that identity of occupation which seems to be inconsistent with th assumption of deep-seated differences betwee the two sexes.

Wowan has plenty of burdens. She has th care of the family, she has often the obliga tion of self-maintenance, she has the ever widening field of philanthropy and of loca administration. I question whether sh

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hould be encouraged to plunge further than he has already done into the turbid and muddy waters of party politics. And even if she cheerfully added this to her other burdens, I do not believe that it is desirable for the State. As I grow older, I become more and more conscious that the primary need of the State is stability; not stagnation, that is ruinous, but stability through change. At the present moment the stability of the State is in serious danger. The party system, which has worked with some practical success for two hundred years, seems to be on the verge of breaking down, and the British Constitution, whose main features have endured for five centuries, is in the melting-pot. I should be reluctant to add to existing dangers such a leap in the dark as would be involved in the addition to the register of a mass of untried voters. If the vote should be given on ordinary party lines, it would be comparatively inefficacious. If, as is possible, it resulted in the formation of a new Parliamentary group, it would add to those political complications which are already puzzling enough I am fully aware that I shall be denounced as prejudiced and old-fashioned, and that I shall be assured that any possible dangers arise from the artificial characteristics imposed upon women by unjust restrictions, and that these dangers will disappear with the advance of political training and experience. I would merely urge, in reply, that almost any line drawn between male and female activity will fail to satisfy everybody, and that the drawing of this line to the exclusion of women from active political life is in accordance with principles which have been adopted in practically every highly developed community. *Securus judicat orbis terrarum.*

VEDIC INFLUENCE ON ZORASTRIANISM.

It is now generally admitted that the Zedavestha is, like the Brahmans, a work which contains expositions of Vedic teachings and that 70 p. c of its words are Vedic words. It is, however, not so generally recognised that Vedic thought influenced Zorastrianism down to the seventeenth century. The following quotation from "Zorastrian Theology" by Dr. Dhalla High Priest of the Parsis in India, speaks for itself:

Ascetic practices of the Parsi

The hermits practised celibacy. 20 They abstained from animal food,21 and reduced the quantity of their daily food. until many of them could live on food weighing ten dirhams, or a fraction of an ounce a day,22 or in some cases on only one such unit.23 Some could live without any kind of food or drink for two or three days in succession.24 Such devotees practised many kinds of austerities;25 and all of these mortifications of the flesh were undergone in religious imitation of their Hindu brethren. The chief among such austerities were those of supporting themselves on the extremities of their fingers from midnight until dawn,26 and of standing on the head with the feet raised in the air from nightfall upto sunrise.27 By rigorous discipline some such religious enthusiasts, we are told, attained the power of suppressing their breath for three hours,28 or even for twelve.29 They would thus swoon away into a state of trance,30 in which respiration and breathing were totally suspended, and by this utter self-abnegation the adepts reached the borders of utter selflessness. Mobad Hushiyyar, once plunged into deep water and remained underneath for full six hours before he raised his head above the surface.31 These devotees, like the Indian Yogis, as shown below, are credited with

20Db., vol. I, 113.
21Db., vol. I, 95, 96, 113, 118; vol. 3, 205, 206.
22Db., vol. I, 76, 77, 120.
23Db., vol. I, 77, 88.
24Db., vol. I, 122, 123.
25Db., vol. I, 89, 108, 120; vol. 3, 204.
26Db., vol. I, 113.
27Db., vol. I, 123.
28Db., vol. I, 111.
29Db., vol. I, 118.
30Db., vol. I, 84, 85.
31Db., vol. I, 124.

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the power of quitting the bodily frame at pleasure, traversing the spiritual regions, and returning to the body whenever they liked.32 They laid claim to read the thoughts of others.33 They are further fantastically credited with the superhuman power of performing miracles; such as causing the sun to hide his disk and appear at night, or the stars to appear during the day, walking on the surface of water, showing themselves in the form of lightning in the heavens, metamorphosing animals, rendering themselves invisible to man, assuming various forms,34 appearing at one and the same time at distant places, bringing the dead to life, or causing the death of the living, producing food and wine from nothing,35 causing the rain to fall or to cease, producing giants to frighten others, converting broken pottery into gold,36 disporting in the midst of a burning fire, or swallowing it,37 and such like.

Unmistakable Influence of Hindu Yogism.

All this self-mortification of the body and the assumption of occult powers sounds unfamiliar to Zoroastrian ears. The whole fabric of the ascetic and unworldly view of life is in direct antagonism to the active and, in the best sense, worldly spirit of the Mazdayasnian faith. In its every detail, as indicated above, the Parsi mystic school savours of the strong influence of the Indian Yogis. The Parsi ascetics of that period seem to have been in close acquaintance with the Hindu hermits. The author of the Dabistan informs us that Mobad Hushiyyar conducted him to see some of these Hindu ascetics,38 and he speaks equally of Parsi adepts who were in constant touch with such Hindu monks.39 He further mentions a Parsi ascetic who moved about in Gujarat clad in the garments of a Hindu hermit,40 and who visited the great Sikh saint, Gu Har Govind.41 Hirbad, a great Par mystic, moreover, gave instructions to h disciple, Mobad Hushiyyar, either to bu or to bury his body, when dead,42 becau it mattered not whether a corpse w consigned to the fire or to the earth. Every one of these details shows the tot indifference on the part of these dissente to what was really true of Zoroastria observance.

TEN THOUSAND AUTOMOBILE DEATH

The following from the *Literary D gest* will show the penalty that has t be paid in various forms for the con forts of modern civilization:—

Recklessness, intoxication, a mania f speed, and incompetence among licens motorists are some of the reasons given b the Providence *Bulletine*, Syracuse *Po standard*, Columbus *Ohio State Journa* and Washington *Herald* for the 10,1 deaths caused in 24 States by four-wheel motor vehicles in 1921. How many deat occurred in the other fourteen States may left to the imagination. And a large propo tion of these deaths were among childre observes the New York *Evening Mail*, whi notes that at the present rate "the counti will lose through automobile accidents in th next four or five years as many persons it lost on the field of battle during the Wor War." The latest accident figures, whi are furnished by the Census Bureau, indica an increase of 1,065 deaths over 1920, a an increase of 28 per cent. since 1917, whi the number of cars in use increased 157 p cent. This latter figure indicates to the S Paul *Dispatch* that "a greater degree safety has been attained." Nevertheles maintains the Philadelphia *Public Ledge* "the increasing number of automobile acc

32Db., vol. I, 85, 86, 93, 108, 127.
33Db., vol. I, 109, 116.
34Db., vol. I, 107, 108.
35Db., vol. I, 114.
36Db., vol. I, 115, 116.
37Db., vol. I, 117.
38Db., vol. 2, 137, 145.
39Db., vol. 2, 146.
40Db., vol. 2, 192, 193.
41Db., vol. 2, 280, 281.
42Db., vol. 3, 208.
43*Desatir*, tr. by Mulla Firuz, vol. 2, p. 29 Bombay, 1818.

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dents constitutes one of the gravest problems of our modern life." "Day after day the juggernauts take their toll," remarks the Buffalo *News*, "and the general public seems to take it as a matter of course that it should be so." One of the worst features of the shocking record, says this paper, is that—

"In the cities the children are the chief sufferers. In crowded sections where streets offer about the only playground, mothers must be in a state of constant terror. Whose child will be next? Drivers are seldom held to blame for running down a child in the street. In the great majority of cases they perhaps are legally blameless, yet many may be morally so. Children are careless. And for that reason motorists should be doubly careful when they are driving in streets of congested sections—careful for themselves and for the children."

"Were our Army to lose over 10,000 men a year in battle, the 'horrors of war' would be on our minds constantly, and we should demand that it be stopt," declares the Pittsburgh *Gazette-Times*, "but the automobiles pick off one, or two, or three at a time, and we take little note of them." "And yet," points out the Newark *Sunday Call*, "those killed are just as dead, and their loss causes just as much anguish and misery as they all had perished together." The fact remains, avers the New York *Globe*, that "these fatal accidents are a challenge to the decency and the sanity of the United States." Continues *The Globe*:

"The motor has become the most violent menace to human life. The loss last year was greater than that of the Spanish-American War. The motor car has become one of the most important causes of human destruction. It rivals dread diseases. Already it takes a heavier toll than do such scourges as malaria, scarlet fever, rheumatism, diabetes, or appendicitis."

"We are rapidly retrogressing to the state when no man, woman, or child was safe on the thoroughfare by night or by day," asserts the Buffalo *Express*, and the Census Bureau figures seem to bear out this statement. For the total deaths in those States highest on the list, regardless of the density of population, are as follows:

New York	...1,632	Massachusetts	... 523
Pennsylvania	...1,060	New Jersey	... 484
Illinois	... 887	Michigan	... 441
California	... 876	Missouri	... 276
Ohio	... 734	Indiana	... 266

"Penalties for reckless and incompetent driving are in general inadequate," maintains the Richmond *News Leader*, which is sure that "prison terms for those motorists whose recklessness costs the life of pedestrians would cure this mortality." In the cities, we are told, the mortality rate is very high. The total deaths in the cities highest in the list is thus given by the Census Bureau:

New York City	... 885
Chicago	... 569
Philadelphia ...	... 190
Los Angeles	... 165
Cleveland	... 148
Detroit	... 133
St. Louis	... 119
Pittsburgh	... 107
Boston	... 103
Baltimore	... 100

"What is going to be done about it all?" asks the Philadelphia *Public Ledger*. The Brooklyn *Citizen* suggests that "it might be well to apply to the speed maniacs the rule which applies to burglars and highwaymen, under which the killing of any person when incidental to the commission of a robbery becomes murder in the eyes of the law." As *The Ledger* goes on:

"Is it nothing that the nation pays so frightful an annual toll in blood and human lives as the price of its progress in mobile transportation? The conditions confronting the Nation are twofold: the existence of arteries of travel never intended for and utterly unsuited to the uses to which they are being put, and the presence on those highways of high-powered and speedy vehicles driven by persons in many cases untrained in the performance of a difficult and responsible task.

"If the railway tracks of the country were open under like conditions to any one able to

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command the use of a locomotive, it is easy to imagine the consequences. Yet the parallel is not overdrawn when it is pointed out that that is precisely what is being done with the streets of our cities and the roads throughout the land. The problem is rapidly becoming a national one"

Another suggests that "Safety Week" be made 365 days long, and the Washington *Post* urges pedestrians to do their part by refraining from "jay-walking." Finally, says the Providence *Journal*, "while children do unexpected things when playing in the highways, it does not follow that motor-car drivers are without responsibility." In *The Journal's* opinion—

"It is their duty to go slowly and keep their cars under control wherever there are children; it should be understood that six-year-old boys and girls are always liable to dart from the side-walk without looking for approaching vehicels, and that the man at the wheel should be ready at all times for an emergency stop. On the other hand parents should be called upon to teach the children how to escape the perils of the street. All concerned should work together to lower the death record.

"Every life saved is a decided gain for the community; aside from the humanitarian side of the question the material benefits of conservation of child-life are worth more than the cost of open spaces where children can play without fear of being run down. Civic organizations should spare neither time nor affort in finding a solution of the problem of saving young boys and girls from death on the public roads."

GLIMPSES OF DAYANANDA.

I

THE RESTLESS CHILD.

Curtain rises from over the childhood of Dayananda when his father leads him one evening to the temple of Kubera, for the fulfilment of his first Shivaratri Vrat. The age of the child was at the time fourteen, yet his mother regarded him as no better than a child, a babe. She had intervened for him, though without success, in the matter of the Vrat. The inexorable father appears to have been anxious to exercise *his* authority now that the babe was no longer fit to lisp in his mother's lap.

Such parents had Dayananda, mutually contraries in temperament—his mother excessively indulgent, his father an unyielding autocrat.

He kept his fast for a whole day, and was determined too, to keep an undisturbed vigil through the night. With punctilious regularity he worshipped the Shiva. All slept away, and he too felt sleepiness coming over him.

But he was determined to remain awake till morn. By sprinkling water over his face once, twice, thrice he tried to keep the sleep from him. The resolution of his father, which in the parent's own case had failed, was found inexorably firm, when it came to the son to give proof of his mental heritage.

It was a small mouse, that in the mid of night came out of his hole and began to take liberties with the

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Mighty God of the temple. To him the trident of Shiva had no dread. He frisked about and ate away all offerings that lay piled before the holy idol.

What was it? The mouse, they say, was the mouse of skepticism. Whatever it was, the faith of Dayananda in the potency of the idol was shaken.

None but a child could have such honest heart-searchings. The elder people have mortgaged their conscience to this formal creed or that. Theirs is an affianced faith, whereas the child has yet to choose his Lord.

Mouse, too, was, for the child a fit playmate. A child alone could take such deep interest in the sport of the naughty creature. To the elder people it was non-sense—that impudent frolic of the mouse.

The night of Shivaratri is proverbially dark. To the Arya Samajist it symbolises the dark shadows of ignorance that cloaked Bharat and the whole world, when the child Dayananda with his saving skepticism took birth out of the womb of uneasy credulity under the auspices of the trident-armed Shiva—the Shiva of the Veda who has the threefold power to create, to sustain and to annihilate—यम्बकम् Tryambakam.

In the silence of night, when not a sound stirred through the placid firmament, the spirit of truth was taking its impatient birth. The lamp of the temple burnt, shedding a calm and steady light. It alone could bear witness to the struggle that was passing through its stages of inception in Mulashankar's heart.

The horrors of Shivaratri howled to Mul Shankar.

Mula awakened his father, but the latter, with all his domineering earnestness, could not command his infantile doubts into silence. The spirit of childish roguery was upon him. Ah that sacred roguery! He must dine. He must break his fast. He must challenge the wrath of Shiva. Had not a petty mouse done the same before his eyes. Class him with the mouse. Better living purility than inert elderliness.

For the loving child the hospitable lap of the mother was open, his father's stern displeasure notwithstanding.

Such, my child, was the childhood of Dayananda. The mother encouraged the inherent freedom of his ways. The father curbed his innate wayward impatience. The influence of both was to the young boy's infinite good. His heart was softened by those soft motherly caresses. His mettle was hardened under the hard looks of his stern father.

II

THE GRAVE BOY.

Two more incidents of the boyhood of Dayananda have come to light. Both times he stands face to face with death. Before those events he had heard of death, never seen it face to face. What was death like?

And first it was the turn of his uncle to illustrate the grave fact for him. Of his uncle he had been a pet. More than all others, except perhaps his mother who, however, was a female, whose function, on account of her sex, was to love, that uncle had loved him fondly.

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And to-day he lay passing, passing away from this world. The uncle patted him—alas! this patting was to be his last. How wistfully did the dying eyes regard the wondering boy, whose boyish intellect was not yet ripe for the comprehension of such a vast mysterious fact—death.

The boy Dayananda saw the dismal occurrence with his own eyes. Was it dismal to him? The loss of a loving uncle was no doubt a dire calamity. But into the boy's mind a deeper sense had begun to peep. The grief occasioned by the death had stunned him. He felt an anguish that was too deep for tears. They said he was stony-hearted. He bore the taunts with composure. The silent minute or two of his uncle's agony had advanced his age by decades. His boy's brain was busy brooding over problems of life and death--problems which minds older than his avoid and complaisantly shelf when those questionings come to them.

Two years later the family knew another loss. This time one from Mula's own generation--a sister of his fell. She was suffering from cholera News of the malady having infected the girl was brought to Mula's father in a festive party, in which Mula too sat as a partaker of the feast. What a contrast! The change from a feast in the midst of friends to a patient-room, which in a few brief hours was going to become a dread death-chamber!

Death is no respecter of ages. Whether it was this or some other aspect of the case which at the time appealed to Dayananda, his heart melted away into tears. He wept himself hoarse—such is his own account.

Death was henceforward the constant subject of Moolashanker's broodings. The feeling of disaffection from the world, what in *shastric* diction they call Vairaga had, by now taken possession of the mind of Mul Shankar. That boyish sprightliness which characterised him in earlier days was gone. The sage that was to be the Dayananda who in fine made such exemplary conquest of death had begun to awake in the young bosom of the tender Mula. He had begun to be serious. At one time he was thinking of leaving his home. He would plunge into some dee solitary wilderness, and there in Yogic trance delve out the secret of the mystery of human life. *In* h home, he was no more *of* the hom

His father found early scent the growing detachment of the boy disaffected heart. Asked to send th lad to Kashi for studies, he cat gorically denied his consent to tha fearful proposal. He arranged instea to educate his son under a *pand* in the vicinity of Tankara. The l in an unreserved moment broke th secret of his heart to his beloved teache The latter alas! could not keep h confidence; as a well-wisher of the fam ly he informed Karsanji--this was th name of Mul's father--of the othe worldly tendencies of the boy's youth ful day-dreams.

The father in hot haste began make overtures for his marriage, till last he had fixed on a suitable gi The bond of matrimony, thought t old banker, would prove effectual tying the truant to his home,

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ay was appointed for the wedlock, in reparation for which the whole town came, long before, a scene of merri-ents. Mulshankar was counting the ys that intervened, with a heart, that th the passing of every day drooped, ooped, drooped. What would become his dearly cherished dreams of emanci-tion from death. How could he, ambitious aspirant, bring himself to tle suddenly down to the humdrum of a householder?

It was just on the day fixed for marri-e that the bridegroom on whom the pectant eyes of all merry-makers were etted, without whom the whole ma of marriage became, too, a ce without substance, was found ssing.

Where was he? Had he really bade ewell to his home--the home that s the cradle of his infantile affections, home that was the scene of his ely joys of youth? Where had he nd the heart to turn his back on his ther, his relations, his play-fellows, his ends? The boy was missing in truth, d none knew where he had gone.

III

THE WANDERER.

nd now Mulshankar set out on his nderings. For the first time was he own on his own resources, Before him the wide world, full of temptations, ries, pitfalls. Behind him was his e, the noisy nest of peace, where reigned nourishing love of his father, the angelic rdianship of his mother. That love, that rdianship, was preparing to incarcerate within the loving embraces of a faithful ort. The free-born soul of the wakeful l of Shivaratri could, however, ill brook e shut up within a marital cage. He ered out and was glad to breathe of the air of the open.

He had taken with him a pair of *dhotis*, a burden incompatible with his resolve to roam free. They robbed him--the sweet-tongued brigands in ochre robes, whose declared mission it is to relieve the world of its burdensome loads. A *brahmachari* initiated him into his own order and dubbed him. Shuddha Chaintanya. His golden ring, a token, perhaps, of some fondling affection, was taken off his finger.

Mulshanker's first experiences of life outside the family fold were thus anything but encouraging. Had he strayed out of his home under the promptings of a momentary impulse of some romantic boyish freak, he had met with sufficient disappointment since to go back on his resolve. There was shame in returning--a feeling of shyness in meeting the grieved eyes of his father, the slighted caresses of his mother. In the midst of a fair his father came upon him and solved the riddle of shame for him, if in reality there stood any such riddle in the way of his return before. Why did he give his father a slip when once his own solicitations had restored him to the lost patronage of the latter's paternal solicitude? The attempt proves that his love of life outside the household pen was genuine.

After his second flight Mulshanker could not be searched. For a whole night he took lodging with free denizens of the air. In the boughs of a thick shady tree he remained securely nestled, till his father and the band of servants he had brought with him, passed by without noticing his aerial habitation. As a preparation for his later mission, *viz.* that of return to primitive nature, or what is the same thing worded differently, of a call 'Back to the Vedas,' this initiation into sylvan life amidst 'bird and beast and fowl' as one of their kin, hugged close to the open bosom of 'mother Earth' under the hospitable roof of 'father Firmament' where the sun and the stars and the wind and the moon have full liberty to indulge in their pure purile frolic was significant.

As a free-born child of a liberty-loving temperament, a child whom Virgin Nature recognised as her own, Mulshankar was now

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in his native element. The Son of Man, however, unlike other creatures of nature, requires a special training, a special culture, apart from that imparted to him as a physical being. This his peculiar necessity, which makes itself felt at every stage of civilization through which humanity passes, was symbolised by the gift of the Veda at the outset of creation. In the beginning of every cycle the symbol continues manifesting itself, emphasising the cry of the human instinct for intellectual exertion, followed by mental awakening. Mulshankar's love of liberty was only partially satisfied by his contact with his fellow-brethren of the world-wide family of unsophisticated animal nature. He sought out the society of sages. He sat at their feet, and drank eagerly of the Fount of learning, cultural and occult. He practised *yoga* in the company of *yogis*, so that, as he writes himself, he felt his inner founts of spiritual felicity flooding him at times in extatic transportations.

He set out one day in quest of the source of the Narmada. Barefooted he walked on prickly stones. Under thorny bushes he had to creep. He walked barefoot on expanses of ice. The extreme cold of the frozen channels benumbed his legs. Blood trickled through his exhausted body and in a place or two he sat down unable to walk. His spirit, nevertheless, was not a whit damped. He struggled through hardships till at last he had the satisfaction to reach that crystal goal. Oh the joy of observing face to face the gently oozing stream which gathers such obstreperous volume as it flows out down and down into the plains!

In these wanderings he had to encounter ferocious brutes that live on the flesh of man if perchance they meet one. His indomitable courage aided by a presence of mind which no difficulties could quell was his only weapon against these formidable contingencies.

How long he fasted and how often, the inhospitable thickets of the jungle alone might know. One day, he writes, he had to subsist on a raw *baingan*.

To *maths* and temples too he wended h way. Sometimes he was invited to dinn by priests and pontiffs thereof. He th had opportunities of observing their wa and finding out what sort of life was led those outraged tabernacles of religious purit The minister of a temple had the audacity offer him meat, the smell of which nauseat him so much that he had to run away from t place in disgustful haste. Another *Maha* was charmed by his handsome appearan and wonderful mastery of the *Shastras* a proposed to make him his disciple, wherel the see of the temple with all the endowmen attached to it would, after the *Mahan* death, descend to him. Dayananda spurn this latter offer, too, with the same wrathf disdain that he had evinced in the face of th former offer. Of wealth he could have a su feit at his own home, had he simply consent to stay with his father and family.

Dayananda's love of research into t mysteries of physical nature is evidenc by a strange incident of which he gives a account in his autobiography, stating ho one day after he had been studying a boo on human anatomy, he saw a corpse flowi in a stream, and with a view to test t accuracy of the statements made in the boo swam for it, caught hold of the dead bod drew it to the bank, and though a Brahma of the Udichya caste, whose disgust of fle and blood was instinctive, actually tore i Finding that the construction of the huma body as disclosed by a study of the corp did not agree with the description given the book he cast the book into the flowi water below. What singular revelatio are made by this single incident about t natural temperament of Dayananda. Not dreamer simply but a physical philosophe fond of observation and examination, he w in the true sense of the term a votary nature. Not all that got printed in t Nagri character in that occult language gods, Sanskrit, was revelation from heave The truths set forth in books had to tested and verified, and if found divergent wi actual physical facts, must without hesitati be given up: such was the deep-rooted beli of Dayananda. This very belief was t ground-work of that thorough sifting of t

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acts and formulae of religion which later led o the foundation of the Arya Samaj, which ombines in it the characteristics both of a redulous religion and a candid truth-eeking society of research.

For fifteen long years Dayananda roamed bout in this fashion. The hardships which is self-imposed houselessness inflicted on the omeless wanderer proved a furnace in which his native mettle got burnished and burnished again till it shone out like pure unalloyed gold. A few strokes of a masterly hand of a goldsmith were needed to shape him into a radiant jewel 'of brighest ray serene.' It was at the hut of the blind Virajananda that the gem found its chisel, the ornament its forge.

DEVOTION.

THE WORLD OF BOOKS.

True Love. By S. M. Mitchael. Published by the author, Madras. Price Re. 1.

This book of only twenty pages con-ains as many poems in praise of the uthor's *love*. That love appears to be n imaginary being--a phantasy of the oet's dream. All that is beautiful nd lovable in the universe has been aid under requisition to supply ma-erial for the bewitching constitution f the beloved one's body. Some of he purest poetry on love is to be met vith in this small booklet. The author, n the body of his beloved, loves an idea. He perceives the infinite in that nite appearance. How exquisite for nstance, is the presentation of this dea in the following truly poetical ines :—

How in thy looks, I see
The Divine Secret dancing to be free;
The quint-essence of all the blue on high.
On earth hath made its home within thy eye.
Whence came its fluid, breezy, balmy motion
But from the bottom of the azure Ocean?
Its twinkle from the shining morning star
That seems to shine so near and yet so far!
Fragile and frail—enfolded by my arms—
A universe of mysteries and charms!
Unknown, unfathomed, farthomless thou art—
And yet—here rests thy head upon my heart.

The book is captivating, edifying, elevating. The language, as well as the sentiments cloaked in it, is beautiful and worthy of a poet's appreciation.

Christ and Labour. By C. F. Andrews Published by Ganesh & Co., Madras. Price Re. 1-8-0.

C. F. Andrews is 'a servant of the poor.' So he conceives and presents Christ to have been. A born artizan, the latter felt a genuine love for the artizan class. He identified himself with them. His worship was work for the lowly. Andrews' Christ lives even to-day among the homeless. In the book under review is sketched a history of the sympathetic attitude,

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uniformly taken up by Christ's Church towards the poor till about the close of the mediaeval ages in Europe—that attitude expressing itself in the Church's dogma as also in its actual practice, now alas! both given up. A born enemy of tyranny, the Church has by dint of its soft but effectual voice, and still more effectual practice been at one time forbidding usury, at another establishing 'just price,' prior to that still liberating and helping in the liberation of slaves. From individual and class tyranny the author expands the idea to imperialistic tyranny, and then to a tyranny more formidable and more wide-spread by far *viz*, the tyranny of colour adopted by the white nations as their common religion in the present age. Against this tyrrany, Andrews exhorts modern Christranity to exert itself. Examples of single Christians suffering in the true spirit of the Cross to vinidicate Christian humanity in most inhuman conditions are cited. A greater and more organised effort is however necessary in the complicated conditions of the present age when the forces of the devil are ranged in organised composite ranks. The danger in India of following capitalism of the West, signs of which have begun to be seen in the commercial centres of India, is shown to be, as it actually is, great. It threatens the social fabric. The moral stamina of this hoary motherland of morality has already begun to be undermined. Every well-wisher of Bharat Mata, in whom the impulse to do a good turn to his country has awakened, should make it a point to go through this instructive book.

A Voice from Prison. By C. S. Ranga Iyer. Published by Ganesh and Co., Madras. Price As. 8.

C. S. Ranga Iyer, after his release from prison, has issued this appeal to the student community. The appeal is made in the name of the thousands that are on account of their crime, in one form or other, of patriotic service to their country, in jails, or as Mr. Iyer styles them, 'temples of freedom'. How the Al-azhar University of Egypt came to the rescue of that country, how the students, both male and female, took up the cry against the establishment of a protectorate over them, how in fine they were successful in compelling Britain to grant them what they stood for—indepen lence in their own home,—the story of this whole struggle is graphically yet briefly described in the pages of this book. The words have issued from a heart full of genuine feeling. Their appeal, too, is to the heart of the reader, for whom it becomes difficult to resist the force of the plea pleaded in them. It is a patriotic production and well worth being perused by those for whom it is meant.

Gandhi and the Anglican Bishops. Published by Ganesh and Co., Madras. Price As. 8.

The author has chosen to remain incognito. In the foreword, however, Mr. Natarjan assures us, he is 'a Hindu with a profound reverence for Jesus Christ.' The papers embodied in this pamphlet appeared originally in *'the Reformer.'* Their object is to refute a letter which a synod of Anglican bishops issued to discredit the Christian character of Mahatma Gandhi's movement. The author of this treatise believes otherwise, as he has abundantly proved in his book.

The Awakening of Asian Womanhood. By Mrs. Cousin. Published by Ganesh and Co. Madras.

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The Asian woman is proverbially docile—absolutely innocent of the crimes of politics and love of liberty. Even in her bosom now, the sentiment of patriotism, and with it a feeling of her importance as a civic unit in the country of her birth has begun to awaken. Mrs. Cousin does not forget that the primary duty of woman is to produce and nourish children. To her is entrusted the supreme task of building physically, in which physical fabric her mental and spiritual endowment finds a due place, of the future generations of humanity. She appreciates the Hindu ideal of marriage and advocates the realisation of it in Hindu homes. Her condemnation of the evil of early marriage, of the unnatural superstitions on the occasions of the births of females, of the tyrrany exercised by Hindu households towards widows, of the denial of education to girls on an absolutely specious plea of danger to their chastity, to guard which their marriage is arranged to take about their tenth year, is as emphatic as it is just. Mrs. Cousin is thus aware of the limitations within which females, especially of a country wheir their paucity in proportion to males makes marriage a universally necessary bond, can attain and exercise their civic rights. Consistently with her duties in the household, the Indian woman may yet take her share in the broader life of her country. Mrs. Cousin's advocacy is of that share. The high position which woman occupies as mother in the Arya Shastras is duly appreciated by her, though when the question comes of honoring her as wife, she misses the injunction of Arya *rishis*. An outrage is done to Arya feeling when women, who are mentioned among *rshikas* of the Veda, are praised by this lady of otherwise very fine feelings and opinions, as the writers of *Mantras*. As Cousin must know the Hindus believe the Vedas to be a divine production. The *rshis* and *rshikas* were simply seers of their inner meaning. Whatever Mrs. Cousin's individual view of this particular belief be, she did not sit down for a religious polemic. She could, without being insincere to herself, have yet respected Hindu feeling. The statement made by Cousin appears to be a slip and not an intentional slight. The book is still a highly sensible production with practically beneficial views on the modern woman problem in India.

Gandhi and Tagore. Published by Seshadri and Son, 12. Venkatarama Iyer Street, Madras.

In the *Standard Bearer* appeared a comparison in contrast of the two guiding stars of Modern India, one of its destiny within its own bounds, the other of its God-ordained journey in self-expression outside itself. The *Charkha* of Gandhi aims at making Bharat self-sufficient. The outside world may, if it should suit its purpose, have a view of it and revere the holy land of *rishis*. Tagore however will spin the threads of his fancy so as to make India stretch itself in his strains into a whole world. The writer of this short treatise has seen into the soul of these two great personalities—one great, because simple, the other great because of his charming grandeur, combining both in their conjoint message the mission of the India of the future in the rehabilitation of the world, now alas! torn and famished, disfigured and ugly. The few pages that the treatise contains are an enlightening study.

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THE BENARES HINDU UNIVERSITY.

II

PANDIT MALVIYA, THE VICE-CHANCELLOR.

(By Mr. R. C. Khanna M.A.)

In a previous article I noticed how reat *politicians* run the risk of running eat *Universities*; and how academic atters might wait till an Akali move-nt in the Punjab gets old enough for nditji to return to Benares.

The reader and the writer of the esent series know well how indis-nsable is Panditji in the appointment a University Professor or his tache'; and how all things great and all keep company, as in the here-er, to wait for Panditji's judgment.

There is something very really antic in a frail body moving as a ttlecock between the magistrate's rt at Amritsar, and the Council etings at Benares. It becomes only sistible when it stands, in the midst its great preoccupations, to dole out sweet and silvery sermon to the ck-parliament of the University. d there for the moment, the politi-n and the educationist give way to e poet, and in tones both sanguine d pathetic, the old man's imagination omises from the young audience be-e him to produce a Gandhi and a yd George. The University staff y not like a Hamlet playing all the rts' but his own. But more youth-spirits regard it as wonderful. And rticularly so if Panditji's body reads 2. Fahrenheit, and if the doctor his side prevents him from speech.

There is very little doubt that this eautiful and marvellous. Any man in the University who can get a de-cent pay and early every month, honestly loves and worships him. But Panditji is not proud of his importance or popularity. The inevitable doctor at his side crystallises in his own pre-sence the fact of man's mortality into something too tangible to be ignored. Panditji's great religious nature per-ceives the end more vividly than it is given to most of us to perceive. And in chaos meeting his vision, he reads his first great failure, the crowning blunder of his administrative skill. There is nothing so woefully wrong with a man's power of organization as when he becomes indispenable, and there are moments in Malvyaji's life when his pain increases with his im-portance in the University. But necessity knows no law, and the Vice-Chancellor goes to his file with a "Oh, Sir Sunder Lal!"

All this, however, is not merely a plea for a whole-time Vice-Chancellor. It is more. The Vice-Chancellor of a University, whole-time or 'part time,' should most often be just a part of the machine. To be efficient and just, he should know when and how to be me-chanical. There are opportunities when he should even he indifferent, for pur-poses of justice and fair play. Efficiency suffers where the head of an institution is a tender and sensitive being, vibrat-ing to the smallest touch, and treating human problems with more than human gentleness and sympathy. Such a man

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weeps for another's woes, and "weeps the more because he weeps in vain." He accomplishes very little with a great deal. He cannot like those of the "steel frame" put on goggles, and with a 'I regret,' a wave of the hand or a flourish of the stick rise to lunch.

This then is his second great weakness. His burning love for everything withholds justice from every other thing. To love A at his face were excusable; to love B at A's back is very different. And if one could pardone an old man's loving too much, one is annoyed at his loving too many.

Discontentment gathers and multiplies. Panditji can never give it battle.

He always runs away from the field, and gives it time to settle. If last time it was to Calcutta, this time it is to Bombay.

EDITORIAL REFLECTIONS.

THE BHARATA SAMAJ.

The site of a new Hindu Temple has been consecrated at Adyar. It will be under the direction of an organization known as the Bharata Samaj. The object of the Samaj is declared to be "liberalisation and internationalisation of Hinduism." We quote the following from the official statement :—

Its object is to strengthen and broaden the basis of Hinduism, (1) by emphasising the essentials of Hindu religion and philosophy as a working creed for daily life, (2) by replacing the complex scheme of rites and ceremonies by a few simple rules and forms for personal discipline, worship and ritual, and (3) by providing facilities for the re-admission to Hinduism, through membership of the Association, of persons who may have been converted to other Faiths, and for the fresh admission thereto of persons who, though not originally Hindus, are deemed qualified to be admitted by reason of the known purity of their lives.

It also seeks *inter alia* (1) to break down social disabilities and restrictions by the mere reason of caste or sect, (2) to eradicate or reform injurious customs, particularly in regard to marriage, (3) to promote tolerance, good feeling and a spirit of co-operation between Hindus and followers of other Faiths.

It admits to membership all who are willing to accept (1) certain fundamental doctrines of Hinduism, and (2) the ideal of life as service, meaning thereby the active promotion of the welfare of our fellow-creatures, and to declare their resolve to endeavour to carry out the ideal of service in life as far as possible, and to observe the utmost purity in regard to conduct in daily life including purity of thought, word and deed, sexual purity, cleanliness of personal surroundings, and the total abstention from the use of meat and intoxicating drinks and drugs.

We fail to see the need for the new organisation. The entire programme of this organisation is included in the programme of the Arya Samaj. As regards proselytisation, the Arya Samaj can succeed because it has a definite creed but the new organisation has nothing to offer to non-Hindus except an inchoate mass of social and religious commonplaces. All that is vitalising has been borrowed from the Arya Samaj; the rest is nothing but a tissue of truisms.

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PRIMITIVE MAN.

The supposition "Primitive man" of the evolutionist exists only in his perfervid imagination. This is becoming clearer and clearer as researches into the history and traditions of primitive humanity are proceeding apace. Mr. Ryan writing on the subject in the November number of *The Theosophical Path*" quotes from a lecture on Human Development" given by Mr. Neville Chamberlain reported in *The English Mechanic*.

"It was very questionable whether in pure intellect we had any advantages over races which we were accustomed to consider quite inferior . . . even the aborigines of Australia showed similar capacity, for in Victoria the Aboriginal School for three years running stood highest of all State schools in examination results."

Commenting upon it Ryan says :

Native Australian women have been found with only 930 cubic centimeters skull measurement (the average white skull measures from 1300 c.c. to 1500 c.c.). Now the *Pithecanthropus* Java 'Ape-man' (of which little remains to measure by) is estimated by Professor Keith to measure about 850 cc., others, such as Professor Mair of Berlin, have recently claimed that "the pithecanthropus skull did not differ essentially from other types of human skulls, and that it coincided very closely with that of Aurignac man." Aurignac man had a *brain capacity larger than that of the modern average*, made carvings in ivory and, according to Dr. Keith was a magnificent race, "capable of conceiving and appreciating high works of art."

Then there is the Piltdown man, *Eoanthropus*, supposed to be almost a missing link by some. Yet according to science, his skull capacity was not less than 1400 cc. These two 'Primitives,' about whom so much is spoken, with brain-capacity probably far larger than the Australians of to-day, are looked upon as hardly human. But if [illegible] small-brained Australian possessed s[illegible] excellent human and *humane* qualities as [illegible] Meston's and others' evidence suggest, w[illegible] right have we to infer that the earli[illegible] Primitives known were utterly brutali[illegible] and beastly savages!

The last word has not been said by [illegible] thropology upon 'primitive man'.

Modern anthropology having prov[illegible] that the earliest races of mankind we[illegible] not necessarily uncivilised, the origin[illegible] civilization cannot be explained exce[illegible] on the hypothesis of a body of tr[illegible] knowledge existing from eternity, a[illegible] this is what the eternal Vedic religi[illegible] teaches.

EDUCATION AND DENATIONALIZATION.

It is the school where the mind [illegible] the nation is formed and shaped. T[illegible] ideas instilled into the juvenile mind[illegible] an early age do not fail to color perm[illegible] nently the pupil's outlook upon life. T[illegible] is understood very well by imperialis[illegible] all the world over. A conquered ra[illegible] can be easily maintained in a state [illegible] tutelage if the minds of the risi[illegible] generation can be successfu[illegible] poisoned and self-depreciation a[illegible] glorification of foreign culture beco[illegible] the dominate habit of mind. It is [illegible] this reason that the Romans alw[illegible] tried to Latinise all nations under th[illegible] sway. It was thus that they succee[illegible] in emasculating the Britons. It [illegible] in pursuit of the same policy that [illegible] Germans forced Prussian culture [illegible] Poland, Alsace-Lorraine and [illegible] Brit sh tried un-ucc-s-fully to A[illegible] Ireland and are den[illegible] by a system of edu[illegible] devis-d to cut at the [illegible] pride and ca culated t[illegible] and humiliating imitation of the ti[illegible]

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erficialities of Western culture. e Imperialist British propagandist s not, it seems, confine his activities conquered territory. He is etrating slowly and subtly even ependent countries.

he following from an American rnal quoted by the *Servant* speaks itself:

The stealthy alteration of the books through which our nation's ders are defamed, our annals dis-ed and our policies perverted to the ds of our youth did not come by chance cidence but as a result of activities that lso insidiously operative in other direc-. "In addition to the elaborate and oiled British propaganda machine olished in our country by Sir Gilbert er and the late Lord Northcliffe, the ut of which still flows steadily through paper syndicates, there are at least a lozen of strong propaganda organiza-, all British and pro-British, busily at Briticizing American public opinion.— of the methods are open, others secret, all sinister and to the one end. The t methods can be traced through their ts."

he mentality of the British erialist is thus very correcty cted by our contemporary:

he international mind is a British mind ghout." Not France, not Germany, but *ceptred isle* is the birthplace and centre rilisation. Not French, not Italian, but lessed Anglo-Saxon is the most sonorous nguages, the most capable of conveying motions of the human mind, and the fitted for business transactions—and *ingua franca* of the world of to-morrow. *le in was a stealer of snuff-boxes, and i's Mahrattas were mere mountain rats.*

e must be established on earth—by ng into the ears of our school-boys the ial glories of British heroes—who have ll battles ever fought on sea or land. *only Greece* that has been fighting with Turkey, and Britain, the eternal champion of liberty and justice, had to launch into the last world war only for the altruistic purpose of rescuing the poor and bullied Belgium. Germans are vandals, and Turks *creeping human cancers*—and wherever the Briton has bombarded a town, he has always made it a point to spare the cathedrals and libraries.—To sing the chivalry of the Rajput and the manhood of the Sikh is 'narrow self-esteem' 'inimical to international good will.' The cosmopolitan fraternity does not *embrace* Russia and North Bengal.—Wherever the Briton has been, peace and prosperity has followed in his wake—and culture and 'advancement of learning.' It has been his fate through the ages to subvert the the powers of darkness—quelling criminal tribes by bombing them from the sky and setting up High English Schools and Anglican churches, and rescuing *suttees* from funeral pyres.

Will our "Liberal", "Maharashtra" and other friends, who find modern education comparatively harmless and even beneficial, ponder upon all that is written above?

THE LAHORE ARYA SAMAJ ANNIVERSARY.

Two of the *Utsavars* arranged by the Arya Samaj have come to be annual *melas*. The anniversary of the Gurukula Kangri has an All-India importance. It draws visitors and pilgrims from all over the Aryan continent. A novel seat of education, Kangri has an appeal for even those who, in matters of religion, do not see eye to eye with the Arya Samaj. In its call to the country there are blended notes of nationality, religion and ancient Arya culture. The anniversary of the Lahore Arya Samaj is, on the other hand, a solely religious function. It is the creed of Dayananda that finds its focus in the demonstrations and harangues and lectures and discussions and

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shastrarthas that take place in connection with this anniversary. Lahore is not only the political centre of the Punjab. It is its cultural capital too. Every sort of animation that this manly province evinces, it derives from its central city Lahore. Lahore is the seat of the Universities, both national and government. And though the Arya Samaj—our section—has no institution of importance in its hands at Lahore, yet the influence it exercises on the province and its capital may be guaged by the large multitudinous numbers that attend its anniversaries and the genuine enthusiasm that the people of Lahore and outside evince in the celebrations that take place on the occasion. The Arya Pratinidhi Sabha, the representative assembly of the Arya Samajes of the Punjab, has its headquarters here. This fact too gives its own colour to the anniversary.

A prelude to this function, Swami Satyanand, the well-known silver-tongued Sanyasi of the Arya Samaj, delivers for about a fortnight his *katha*. A huge concourse of people is thus drawn nightly to the place where the *pandal* of the anniversary is to be erected. This year the subject of the *katha* was the life-work of Dayananda. Swami Satyananda is the author of a biography of the Saint, and is in view of his masterly grasp of the subject, peculiarly fitted to do justice to it. In about a fortnight he did justice to almost all phases from which the life of the rishi could be studied. This in itself was a work of no mean importance for the popularisation of the Arya ideals. The *katha* was a groundwork too for the coming anniversary.

For four days preceding the act anniversary a series of sermons in morning and lectures and debates the evening were arranged to t place in Lange Mandi, the site former years of the *Jalsa*. The ev ing lectures were reviews of the th great religions that have their influe in India, *viz.*, Puranism, Chiristian and Islam. Protagonists of the fa that was under review at the time w given full opportunity to question views of the Arya lecturer and answers to their queries. On the d immediately previous to the *Ja* at the Gurudatta Bhawan, there to place the Nagarkirtan. In some its features the Nagàrkirtan was novel demonstration this year. N professional minstrels and *Bhajnik* only but Arya Samajists all b divided themselves into sing parties. They walked out in a p cession to carol in a chorus t message of the Vedas and Dayanan through the main bazzars of the ci According to a previous arrangeme Arya Samajists and those that ha an Arya Samajic leaning wore on t day *Kesari* turbans, which in t Nagar-Kirtan demonstration had highly imposing effect on the spectato mind. The uniformity of *pagris* w quite in tune with the harmony music. The combined message both was symphony in the Ar community, symphony in the Indi Nation and symphony in the wh world.

The Arya conference which was part of the programme of the anniv sary and for which delegates had wi such cordiality and hospitable pressu been invited from the Samajes was n

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e success it was expected to be. esolutions of momentous bearing on e future of the Arya Samaj were owed to be trifled with. Had men influence in the Arya Samaja been ade movers and seconders of these opositions, the whole procedure ould have assumed a solemnity, so at the conference should not have led of its purpose.

The lectures were by well-known nyasis and *Pandits*. While the rmons of Swami Svatantrananda were umpet-calls to action, the homilies eached by Swami Satyananda were iritual nectar, doled out to an eager ncourse of people thirsting for tality and strength. Prof. Ramadeva oke in his usual style. He ntrasted the beauties of the Vedic harma with the stuff that other ligions worth the name have to offer some of the pressing problems of ie day and drew the inevitable nclusion as to what should be the ture creed of the world, to popularise hich he appealed for men and money.

Subscriptions received and promised talled about Rs. 51,000. The most markable item was a sum of about s. 30,000 which our deceased sister, hanta Devi (*alias* Mary Edith urrough) whose articles have been ppearing in the pages of the Vedic agazine, has bequeathed in the form f shares in some concern. The donor as an English lady who joined the rya Samaj, a few years ago. The evotion to the Vedic Church grew over er day by day, so that just before her eath, she gave away her all to the rya Samaj. The will of the late Shanta significant, in that it emphasises— emphasis was needed on the point— the universality of Dayananda's Church. To the suggestion hinted out in some quarters that the Arya Samaj is simply a communal or national movement, the donation of Shanta gives the lie direct. The Church of the Veda stands above countries and climes, above races and nationalities. To it in India, a daughter of England contributes her mite—that mite consisting of the major part of her property. Not the amount but the character of the donation is worthy of notice by critics favourable and adverse of the Arya Samaj.

Such in short was the anniversary of the Arya Samaj Lahore. On its success from so many points of view we congratulate the conductors of the Arya Samaj, to whom credit for the arrangement and intendence of this eminent function is due.

THE SHARE OF WOMEN IN THE SPREAD OF BUDDHISM.

In *the Prabuddha Bharata* for December 1922 appears the following in an article entitled 'the Position of Women in the Buddhistic Age.' It was with reluctance that Buddha allowed wowen to be *bhikkhunis* side by side with male *bhikkhus*. Yet how instrumental were they in carrying his message within the walls of homes! Writes the author of the article referred to :—

> The first woman to enter the church was Gotami. Buddha formulated certain rules for the guidance of the Bhikkunis who were not allowed full independence in their monastic life. He was guided by Manu's injunction that women should never be free at any time of their life. Even though they were Bhikkunis, their movements were not unfettered or unrestricted. The following rules were meant for their guidance :—
>
> (*a*) They should have regard and respect for the Bhikkus.

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(*b*) They should not pass the rainy season where there is no Bhikku.

(*c*) They should observe fasting etc. every fortnight with the permission of the Bhikku Sangha and accept advice from it.

(*d*) After the rainy season, both the Bhikku and Bhikkuni Sanghas will observe austerities as an atonement for their sins in the presence of all.

(*e*) They must receive injunctions from both the Sanghas.

(*f*) They must receive Upasampada from both the Sanghas after two years of study.

(*g*) They must not speak ill of, and use words of reproach to, Sramanas.

(*h*) The Bhikkus will keep them in the right path by pointing out their shortcomings; but the Bhikkunis must always refrain from blaming the Bhikkus publicly.

These regulations are a proof incontrovertible of the insight of Budha into the capacities of both men and women. Engaged even in the highest function of human endeavour, namely the spiritual redemption of the human race, woman yet needs to be guarded and therefore guided by man The safeguard instead of tending to her humiliation as a human being makes her a sacred treasure that has to be strictly looked after by solicitous manhood. To the *Bhikkhunis* of Buddha these provisions were no hindrance in the way of the service of their religion. Continues the learned writer :—

The number of Bhikkunis was very small compared with that of the Bhikkus, but they were accorded a very high place in society. We hear of their learning, intelligence and influence in society from Sanskrit books like Malatimadhava. The Bhikkuni could become a Sramanera, even she could rise to Arhatship. We also hear of the erudition and intelligence of Khema and other Bhikkunis. The Therigatha of Sutta Pitaka was written by very many Sthavira Bhikkunis even in the life-time of Gautama. Many the Gathas are beautiful and prove the pi and intelligence of these ladies. They pounded the high ethical truths and lesso of Buddhism, and many Bhikkus and Bh kunis came to hear them. In Theri Bhash has been mentioned the name of Son daughter of the court-Pandit of Bimbisa who rose to Arhatship by meditation a culture.

Those women who had renounced t world with all its joys, and took shelter the sacred feet of Gautama Buddha, we highly cultured and many of them acquir a true inner vision. The meretricious glar our of mundane things and their outward bewitching aspect could not keep them und delusion, and they snapped asunder the ad mantine chains of attachment and shackl of customary rules which so long kept the tethered to the world, and circumscribed t spheres of their participation in the advanc ment of human progress and culture. Sum dha, a princess of extraordinary genius, w indifferent to the importunities and tears her mother, the sorrowful glances of h royal father, and the supplications of h lover, and turned her back to the roy palace replete with all the material pleasu and joys of a luxurious existence. Buddhi literature contains many examples of exalt womanhood, and though the weaker sex we at first strictly kept outside the pale of t Buddhist church, they slowly but sure gained a high and honourable place as t most efficient instruments for strengthenin the solidarity of the religious organisatio and successful propagation of the new fait among the multitude.

How women other than *bhikkuni* were helpful in the propagation of th Buddhistic doctrine is exemplified b instances cited in the article from whic we are quoting :—

When Buddha became weak and powerle after six years of hard penance, Sujata a peared before him like a sweet ministerin angel and offered him delicious food wit adoration. The Lord gratefully accepted h offer and blessed her for the fulfilment of h

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esire, The charming and bright-eyed Amapali came to adore him while he was staying in her mango garden at Vaisali. Behind her fascinating and bewitching exterior, Buddha detected a pious heart. He eradicated the root of her impious thoughts and turned her from the path of unrighteousness to that of virtue. Buddha accepted her invitation to a dinner at her house in preference to the invitation of the Licchavis. She dedicated her garden-house to the Buddha and the Sangha. Bishakha invited Buddha with all his Bhikkus to a dinner at her house, and intimated her desire to give clothes to the Bhikkus in the rainy season, to feed 500 Bhikkus through all her life, to offer diet and medicine to the sick, to establish an Annachatra where Sramanas would be freely supplied with food, and to give cloth to the Bhikkunis when they bathed naked in the river incurring the ridicule of bad women. Buddha granted her desire.

The daughter of Anathpinda was married to a Shresthi of Anga. She was instrumental in converting all the members of her husband's family to the religion of Buddha. As the Bhikkunis proved the capacity of women in maintaining high ideals of learning, culture and piety, others of their sex who did not take so bold a step as to renounce the world, contributed largely to the consolidation of the Buddhist monastic orders. While they discharged their duties round their domestic hearth, they played a prominent part in supporting the active and self-sacrificing upholders of the faith by their munificent gifts, and enabled them to carry on their missionary propaganda with single-minded devotion and undivided attention. The successful propagation of Buddhism was largely due to them.

We wish the Arya Samaj could take a leaf from the book of Buddhism. Women as preachers of the Arya Samajic Dharma are still an exception. No organisation has as its object the preparation of woman Upadeshakas. No movement of a popular character is launched to that end. There are widows and maidens in the Arya Samaja who, if there were arrangement for a fatherly care of them, not only in the matter of their physical wants but in the maintenance also of their social status and maidenly and womanly honor in the Arya Samaj, might prove the purveyors of spiritual solace, provided by Vedic truths, to many a despairing heart and many a despoiled and desolate hearth. We have not yet begun to enlist our wives and mothers and sisters as members of the Arya Samajic Church. For this very reason our work lacks stability, our movements lack that permanence which only women know how to impart to cultural reformations and religious upheavals. We wish women of light and leading in the Arya Samaj should seriously take up this question and unravel for the Vedic Church a riddle on the solution of which depends its death and rebirth, with all its concomitant throes, as every generation of its followers dies and leaves to succeed to its religion no successor, or its continuity which might ensure with the initiation of one Arya the adherence to his *dharma* of all the generations of his descendants to come.

FAITH BEGINS WHERE SCIENCE ENDS.

It is a significant sign of the times that eminent scientists are coming round to the belief that science instead of exhausting the resources of human thought opens a new vista into which it by itself is forbidden treading. *The Literary Digest* for Nov. 25 1922, commenting on a lecture by Dr. C. P. Steinmetz, a renowned electrician, writes :—

Religion, as defined by Dr. Steinmetz, deals with the relations of man to superior entities, usually conceived as individuals

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that is, a personal God or personal gods. Science, on the other hand, deals with the conclusions derived by the laws of logic from our sense perception. He goes on, as we quote from press reports of the address:

"Our knowledge of the superior entities with which historic religion deals has been derived by experience and by 'revelation.' Undoubtedly experience led to the first conception of superior beings, or 'gods'; the forces of nature personified; the experiences in dreams: the orderly progress of nature, which seemed to imply a manager of the universe.

"With our increasing knowledge this became less and less satisfactory. For instance, the terror of the thunderstorm led primitive man to the conception of a supreme being whose attribute was the thunderbolt. But when Franklin brought the lightning from the clouds and showed it to be a mere electric spark—when we learned to make the lightning harmless by the lightning-rod, and when, finally, we harnessed electricity to do our work, naturally our reverence for the thrower of the thunderbolt decayed. So the gods of experience vanished."

And again:—

"All of our sense perceptions are limited by and attached to the conceptions of time and space. Kant, the greatest and most critical of all philosophers, denies that time and space are the product of experience, but shows them to be categories—conceptions in which our mind clothes the sense perceptions. Modern physics has come to the same conclusion in the relativity theory, that absolute space and absolute time have no existence, but time and space exist only as far as things or events fill them, that is, are forms of sense perception.

"Still greater and more pertinent is another limitation of our sense perceptions; our senses can perceive only finite things, but cannot perceive the infinite. No reasoning from any foundation can put anything into the conclusions which is not contained in the foundations, and thus, with our sense perceptions finite, all conclusions from them, that is, the entire structure of science, is limited to the finite. Hence an attempt of science to deal with an infinite conception, as the infinite in space, immortality, the conception of God, etc., must fail and lead to contradictions, be illogical.

"Thus the proof of the non-existence in science, of the conception of God, immortality, etc., really means nothing except that we can not get by reasoning a conclusion which is not contained in the premises on which we started our reasoning.

"Furthermore, science derives its conclusions from the sense perceptions by the laws of logic. But what proof is there of the correctness of the laws of logic, except experience, which, no matter how comprehensive, always must remain limited?

"Thus the negative answer of science on the question whether there are conceptive entities of infinite character, as infinity in time and space, immortality of the ego, God etc., is not conclusive.

"There can be no scientific foundation of religion, but belief must always remain the foundation of religion, while that of science is logical reasoning from facts, that is, sense perceptions, and all that we can say is that the two, science and religion, are not necessarily incompatible, but are different and unrelated activities of the human mind."

DAYANAND BIRTH CENTENARY.

The Dayananda Birth Centenary Committee appointed by the Arya Pratinidhi Sabha having for its President Swami Satyanandaji, and as its Secretary Pt. Chamupati M.A., *Arya Sevak* has begun to consider ways and means of making the function a success in the Punjab. At its last meeting held on the occasion of the Lahore Arya Samaj Anniversary it passed important resolutions, urging the Arya Samajes to organise themselves into Veda Prachar Mandals, each Mandal extending over a district or a number of districts as may be

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nd convenient for the purposes of ya Samaj propaganda. The Arya atinidhi Sabha has been requested appoint two additional Upadeshaks work in the Delhi Mandal, of ich Pandit Brahmadatta was made *dhishthata* to supervise activities connection with the Centenary. e next three Shivaratris including at on which falls the Birth Centenary e to be celebrated in the form of ayanand Week, Dayananda Fortnight d Dayananda Month, each succeeding stival lasting longer than its predecessor, and the closing day in all ses being the Rshi Bodha day. t another proposal had for its object e creation of pulpits, to be called *edusanas*, in all Samajes.

Celebrations of the Centenary thus gin from the current year. Swami tyanandaji has already published programme which lays out in an tline the work to be done for the orious day when a century shall ave passed since the *rishi's* advent. he number of Arya Samajists should re that day be double what it is at resent. The message of the *rshi* ould be carried to villages and towns nd Samajes established where at resent there is none. Men and omen in large numbers have to be nvested with the sacred thread and aught the Gayatri Mantra, this onstituting their reclamation into the rya Dharma. Collections of money ave to be made for the establishment f Dayananda Veda Vidyalaya, which orming part of the Kangri Gurukula, ill be the premier seat of Vedic studies nder the auspices of the Arya Samaj. A book containing an exposition of Veda Mantras on various religious and ethical subjects is to be written and published so as to be the Arya Samajist's spiritual guide and companion, always to hand for *Swadhyaya*.

The task of which a bare sketch has been given in the above paragraphs and which the Pratinidhi Sabha has by means of the Centenary Committee undertaken is, as the readers will see, immense. Efforts strenuous and constant are needed on the part of Arya Samajists to make it a success. The item that immediately concerns us is the celebration of the Dayananda Week before and on the next Rishi Bodh Day. Strong propaganda work shall be the programme of work in these days. Lectures, street *bhajans* and, where possible, *shuddhi* of the so-called 'untouchables' should be arranged daily. A special number of the 'Arya', the Arya Bhasha organ of the Arya Pratinidhi Sabha, to be issued on the occasion, may do duty as a symposium of preachers and poets. Local workers in every Samaj will find out their own means and methods of celebrating the Week. The Sabha trusts that the occasion will be utilised for breathing into the Arya Samaj a new spirit and extending its circle of influence to greater widths than heretofore.

SUPERSTITION IN THE WEST.

The following from the pen of R. Lissan appearing in *The Islamic Review* for December 1922 makes us rub our eyes. Are these superstitions rampant in the enlightened West? We thought the only superstitions that Europe and America, both lands of scientific investigations and physical truths could harbour, would be simply superstitious theories about the proba-

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le evolution of matter and such other ypotheses as regards the workings of atural laws. That superstitious ustoms and belief that sanctions sorcery nd attaches auspiciousness or the reerse to certain acts which physically ave no connection with the effects ttributed thereto could be current there ould be to many be incredible. Where iteracy is universal and every attempt as been made to scatter broadcast he findings of physical science, uperstition as rank as that found in ny of the most benighted portions of he earth yet flourishes! Real nlightenment verily is of the soul. Minds most abundantly and studiously cultivated may yet conceal a cowardly credulous heart. Fads and fiats current in the name of religion can be cured by the enlightenment that religion alone, provided it is based on the bedrock of truth, bare truth, can afford. The article we have referred to is full of interesting information and we cannot resist the temptation to make copious quotations from it. The facts mentioned therein are a plea for a strong religious propaganda work in Western countries.

Christianity, as Mr. Lissan points out, has not only failed to remedy, but has also blinked over, and in many cases assimilated, these heathen practices. The religion that can succeed in coping with this evil, an evil of the heart and of the soul is the religion of the Veda, in which alone there is absolutely no room for superstition, where faith and reason are help-mates instead of inveterate foes. The call on the Arya Samaj is thus irresistible. Will it respond? Let the Dayanand Birth Centenary Council appointed by the All-India Arya Assembly answer.

Italy, with its capital, Rome, has been th stronghold of the Church since the fir century of the Christian Era, and notwith standing this, the Italian people are addicted to magic, sorcery, and the beli in the forbidden arts and practices as the were in the time of Virgil or of the Etrusca sorcerers. There are entire villages in th Romagna where the people are entirel heathen (C. G. Leland, *Aradia*, page 116)

The lunar goddess is still an object o veneration to the people of the Campagn and her aid is invoked under the name Tana. According to the beliefs curre among the Italian peasantry, the daught of Diana was Aradia (Herodias), invoke in the conjurations of meal and salt. Th is the survival of the pre-Christian ritu of sacrament. There are as well in use th incantation of the perforated stone and th conjuration of the round stone, the lemo and pins, spells to win love, to find or bu anything and to obtain a good vintage.

Many survivals of animistic and spiri istic beliefs are also current. The carryin of three horse-chestnuts is a powerful char against evil and also cures rheumatism. belief that a person can be killed or injur if the magician or witch can obtain a portion of the person, especially a lock hair, is widely believed in. This was o of the worst features of mediæval sorce and black magic, and is one of the arts which the Obi and Voodoo magicians Hayti and West Africa are so accom plished.

The lifting of the three fingers as us in the Papal and priestly benediction believed to avert the "evil eye" and m fortune. The evil eye, so generally believ in among the Latin races as well as the Cel is so dreaded that all means are resorted to counter it. The Roman contadini, t Neapolitan driver, is as familiar with t use of the preventive against the evil e as he is with his own self. The count charm consists in the use of a symbol whi

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connected with an objectionable aspect of very ancient cult. The evil eye is said to ve been possessed by one of the recent pes, which fact made him an object of ead.

France, where Christianity has one of its st powerful holds, cherishes all such iefs, and even at the present day in ittany, the last stronghold of the Royalists d the Church against the Revolution and Terror, superstitious practices and beliefs universal. Sacred Druid stones, where rile women go for relief, holed and sacred nes, belief in the Isle of the Dead, where souls of the dead are rowed across the nnel, and the weired things alleged to ppen on the Night of Fires, as related by Bras in his work, the belief in charms, ulets and talismans has a hold on the ple that the Church has not succeeded overcoming, and in some cases the priest the village passively participates in the cient ritual survivals. What the Church ld not destroy, it diplomatically assim-ed, or became blind in one eye.

In Russia and the Slav countries such as hold sway, the belief in the Russalkas, kind of water-spirit, akin to the German relei, haunt rivers and carry off people, mpires and werwolves are found, with host of other pagan beliefs which still vive.

But the most prolific and fertile field of perstition of all kinds is undoubtedly with Celtic Irish. A volume would scarcely d a list and account of charms, talismans, es and superstious beliefs held by them. liefs in fairy changelings, banshees, fairy k and other invisible dwellers on the hills Ireland are universal in the country, and y are frequently believed to associate with man beings, sometimes in a friendly spirit d sometimes malevolently. The practice charms and incantations for the cure of eases is in general use.

One objectionable practice for the relief of rility is in vogue at St. Patrick's Bed on bagh Patrick, where sterile women go in e hope of a cure. The bed is forty yards in cumference and the pilgrims go round it seven times, enter the bed, turn round seven times, take up some small pebbles and bring them home to prevent barrenness and to banish rats and mice. The greater part of them stop on the hill all night, that they may sleep in the bed (Wood Martin, *Elder Faiths of Ireland*, vol. ii. p. 29). This custom, apparently, is under the patronage of St. Patrick. On one of the desolate islands on the Western Coast there is, acrording to Lady Wilde, a stone receptacle, called the "Bed of the Holy Ghost," where many go from the mainland to pass the night in the bed, believing that it heals all diseases, brings good luck, and to women the blessing of children.

Included in the category of charms as cures are found the following as more or less typical :—

A person with an ulcerated sore throat is taken by the country people by the two ears until the operators "shake the devil out of him." To cure jaundice, cut nine fibres from the roots of an ashtree and bury them carefully in the ground ; if they are undisturbed, you will recover, if they are interfered with, the patient will probably die. Fasting spittle applied outwardly every morning sometimes relieves, sometimes cures blindness, contracted sinews, corns, cuts, warts, inflamed eyelids and sore legs. Inwardly, it relieves or cures asthma, cancer, gout, gravel, leprosy, palsy, rheumatism, scurvy, etc. The wearing of potatoes for the cure of rheumatism, the use of coral to help infants teething and as a preventive of convulsions, is in general use.

It is remarkable the influence believed to be associated with certain numbers, particularly the number nine, for instance. You pick ten leaves of the male crowfoot, throw away the tenth, powder the nine on a rock with salt and spittle, make into a poultice ; it cures most diseases of man and beast.

Love charms and spells enter freely into the beliefs. The vervain, sacred to the Druids, is still used as a love philtre in Ireland and Germany, where it is also given as a wreath to a bride. This custom also prevails in China. On the Continent it is gathered with the moon changes, to the accompaniment of incantations, etc.

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A common survival is the faith in "holy wells," which may be seen at all times, festooned with many coloured rags, red, blue, green and black and white, tried up to denote a finale to rounds and prayers. The "Holy Well" of Tubbernalt, near Sligo, is famous. These rags are considered to be the scapegoat and are regarded as the depository of the spiritual and bodily ailments of the supplicant. Similarly, bent pins were thrown into the well as a cure for warts. If you have a headache, take a shred from your clothing, place it on the tree, accompanied by a verbal ritual, and lo, it goes. This practice prevailed also in Scotland and does even now among the fetish worshippers of West Africa.

In the country districts of England and Wales many of these survivals are still practised and the belief in witches, etc., prevails in Devonshire, Cornwall and other counties. In London, where one would not expect to find such beliefs, nearly every motorist has a "mascot," usually a black cat or a gollywog, ostensibly as an ornament but really as a charm or luck-bringer, to avoid accident or to avoid running over people. Aviators are not immune from the same sort of ideas. And yet most English people pride themselves on what they call their "level-headedness." There were a few years ago, in Belgium, and may still exist, unless destroyed during the war, some fetish trees, where pieces of rag were hung as fetish offerings, practically in response to relief from ailment or to granted wishes and prayers addressed to Christ and the Virgin Mary, who are represented as being in the tree.

Walking under ladders, spilling salt superstitions, beliefs about the new moon, the beliefs prevalent regarding St. John's Eve, All-Hallows Eve, Walpurgis Night, passing through the fire on Beltane (1st of May), etc. The practice of tying a red thread around the wrists of infants as preventive against evil spirits is popular in Ireland and China.

WHOLESALE CONVERSIONS OF HINDUS TO CHRISTIAN AND MOSLEM FOLDS.

From an intimation published in *the New India*, December 14, 1922, we understand that as many as 500 Hindus were converted in a batch by Christians in a place in North Travancore, and that a thousand more were prepared for the same fate when a party of Arya Samajists went to meet them and succeeded in preventing their proselytization. The new converts, it is reported, know nothing of the faith they have embraced nor did a Church father to whose care their spiritual welfare is entrusted seem to know much of biblical teachings. That the conversions were made blindfold and under influences that are anything but religious may be true. The revelation, however, does not encourage us. Once converted, no matter how, are converted, once for all. It is not so much the religious zeal of Christians that is responsible for the desertion by so many men and women Hindu-born of the fold of Hinduism, but positive disgust shown by the supercilious high caste Hindus to their brethren born low. Will anybody believe what we cull below from the same letter published in *the New India* :—

We returned to Ernakulam on Sunday afternoon and read in the newspapers that near Trichur a Nambudri woman was outcasted, because she had the kindness to help a Nair servant when he was about to fall under the weight of his burden. She was expelled from the illom and instantly taken away by a Muhammadan and converted to his faith. Further, we read that a large number of Cheruma families of Tiruranga in British Malabar, oppressed and persecuted by their Mopla land-holders, marched to Ponani mosque to embrace Islam.

What shall we say of a community that punishes humane kindness? Is that a religion professed in the name of Paramatma, the Father of all that

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live, 'man and bird and beast,' in the name of a revelation made by Him for the benefit of his children, by which sisterly help rendered by a woman to a servant of hers is condemned and penalised with a doom no less cruel than expulsion from her home, her caste and her religion? The doom recoils on the community that inflicts it. Another faith, another community embraces her as sister, and avails of her good offices not only to help bear burdens of its sons, born till now, but in the persons of the vindictive progeny she will give birth to, to make unsupportable the grievous loads of sins that have for generations, accumulated on the head of the tyrannous faith, the utterly godless community that bids its votaries such heartlessly cruel adieu. Will no body give a wiser counsel to the Hindus? Will the Arya Samaj go to sleep? Cannot the Bharat Samaj, a new birth which in its aim and mission is but a replica of the Arya Samaj give proof of its new-born activity. What, if not even Mopla attrocities, can open the eyes of the self-blind Hindus?

FREEDOM FIRST, FREEDOM SECOND, FREEDOM ALWAYS!

You give me slavery in one hand and money in the other. I despise the offer. I will not take the money. We shall retrench and we shall live within our means. We shall go from door to door, all through Bengal. I will ask my post graduate teachers to starve their families but to keep their independence. That is what I intend to do. Do not believe for a moment that there is no Providence. If science or philosophy has taught you that, get rid of the blunder. If it is the design of Providence that higher education should disappear from Bengal, let His will be carried out. I have an unalterable faith in Providence. That has been my one sole inspiration. I tell you as members of this University, stand up for the right of this University. Forget the Government of Bengal; forget the Government of India. Do your duty as senators of this University. Freedom first, freedom second, freedom always. Nothing else will satisfy me.

So ended the speech of Sir Aushutosh Mukerjee at a meeting of the Senate of the Calcutta University. Read apart from the issue over which the Calcutta University and the Bengal Government are at present engaged in a bitter controversy, into which, however, we have no mind to enter, the words embody a noble sentiment nobly expressed. They should form the motto of every university and teaching institution worth the name. Governments in old days were never allowed to fix their yoke on the neck of Brahmanas. Much less a Government that is not of the people of the land. Freedom, however, if it is to be real, cannot subsist on grants. The education of Indians, to be from the Indian point of view, must be in the hands of Indians, devised by Indians, conducted and carried on by Indians and controlled by Indians. So long as education imparted by colleges has to look for its final recognition to the Government seal, the fetters of the Government control, from which the soul of Sir Ashutosh so strongly revolts, must remain.

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